

ISAIAH UNPLUGGED

Analytical Investigations
into the
THE BOOK OF ISAIAH

by Paul Lancaster

INTRODUCTION

UNDERSTANDING ISAIAH

Isaiah is the author of one of the most profound and perhaps least understood texts ever written. The significance of his writings has more value to mankind, especially in these last days, than almost any other work of literature, and it comprises a depth and breadth of symbolism and parallel meaning that is mind-boggling. Isaiah intertwines a profound network of imagery and symbolism to illustrate his prophetic vision, just like a great tapestry is interwoven with intricate threads of different colors and patterns. Or, taking a different analogy, it is like a symphony where the notes for each instrument intermingle intricately in a grand composition of complex harmony.

READING A SEALED BOOK

The mission of Isaiah is to “make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed” (Isaiah 6:10). Through his sealed book, Isaiah still fulfills that mission, and will continue until his commissioned work is completed, until “the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land” (Isaiah 6:11-12).

Since he is writing to an ancient and modern covenant people, who differ in every facet of life, he uses characters, locations, nations, customs, and objects familiar to his time as symbols projecting meaning to a culture and time very different from his own. He also interweaves snippets of historical events familiar to ancient Israel into types and shadows predicting one end-time scene that will unfold before our eyes in our time. The events of the last days, preparing for the second coming of the Christ, have been hidden in plain sight for over a millennia in Isaiah’s coded message, ready to be unveiled.

Finally, after more than two millennia, his encrypted words are now beginning to unfold. However, they cannot be understood except with the spirit of prophecy and revelation, through mighty prayer, deep study and reflection, and receiving personal revelation. We perhaps suppose that we could just read the book and understand it at face value. Yet the Lord counseled Oliver Cowdery, “Behold you have not understood, you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but behold I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you” (D&C 35:3 [9:7-8]).

SEARCH THESE THINGS DILIGENTLY

Nephi asserted, “In the days that the prophecies of Isaiah shall be fulfilled, men shall know of a surety, at the times when they shall come to pass.... I know that they shall be of great worth unto them on the last days; for in that day shall they understand them” (2 Nephi 11 [25:7-8]). We are quickly approaching the day when Isaiah’s prophecy will come to fruition and all who see and know will be filled with joy and hope, and those who are blind will suffer and sorrow, much like the parable of the ten virgins in Matthew 25.

Too often we either give cursory glance at Isaiah and think we know his meaning, taking scriptures out of context and apply arbitrary meaning to satisfy our own purposes or forcing meaning where there is none. More often than not we just skip the Isaiah texts altogether. Yet the resurrected Lord urges us to study and understand the words of Isaiah, for those words are meant for our ears and hearts. For a people who could benefit most from understanding Isaiah’s prophecy, we surprisingly have exceptional apathy toward comprehending his words.

In a grand and masterfully poetic chiasm, the Lord gives a beautiful and yet chilling message to the Nephites about our time, the time of the latter-day Gentiles, or the Gentile church, as Nephi puts it. The Lord opens the chiasm stating that the covenant of the Fathers will be fulfilled when the words of Isaiah are fulfilled. “Behold they are written, ye have them before you; therefore search them” (3 Nephi 9 [20:11]). After quoting a portion of Isaiah’s text and expounding upon Isaiah’s sobering vision, the Lord ends the chiasm stating, “And now behold I say unto you, That ye had ought to search these things. Yea, a commandment I give unto you, that ye search these things diligently: for great is the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles. And all things that he spake, hath been, and shall be, even

according to the words which he spake” (3 Nephi 10 [23:1-3]; emphasis added). I find it significant that the great Jehovah uses Isaiah as book-ends of his chiastic structure in predicting the events of the last days.

With this very direct injunction from the Lord, let us take his words very seriously and deeply drink from the words of Isaiah, study his patterns of writing, unravel the symbolism, search his meaning, and learn what the Lord is trying to tell us about our day. Quotes from Isaiah are strewn throughout the writings of the prophets; nearly all prophets since Isaiah’s time have quoted and referenced him. To have greater understanding of the Lord’s will, his prophetic message, and how it interrelates to all other scriptures as one great whole, a person must invest significant effort into understanding Isaiah, for his words are the centerpiece of the prophetic vision of God from beginning to end, and specifically regarding our time now.

WHY THIS BOOK?

My intent in this book is simply to share the things I have learned through my years of diligent studying Isaiah’s words. I took the injunction of the Lord to understand Isaiah seriously and after nearly ten years I feel that I am now beginning to understand the prophetic message he is trying to express. However, please know that I cannot take any credit for any of the information herein. Please take everything I write with an open mind, but also with a grain of salt, then go to the Lord for further truth and light. I am not a scholar nor expert in Isaiah by any stretch of the imagination. My research has been broad and eclectic, studying the works of many other researchers in a variety of areas of study. I acknowledge the work of others and will give credit where it is due. My study has been a labor of diligent prayer and fasting seeking the inspiration of God and exerting faith to believe his words. If you find anything herein that is inspiring and enlightening, that is from God and all credit is due to Him.

I hope that anyone who reads these words will never look to my interpretations as a definitive guide to understanding Isaiah, but please do as I have done and seek counsel and learning directly from the Lord’s mouth and through his Holy Spirit, and to let the Lord teach you the meaning of the prophecy of Isaiah, for knowledge and truth comes only from one source: the Lord Jesus Christ.

I also hope that what I share may spark a light or desire in you to seek the embedded truths in Isaiah’s work and diligently try to understand his words, either to prove my interpretations wrong, or to gain a testimony of their truth. The concepts and beliefs herein are my own and are not affiliated with any other person, group, or organization. I am not looking for anyone to agree with my interpretations or accepted my beliefs, I am simply trying to unearth truth, raw and undefiled, and then share what I find.

All the information within this book can be found at no cost at www.greaterlight.net in the Search Isaiah sections. May the Lord guide you in your own search for truth.

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HOW TO USE THIS BOOK

This book is outlined by chapter and verse. The first version of this book highlights Isaiah chapter 1. Additional versions will include subsequent chapters. Within each chapter are several verse clusters or sections, as you will see in the Table of Contents. Each section has three subsections: the section preamble, *Scripture Review* and *Commentary*. Those subsections are described in more detail below.

SECTION PREAMBLE

The following components are found in the beginning subsection of each chapter section.

- Each chapter section begins with a side-by-side comparison of English and Hebrew translations of the Book of Isaiah. The English portion is taken from the Joseph Smith Inspired Version of the Old and New Testaments. The Hebrew portion is taken from the Biblia Hebraica Stuttgartensia.
- Following the side-by-side translations are the personal commentary that the Lord provided to me on the chapter sections. These are intended as personal revelation and obtain the Lord’s words to me. They are not intended to be revelation for anyone else. Let all men and women receive their own revelation and commentary from the Lord.

SCRIPTURE REVIEW

The following components are found in the scripture review subsection of each chapter section.

- This section begins with a side-by-side comparison of several different translations of the Book of Isaiah, including my own. For an explanation as to why each of these translations were added, please review the Scripture Sources portion of the introduction below.
- Hebrew Review: The Hebrew review section highlights various Hebrew words within the chapter section that may add unique or interesting insight into the meaning of the verses being analyzed. Please note that I am not fluent in Biblical Hebrew, but only have an academic understanding of it. The Hebrew translations come from various sources as noted in the Other Sources section of the introduction below.
- Additional Notes: These are various concepts or ideas found within the chapter section that may provide additional insight into understanding the context of Isaiah's words or the meaning behind various Hebrew words or symbolic meanings.
- Cross References: Includes various cross references of ideas or topics found through scripture. Included in the cross reference portion is the Word-Link Compendium References, which highlights words that can be referenced using my *Isaiah Word-Link Concordance* I compiled, which can be found at <https://greaterlight.net/home/isaiah/>. This concordance can also be used in conjunction with the *Abbreviate Hebrew Dictionary*, which I compiled and can be found at the same web location noted above.

COMMENTARY SECTION

The last subsection of each of the chapter sections is the commentary on portions of the chapter or verse section. This is fairly self-explanatory and needs little description. The ideas and concepts are my own and do not reflect the ideas or beliefs of any other individual, group, or organization.

APPENDIX (THE TRANSLATION)

At the end of each chapter is a chapter appendix dissecting each verse of the chapter. This section begins with the Hebrew text, color-coded based on part of speech as follows:

- Articles and particles are represented in black
- Verbs and participles are represented in red
- Nouns, pronouns, demonstrative pronouns and suffixes are represented in blue
- Adjectives are represented in purple
- Adverbs are represented in orange
- Prepositions and conjunctions are represented in green

Following the Hebrew rendering of the verse is my rough translation of the Hebrew, word for word, using the same color-coded pattern. After which is rendered a more refined translation. Again, keep in mind that I do not claim to be fluent in Biblical Hebrew and my translation is taken from a purely academic standpoint.

After each translation, each Hebrew word is individually listed with a pronunciation (see pronunciation guide below in the introduction), part of speech, Hebrew root derivation, benyanim explanation (if a verb or participle), and a list of meanings for the word. The meanings of these words are derived from various sources and is pulled from my *Abbreviate Hebrew Dictionary* found at <https://greaterlight.net/home/isaiah/>.

ANCIENT POETIC PATTERNS

Throughout Isaiah's writings, and consistent with the writings of the ancient Hebrew prophets, are found parallel poetic patterns called chiasmus. These poetic patterns are used to create a depth of meaning comparing and contrasting themes, ideas, concepts, and symbols. They can be simple or complex, but I find them very intriguing, enlightening, and beautiful. Understanding chiasmus will greatly enhance your ability to understand Isaiah, as well as other ancient Hebrew prophets.

WHAT IS CHIASMUS

“An important ancient technique of organizing material was by reverse parallelism. Today, this structural form is called chiasmus (pronunciation: ki-AZ-mus). The term chiasmus (also sometimes spelled as chiasm), is derived from a Greek verb that means to mark with two lines crossing like an ‘X’ (chi, the 22nd letter of the Greek alphabet). Chiasmus is also known as antimetabole, epanodos, inverted parallelism, reverse parallelism, syntactical inversion, thought inversion,



and turn around.”¹

In our modern culture and literature, we often think of things linearly or sequentially. We use bullet points or outlines in consecutive order, first *this* and then *that*, as if we were telling a story. It is often difficult for us to understand the reverse parallel pattern because it does not follow a sequential formula. “A fundamental principle in chiasmus is not to think linear, but concentric. Western culture has been trained to think differently than the literary patterns laid down both in the ancient Near Eastern and the Greco-Roman civilizations. Chiasmus also shows up in ancient Sanskrit, Mesopotamian, and Egyptian texts. It appears in ancient Chinese writings, including the Analects of Confucius.”²

When you begin to understand chiasmus patterns and begin to find them in scripture, a wonderful new vista of understanding and meaning unfolds. It feels like reading the scriptures for the first time, where ideas and concepts come to the surface that were unseen before.

“One of the wonderful, complex and favoured word patterns used in literature is called the chiasm, or chiastic structure.... In Hebrew it is called an atbash (אָתבָּשׁ) structure because the aleph is mirrored by the tav (first and last letters of the aleph-bet) and the bet is mirrored by the shin (second and second last letters of the aleph-bet).... The Bible is littered with chiasms, but one which has always interested me is the fact that Torah is, in itself, a chiasm.”³

There are many sources on the internet or your local library that can explain chiasmus much better. One of my favorite websites for understanding and viewing chiastic patterns throughout the Old and New Testaments is at the Chiasmus Exchange found at <https://www.chiasmusxchange.com/>.

CHIASMUS IN THIS BOOK

Chismatic patterns found herein follow a very basic pattern for ease of reference using colors, underlines, and an A/B/A' pattern, where A and A' (A prime) are the parallel comparisons and B is the climax or center. The following is an example from the second chapter in Isaiah:

A The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem:

B And it shall come to pass in the last days — when the mountain of the Lord's house shall be established in the top of the mountains

C and shall be exalted above the hills,

C' and all nations shall flow unto it —

B' many people shall go and say, Come and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths;

A' for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

FINAL NOTE:

There are many rules defining real or true chiastic patterns. I do not claim that the chiasms I find and share follow all (or any) of those rules or that they would “qualify” as a true chiasm based on official guidelines. And honestly, I don't really care. All the chasms I outline are meaningful to me in helping me understand and expound upon Isaiah's words. I follow the belief that chiasms are more artistic than scientific, and others would tell you that I find it difficult to follow rules anyway. I also do not claim that the chiasms used herein were discovered by me. They are a compilation of mine or others research.

SOURCES AND REFERENCES

Throughout this book, you will see all references in parentheses () or in footnotes. Some references found within the parentheses will also be embedded in brackets []. The references in parentheses and brackets refer to the same scripture but different references depending on the text form which they were derived. Here is a

¹ Ramey, William. “[Chiasmus] Introduction.” In TheBeginning.org, 26 April 2014. Accessed 8 June 2019 from <https://www.inthebeginning.org/chiasmus/>. Image obtained from the same source.

² Ibid.

³ Jennifer H. MacRae Howie, “Chiasm in Torah.” Ancient Hebrew Research Center, 1999-2019. Accessed 8 June 2019 from http://www.ancient-hebrew.org/guests_leviticus.html

quick guide and rational to references herein.

- Parentheses () - Scriptures or other other sources referenced within parentheses refer to the sources chosen for quoting scriptural texts based on those sources found below.
- Brackets [] - Embedded within some references will be additional references in brackets. Since original and sometimes non-conventional scriptural sources were used for reference, those references in brackets refer to contemporary scriptures currently used by most individuals and church groups.

SCRIPTURE SOURCES

Book of Mormon (BOM): All quotations from the Book of Mormon are taken from the 1830 publication of the Book of Mormon. This source was chosen because it reflects the original publication of Joseph Smith's translation of the Book of Mormon. Though there were some scribal errors in that edition, which were later later corrected by Joseph Smith, the majority of those errors were grammatical. When chapters quoting Isaiah are quoted in the *Scripture Review* sections, chapter and verse numbers were removed, and the text was changed into paragraph form; no other alterations were made to the text.

- [] References found in brackets correlate to the current edition of the Book of Mormon published by the Church of Jesus Christ of Latter-day Saints and revised in 2013 to provide ease of reference for those with contemporary copies of the Book of Mormon.

Doctrine and Covenants (D&C): All quotations from the Doctrine and Covenants (D&C), including the Lectures on Faith, are from the 1835 publication of the Doctrine and Covenants. This source was chosen because it reflects the last publication of Joseph Smith's revelations prior to his death and contains no alterations or changes made in later years by other individuals or church organizations after his death.

- [] References found in brackets correlate to the current edition of the Doctrine and Covenants published by the Church of Jesus Christ of Latter-day Saints and revised in 2013 to provide ease of reference for those with contemporary copies of the Doctrine and Covenants.

Holy Bible (JSV): The base scriptural text from the Bible was obtained from the Joseph Smith Inspired Version of the Old and New Testaments. This source was chosen because I believe it reflects to most accurate version of the Bible as revealed through the prophet Joseph Smith. In the *Scripture Review* sections, the chapter and verse numbers were removed, and the text was converted to paragraph form; no other alterations were made to the text.

- [] References found in brackets correlate to the current edition of the King James' Version of the Bible when chapter or verse numbers deviate from the Joseph Smith Inspired Version to provide ease of reference for those who primarily use that version of the Bible.

OTHER SCRIPTURE SOURCES

Other sources occasionally used include the following:

Great Isaiah Scroll (1QIsa): Some references were taken from the Great Isaiah Scroll, one of the seven original Dead Sea Scrolls found in Qumran in 1947. Additional information can be found about the Great Isaiah scroll at the Digital Dead Sea Scrolls website.

Biblia Hebraica Stuttgartensia (BHS): All Hebraic quotes and references were obtained from the *Biblia Hebraica Stuttgartensia* published in 1997.

Isaiah Institute (IIT): Occasional references are made to the Isaiah Institute Translation of the Book Isaiah by Avraham Gileadi. You can refer to his translation for free on his website www.IsaiahExplained.com.

King James' Version of the Bible (KJV): The King James Version of the Bible published in 1611 was chosen as a source because of its prevalence of use and origination of text. One of the most quoted and read versions of the Bible, the King James Version remains the popular choice of Bibles among Americans.

King James' Version of the Bible with Apocrypha: The text of the Apocrypha was taken from *The King James Version of the Holy Bible with Apocrypha* originally published online in the public domain in 2001. A copy of this text may be found at <http://www.davince.com>.

Masoretic Text (MT): The Masoretic text was chosen for comparison as it is the authoritative Jewish text of the Tanakh translated into English. The text for the Masoretic English translation of the Book of Isaiah comes from the New Translation of the Masoretic text in English published in 1917 by The Jewish Publication Society of America. A version of this translation can be found online at The Jewish Publication Society of America website.

Mentinah Archives (MA): The text from the Mentinah was obtained from *The Mentinah Archives, volumes 1-9*. It is a record of an ancient native American people called the Nemenhah who were descendants of the Nephite and Lamanite people and historically contemporary with many of the Book of Mormon writers. The documents date from about the year 60 BC through around 1600 AD. Though questionable in authenticity and apophrycal in a sense, there are several nuggets of truth found within its pages. It is used here when directed by the Spirit.

New American Standard Bible (NASB): The New American Standard Bible (NASB) was chosen because it represents one of the most recent scholarly attempt at translating the Old and New Testaments from the Hebrew, Aramaic, and Greek texts. The text for the NASB is used with permission by the Lockman Foundation. Original publication was in 1971, and updated in 1995. It is claimed to be “the most literally accurate English translation” from the original languages. This is often the version of choice used among scholars.

Septuagint (SEPT): The Spetuagint was chosen as it represents one of the oldest translations for the Hebrew texts into Greek. The text of the Septuagint translations of the Book of Isaiah from the Old Testament comes from the English translation of the Septuagint, translated by Sir Lancelot Charles Lee Brenton, published in 1854. Transcription was found online courtesy of eBible.org.

ADDITIONAL SOURCES

James Strong’s work **A Concise Dictionary of the Words in the Hebrew Bible**, shortened to **Strong’s Dictionary**. I used the original version published in 1890 and available online or at several book stores. Definitions from this source are listed specifically while additional definitions are a combination of the following two sources.

Samuel Prideaux Tregelles’ English translation of William Gesenius’s **Hebrew and Chaldee Lexicon to the Old Testament Scriptures**. This lexicon was published originally in 1879 and contains a great deal of depth in analyzing the use of each Hebrew word in the bible.

Karl Feyerabend’s compilation **A Complete Hebrew-English Pocket-Dictionary to the Old Testament**. I used an original source without a publication date, though we know it was published prior to 1905. I enjoyed this work for its simplicity and conciseness.

REFERENCE RESOURCE ABBREVIATIONS

BOM – Book of Mormon

IIT – Isaiah Institute Translation

JSV – Joseph Smith Inspired Version of the Old and New Testaments

KJV – King James’ Version of the Old and New Testaments

MT – New English translation of the Masoretic text

NASB – New American Standard Bible

SEPT – Sir Lancelot Charles Lee Brenton’s English translation of the Septuagint

HEBREW GRAMMAR ABBREVIATIONS

In the translation portion of the book, the parts of speech are written underneath the Hebrew. Abbreviations of the parts of speech are written according to the following formats:

- Part of Speech: N = Noun; V = Verb; Part = Participle; Adj = Adjective; Adv = Adverb
- Person: 1 = First person; 2 = Second person; 3 = Third person
- Gender: M = Masculine; F = Feminine; C = Common (meaning it can be either masculine or feminine)
- Number: S = Singular; P = Plural
- Verb Stem Formation: There are seven binyanim, or verb formations, please see below for detailed information
- Verb Tense: Perfect (completed); Imperfect (not completed); Imperative; Infinitive; Cohortative, etc.

An example of the abbreviations would like the following:

- [n.ms.] – This would mean the word is a masculine, singular noun
- [v.2mp.Qal imperfect] – This would mean the word is a verb conjugated in a second person, masculine, plural form from a Qal (or Pa’al) benyanim form in the imperfect voice or tense

- [part.3mf.Niphal] – This would mean the word is a participle conjugated in third person, feminine, singular form from a Niphal benyanim form

Hebrew has seven binyanim, or conjugations that express active, passive, intensive, causative, and self-reflective forms of the verb. Though there are additional binyanim to occasionally appear, they are rare and based off these seven conjugation forms. The seven binyanim include the following:

1. PAAL or more commonly QAL is the simple active aspect of a verb. This is the simplest and most common verb form. An example of this form over verb is: “he writes” or “he wrote.”
2. NIPHAL is the simple passive verb form of the QAL benyanim. An example of this verb form is: “it was written.”
3. PIEL is the intensive active form of a verb. It is used to intensify the verb. In the example of writing, the PIEL would be: “he engraved,” implying that the action of writing was more intense.
4. PUAL is the intensive passive form of a verb. An example of this verb form is: “it was engraved.”
5. HIPHIL is the causative active form of a verb. It is used to denote something that is causing an action or making someone or something act. In the same example of writing, the HIPHIL may be: “he dictated,” suggesting that he caused someone else to write for him.
6. HUPHAL or HOPHAL is the causative passive form of a verb. An example of this verb form is “it was dictated.”
7. HITHPAEL can be both active or passive, but is a reflective or cooperative form of a verb. It denotes something being done to ones self or with another person or group. An example of this verb form is: “he corresponded,” meaning that he wrote to someone else who in turn wrote back.

PRONUNCIATION

This is not intended to be an official guide to Hebrew pronunciation. There are many other options available to learn how to speak or read Hebrew. However, to provide some sense of pronunciation for the Hebrew words, each Hebrew word is followed by an English pronunciation. Note that I did not use standardized pronunciation symbols as most of those are unknown to the common English speaker. Instead, I used a method I believe would be easier for non-linguistic readers.

There are 22 Hebrew consonants listed below with their common sounds. Two of the consonants do not have a vocal sound, but instead are silent. They are carriers of vowels.

Alef \א\ – Silent letter

Bet \ב\ – “b” as in boy; OR \ב\ – “v” as in vain

Gimel \ג\ – “g” as in good

Dalet \ד\ – “d” as in dog

Hey \ה\ – “h” as in hat

Vav \ו\ – “v” as in vain, except when used as a vowel where it is only a vowel carrier

Zayin \ז\ – “z” as in zoo

Chet \ח\ – voiced ‘h’ as in Bach represented in this dictionary by the letter \ה\

Tet \ט\ – “t” as in tip

Yod \י\ – “y” as in you

Kaf \כ\ – “k” as in key; or \כ\ or \ך\ – voiced ‘h’ as in Bach represented in this dictionary by the letter \ה\

Lamed \ל\ – “l” as in lamb

Mem \מ\ or \ם\ – “m” as in man

Nun \נ\ or \ן\ – “n” as in nut

Samech \ס\ – “s” as in sit

Ayin \ע\ – Silent letter

Pey \פ\ – “p” as in pat; OR \פ\ or \ף\ – “f” as in fat

Tsade \צ\ or \ץ\ – “ts” as in hats

Qof \ק\ – “k” as in key

Resh \ר\ – “r” as in run, said with the back of the throat, though some debate that ancient Hebrew ר sounds were actually trilled with the front of the tongue.

Sin \ש\ – “s” as in sit OR shin \שׁ\ – “sh” as in shut

Tav \ת\ – “t” as in tip

The Hebrew vowels are listed below with their common sounds. All use ם as a vowel marker for purposes of this example. These vowels are broken into four categories, long, medium, short, and very short vowels. They are also classified into three “classes”, the “A”, “I” and “U” vowel classes.

Long vowels:

“A” Class: Cholem-Vav \ים\ – long “o” as in rope

“I” Class: Chireq-Yod \ים\ – long “e” as in keep

“U” Class: Shureq \ים\ – short “u” as in food

Medium vowels:

“A” Class: Qamets \ם\ – “aw” as in father

“I” Class: Tsere \ם\ – long “a” as in ace

“U” Class: Cholem \ם\ – long “o” as in rope

Short vowels:

“A” Class: Patach \ם\ – “aw” as in father

“I” Class: Chireq \ם\ – long “e” as in keep

“I” Class: Segol \ם\ – short “e” as in send

“U” Class: Qibbutz \ם\ – short “u” as in food

“U” Class: Qamets-Chatuf \ם\ – short “o” as in box

Very short vowels:

“A” Class: Chatef-Patach \ם\ – “aw” as in father

“I” Class: Chatef-Segol \ם\ – short “e” as in send

“U” Class: Chatef-Qamets \ם\ – short “o” as in box

Shewa: \ם\ – very short “e” as in send

	A	E	I	O	U
Long Vowel	Qamets ם “aw” as in <u>father</u>	Tsere(-Yod) ם or ים “a” as in <u>ace</u>	Chireq-Yod ם “e” as in <u>keep</u>	Cholem-Vav ם or ים “o” as in <u>rope</u>	Shureq ים “u” as in <u>food</u>
Short Vowel	Patach ם “aw” as in <u>father</u>	Segol ם “e” as in <u>send</u>	Chireq ם “e” as in <u>keep</u>	Qamets-Chatuf ם “o” as in <u>box</u>	Qibbutz ם “u” as in <u>food</u>
Shewa ם “e” as in <u>send</u>	Chatef-Patach ם “aw” as in <u>father</u>	Chatef-Segol ם “e” as in <u>send</u>		Chatef-Qamets ם “o” as in <u>box</u>	

THE VISION OF ISAIAH

ISAIAH CHAPTER 1

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Isaiah's introductory chapter stating the current spiritual state of Jehovah's covenant children. It is a warning to the house of Israel and a glimpse of the coming judgments if we do not repent. This chapter conveys the message of the central covenant promise and covenant curse and predicts the apostasy of the people of God both ancient and modern.

ISAIAH 1:1

JST Inspired Version

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Biblia Hebraica Stuttgartensia

תָּזוּן יִשְׁעִיהוּ בְּרֵאֲמוֹץ אֲשֶׁר חָזָה עַל־יְהוּדָה וְיִירוּשָׁלַם בַּיָּמִי עֲזִיָּה
 יְיָ יוֹתֵם אֶתְּזוּ יְחִזְקִיָּהוּ מֶלֶכִי יְהוּדָה

A PROPHECY FOR THE COVENANT CHILDREN

As I wished to come closer to God and better understand his great work in these last days, and his specific will for me, he spoke with me and gave me specific directives. One of those was to understand Isaiah. That injunction sounded daunting, but I wanted to dig in. I immediately went to my shelves to pull out various commentaries by well-known scholars on Isaiah's works. As I pulled one or two out, I heard the Lord instruct me to put them back on the shelf. Then he spoke clearly in my mind and heart, saying, "I want to be your commentary." He did not want me to learn other's interpretations of Isaiah's words. Instead, he wanted to teach me what those ancient words meant specifically for me. He indeed became my commentary on Isaiah's work.

I flipped open the Bible to the first chapter of Isaiah. Before I even read a few words, I heard his voice come into my mind. As a preamble to my study, the Lord provided a few instructive words to help me understand Isaiah's commission.

This is my prophecy of the end times I commissioned by my servant Isaiah to write, which is written unto my covenant people, those who have made covenants of obedience with me. You have made a covenant with me, and when a covenant is made I expect exactness and diligence in maintaining the covenant agreements, for I have said that I am bound when you do what I say. But be forewarned, if you do not what I say you have no promise. It is simply said that those who make a covenant are obliged to keep it or they have no promise from me. You have made a covenant unto me, O Israel, by baptism, and I have covenanted unto you that I would redeem you and your children.

Isaiah wrote what he both saw in vision and heard from God. Since its completion, few have truly understood the breadth and depth of Isaiah’s words. Isaiah’s writing is clearly intended for his covenant people.. What makes a person a covenant son or daughter of Christ? From the Lord’s statement above, the covenant comes through baptism. Isaiah’s validates this idea as he declares for the Lord, “Hear ye this, O house of Jacob, which are called by the name of Israel, and *are come forth out of the waters of Judah*, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness (Isaiah 48:1, emphasis added). The waters of Judah represent that baptism or rebirth.

The Lord continued by teaching how to understand some of the symbols of the words within Isaiah, particularly in regard to the covenant children of God.

Here is a key to understanding my commissioned work of Isaiah: the symbolic meaning of Judah is my covenant people, those who have entered the waters of baptism and made covenants with me, both ancient and modern. Israel is the same, though some have yet to enter into that covenant, but are heirs unto it and Israel is a broader symbol that includes Judah as well as others yet to be gathered in. The House of Israel are those that are of the lineage of Abraham to whom the covenant is extended but may not yet have entered into the waters of baptism. When I speak of Jerusalem I speak of those who are a remnant of my people, who are more faithful than the covenant children at large. They may be those who have sinned before me and are those who will repent before I come, and they are those who will one day be redeemed if they hearken unto me and set their hearts upon the Lord. I rarely refer to these terms as literal locations or the people who lived in these geographic areas as I teach you the symbolic meanings within Isaiah.

Though his words may sound confusing, as I received his instruction, I intuitively knew what he meant, though grappling for the right words to fit the meaning is always challenging when writing revelation. He is teaching that within Isaiah the geographic names for nations and people are most often symbolic, and rarely referencing literal locations. He spoke of three names: Judah, Israel (or the house of Israel), and Jerusalem. Judah refers to those who have entered into a covenant of baptism (both modern and anciently). Whenever Isaiah speaks of Judah, he is referring to covenant sons and daughters. Israel or the house of Israel, as part of the Abrahamic lineage have the right and promise to receive God’s covenant promises. When Isaiah speaks of Israel, he refers to those who are symbolically Judah (as described above), but also those who have the lineage or right but have not yet covenanted through baptism. Lastly, he speaks of Jerusalem as those covenant sons and daughters who are more righteous, and therefore compared symbolically to God’s holy city.

As I pondered on the depth of what he was saying to me, he continued with some personal directives. I was trying to understand how in a broad sense all of these symbols and historical events intertwined with the cultures throughout the world in our day and in ancient days. The Lord realigned my focus.

Focus on the meaning of his words for you in your time today and worry not about the historic fulfilment of these words, for Isaiah’s literary work is broad and covers all the history of my children. I want you to focus on the fulfilment of his words in these the last days. Every word within Isaiah’s vision is intended to predict the coming of the Lord in my great and final day. When it is the case that I intend a meaning of literal geographic location or of people based on historic accounts I will tell you.

Following this counsel, the Lord continued to describe symbolic patterns within Isaiah’s writings. Continuing with geographic names and locations, he continued:

Zion is the pure in heart and is purer than Jerusalem, though in time they will both be purified and exalted, but today are not. You can think of it as climbing a ladder in which Zion is highest in obedience upon this earth as it is today and Babylon is most worldly, and where the Assyrian is the enemy to God and will be used as a tool to perform my work upon the inhabitants of the earth. Be it understood as it is written.

SCRIPTURE REVIEW

King James’ Version	New American Standard Bible	My Translation	Masoretic Text	Septuagint
The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.	The vision of Isaiah the son of Amoz concerning Judah and Jerusalem, which he saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.	The vision of Isaiah, son of Amoz, which he saw regarding Judah and Jerusalem in the days of Uziah, Jotham, Ahaz, and Hezekiah, kings of Judah.	The Vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.	The vision which Esaias the son of Amos saw, which he saw against Juda and against Jerusalem, in the reign of Ozias, and Joatham, and Achaz, and Ezekias, who reigned over Judea.

- “Which he saw....” חָזַן | ḥä-zä’ is translated above as “saw” in every case above. The *1QIsa* translates חָזַן | ḥä-zä’ as “envisioned” and the *IT* as “beheld.”

HEBREW REVIEW

Saw: חָזַן | ḥä-zä’ is a root meaning to gaze at or perceive or contemplate. This word has a connotation of seeing in vision or seeing prophetically. To see in the normal sense of looking and viewing comes from a different Hebrew root (רָאָה | rä-ä’).

Vision: חֲזוֹן | ḥä-zōn’ derived from חָזַן | ḥä-zä’ (see above). This is a word that implies seeing a divine vision.

Proper Names: Proper names often carry meaning with them.

- **Isaiah:** יִשַׁעְיָהוּ | yē-shä-yä-hü’ or *God has saved*. Isaiah’s name is a combination of יָשַׁע (to be open, wide or free) and יָהּ (Jah, the sacred name of Jehovah, a contraction from יְהוָה)
- **Amoz:** אֲמוֹץ | ä-mōtz’ or *strong*. Derivation from אָמַץ | ä-mäts’, meaning to be alert, physically or mentally

Kings of Judah: Here are some of the name derivations of the kings listed by Isaiah:

- **Uziah:** יְעֻזְיָהוּ | üz-zē-yä’-hü or *strength of God*. This is a combination of יָצַח (strength); and יָהּ (Jah, the sacred name of Jehovah, a contraction from יְהוָה)
- **Jotham:** יוֹתָם | yō-thäm’ or *Jehovah is perfect*. This name comes from a combination of יָהּ (Jah: the sacred name of Jehovah, a contraction from יְהוָה) and תָּמַם (complete)
- **Ahaz:** אֲחָז | ä-ḥäz’ or *possessor*. Derivation from the verb אָחַז | ä-ḥäz’, meaning to seize or take hold of.
- **Hezekiah:** יְחִזְקִיָּהוּ | yē-ḥēz-kēy-yä’-hü is used only once. This comes from a combination of יְרוּשָׁה (Jerusha, the great grandmother to Hezekiah), and יָהּ (Jah, the sacred name of Jehovah, a contraction from יְהוָה). After this usage, every other occurrence in Isaiah’s writings uses יְחִזְקִיָּהוּ | ḥēz-kēy-yä’ or *strength of God*. This comes from a combination of אָחַז (to fasten upon or seize) and יָהּ (Jah, the sacred name of Jehovah, a contraction from יְהוָה)

Places: Places also often carry meaning with their names.

- **Judah:** יְהוּדָה | yē-hü-dä’ or *celebrated*. Derivation from יָדָה | yä-dä’ meaning to use or hold out the hand.
- **Jerusalem:** יְרוּשָׁלַם | yē-rü-shä-lä’-ēm derives from a combination of יָרַה (to flow as water) and שָׁלַם (to be safe).

ADDITIONAL NOTES

"VISION" (חֲזוֹן | ḤÄ-ZÖN’)

Prior to studying symbolism, let’s investigate first the vision. The word “vision” as translated in the King James’ and other versions comes from the Hebrew word חֲזוֹן | ḥä-zōn’. This word does not have a direct English translation. It comes from a root word meaning to mentally perceive or contemplate and has a specific connotation of having a vision of something. חֲזוֹן | ḥä-zōn’ means to have a divine revelation or vision, a prophecy, to see a vision in the mind’s eye. This “vision” of Isaiah is an inspired heavenly message from God encompassing not only what would happen to the house of Israel throughout the ages, but also all that will occur in the last days.

ISAIAH’S CONTEMPORARIES

Isaiah was not the only prophet to prophesy during his time of the judgments upon Israel or coming end-time calamities and events. Others were also called to give warning messages to Israel and Judah, and to us. Like Isaiah, Micah was in the southern kingdom of Judah. Hosea lived in the northern kingdom of Israel or Ephraim. These two prophets were contemporaries to Isaiah. It is interesting to compare and contrast the revelations of each.

WORDS FOR JUDAH

Isaiah was from the southern kingdom of Judah. Though he references often Judah and Jerusalem, his vision encompasses not only the nation or people Judah, but all of Israel and the entire world. Judah and Jerusalem have specific symbolism in his writings pointing toward a class of people which has meaning in our day. When reading Isaiah, read it as if Isaiah is speaking directly to you, because he is.

REIGN OF KINGS

The reign of the kings of Judah from the death of Uzziah through Hezekiah’s life was at least 55 years. Isaiah’s ministry probably went longer than that. Tradition suggests that Isaiah was alive during the reign of Hezekiah’s son, Manasseh, who eventually had Isaiah “sawn asunder” according to Paul’s words (Hebrews 11:37).

FOUR KINGS

There is symbolism in the use of “four” in this verse. Four often connotes a wholeness or completeness, especially in relation to worldly or earthly things (mortal). Here, Isaiah uses four to symbolize the complete or whole reign of Judah, or its existence as a nation. In a broader sense, it could symbolize that the vision covers the expanse of time from the ancient days to the end-times for the covenant children of God.

CROSS REFERENCES

PROPHETIC VISIONS SEEN BY OTHERS

- Genesis 7:3-4 [Moses 7:3-4] - As I [Enoch] stood upon the mount, I beheld the heavens open...and I saw the Lord...and he said unto me, Look, and I will show unto thee the world for the space of many generations.
- Moses 1:27 - Moses cast his eyes and beheld the earth, yea, even all of it....
- 1 Nephi 11:1 - As I [Nephi] sat pondering in mine heart, I was caught away in the spirit of the Lord....
- Ezekiel 12:27 - Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.
- Revelation 1:1 - The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass....

WORD-LINK COMPENDIUM REFERENCES

To be used in conjunction with the “Isaiah Word-Link Concordance” found at <https://greaterlight.net/home/isaiah/>.

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

• <u>Ahaz</u> : אַחַז ä-häz’	• <u>Isaiah</u> : יִשְׁעִיָּה ye-shä-yä-hü’	• <u>Judah</u> : יְהוּדָה ye-hü-dä’	• <u>Son</u> : בֶּן ben
• <u>Amoz</u> : אֲמוֹז ä-mözt’	• <u>Jerusalem</u> : יְרוּשָׁלַם ye-rü-shä-lä’-ēm	• <u>Kings</u> : מְלָכִים mē-lēh’	• <u>Uzziah</u> : יִזְעִיָּה üz-zē-yä’-hü
• <u>Hezekiah</u> : חִזְקִיָּה ye-hēz-kē-yä’-hü	• <u>Jotham</u> : יוֹתָם yō-thām’	• <u>Saw</u> : רָאָה hä-zä’ (go to see)	• <u>Vision</u> : חִזְיוֹן hä-zōn’

SYMBOLISM COMPENDIUM REFERENCES

Ahaz: A symbol or typifying of one or more wicked end-time leaders of Judah. This symbolizes those who have covenanted to rule God’s people but fail to do so righteously, whether in the political or the spiritual arena.

Hezekiah: A righteous end-time leader of the covenant people. He serves as one of the types of the end-time Davidic servant.

Isaiah: Isaiah symbolizes a messenger from God. His spiritual path symbolizes the path of the Davidic servant’s spiritual growth.

Jerusalem: A personal level of spirituality upon a continuum ascending to heaven. Also, the religious center of the people symbolized by Judah, or the covenant people.

Judah: A personal level of spirituality upon a continuum ascending to heaven. Also, an individual or group who has made a covenant with God through baptism.

COMMENTARY

THE VISION OF ISAIAH

Near the beginning of the world, Enoch established a holy city the Lord called Zion “because they were of one heart and of one mind, and dwelt in righteousness; and there were no poor among them” (Genesis 7:23 [Moses 7:18]). Now, almost six thousand years later we still look with hope for that city that was claimed by God and prophesied to one day return to earth. This is the crux of the vision of Isaiah: a prophecy foretelling the history of the covenant children of God and the restoration of that hope where man can someday walk with God and peace will cover the earth.

The Vision of All

The vision of Isaiah is not simply a dream, but a grand vision of all things from beginning to end. Enoch, too, had this vision, and though different in presentation or perception, it was the same vision. “And it came to pass, that the Lord showed unto Enoch all the inhabitants of the earth” (Genesis 7:27 [Moses 7:21]). The Lord subsequently showed Enoch what would happen throughout the history of the world until the coming of Christ. When Enoch saw the wickedness of the world, and that they would crucify their own God, he pleaded to the Lord: “Wilt thou not come again upon the earth” (Genesis 7:66 [Moses 7:59])? Here is the Lord’s answer to Enoch’s plea:

The Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you concerning the children of Noah. And the day shall come that the earth shall rest. But before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth. And great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men.

And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem.

And the Lord said unto Enoch, Then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.

Genesis 7:67-72 [Moses 7:60-64]

Moses also received a similar vision as he spoke face to face with the Lord. He pleaded to the Lord to know “concerning this earth, and the inhabitants thereof, and also the heavens” (Moses 1:36). The Lord responded, “I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak” (Moses 1:30). Moses then became the great historian writing the things that the Lord showed him from the beginning.

Others have seen the same end-time events, though each describe it differently, including John the Revelator, Nephi, Moroni, Paul the Apostle, etc. Unfortunately, precious few were granted the privilege of writing down the events of the last days. Nephi saw in his vision that one of these was John.

Behold, he shall see and write the remainder of these things; yea, and also many things which have been; and he shall also write concerning the end of the world; wherefore, the things which he shall write, are just and true; and, behold, they are written in the book which thou beheld proceeding out of the mouth of the Jew; and at the time proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written, were plain and pure, and most precious, and easy to the understanding of all men. And, behold, the things which the Apostle of the Lamb shall write, are many things which thou hast seen; and, behold, the remainder shalt thou see; but the things which thou shalt see hereafter, thou shalt not write; for the Lord God hath ordained the Apostle of the Lamb of God, that he should write them.

1 Nephi 3 [14:21-25]

Nephi also saw that others had also been "shown all things, and they have written them; and they are sealed up, to come forth in their purity, according to the truth which is in the Lamb, in the own due time of the Lord, unto the House of Israel" (1 Nephi 3 [14:26]). Isaiah was certainly one of those. He saw the great vision of the world and he wrote what he saw, sealing it up to the last days for our benefit. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.... And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness" (Isaiah 29:11-12, 18).

LEARNING THE MYSTERIES OF HEAVEN

Why did these ancient prophets see these visions? Each had a specific purpose and each beheld a unique portion of the vision. Like a puzzle, the pieces of their visions fit together to create one grand end-time portrait. Though each had a unique view and message to share, much of what they saw overlaps and integrates.

Why were these particular men chosen for this task? Though we may look back now and admire the faith and power of these men, in truth there was nothing great or remarkable about any of them. They were simply humble servants of God seeking the Lord. What set them apart was their unwavering faith and determination to be righteous sons.

Enoch was approached by the Lord as he walked and he was asked to prophesy. "When Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying, Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me, for I am slow of speech; wherefore am I thy servant" (Genesis 6:32 [Moses 6:31])? Isaiah similarly felt unprepared and unworthy for the injunction of the Lord. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts" (Isaiah 6:5).

Despite the weaknesses of these men, the Lord called them to prophesy as he showed them the "vision of all" (Isaiah 29:11) because of their faith in Christ. This is a common theme among the ancient prophets and saints. Many of these men and women were prepared for their specific assignments or missions long before they came to earth. Jeremiah was told, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1:5).

Alma said that God ordained these priests after the holy order of his Son in order that "the people might know in what manner to look forward to his Son for redemption." He continues:

And this is the manner after which they were ordained, being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they being chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they having been called to this holy calling on account of their faith, while others would reject the spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might had as great privilege as their brethren.

Alma 9 [13:2-4]

Each had opportunity to choose good or to choose evil. Each had a chance to choose their own path. Just as the Lord told Joseph, "Behold there are many called, but few are chosen." We know that many were chosen because of their exceeding faith and good works as stated above by Alma. Why are others not called? The Lord answered, "Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson, that the rights of Priesthood are inseparably connected with the powers of Heaven, and that the powers of Heaven cannot be controlled, nor handled only upon the principles of righteousness."⁴

The ancient prophets truly show us a pattern, as Alma says, of how to look forward to the Son, of how to approach the Savior. The faith of these ancient prophets was so firm in Christ that they could not be contained by the veil and the heavens opened to them.

⁴ "History, 1838–1856, volume C-1 [2 November 1838–31 July 1842]," p. 908, The Joseph Smith Papers, accessed February 4, 2021, <https://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-c-1-2-november-1838-31-july-1842/90>. See also D&C 121:34-36.

And when the Lord had said these words, the Lord shewed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and the Lord withheld them not from his sight, even unto the ends of the earth: for the Lord had said unto him in times before, that if he would believe in him, that he could shew unto him all things -- it should be shewn unto him; therefore the Lord could not withhold any thing from him: for he knew that the Lord could shew him all things. And the Lord said unto him, Write these things and seal them up, and I will shew them in mine own due time unto the children of men.

Ether 1 [3:25-27]

The visions of these ancient prophets is part of their calling and election. As they approach the Lord and receive his presence they become redeemed from the fall. “Behold, the Lord shewed himself unto him [the brother of Jared], and said, Because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I shew myself unto you. Behold, I am he which was prepared from the foundation of the world, to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son” (Ether 1 [3:13]). The calling and election is a promise or “election” and a call to become the sons and daughters of Christ or his servants. That call is different to every person depending on the needs of the Lord. Joseph Smith declared that when Isaiah and others saw the vision of end-times it was after receiving the Second Comforter.

Now what is this other Comforter? It is no more or less than the Lord Jesus Christ himself & this is the sum & substance of the whole matter, that when any man obtains this last Comforter he will have the personage of Jesus Christ to attend him or appear unto him from time to time. & even he will manifest the Father unto him & they will take up their abode with him, & the visions of the heavens will be opened unto him & the Lord will teach him face to face & he may have a perfect knowledge of the mysteries of the kingdom of God, & this is the state & place the Ancient Saints arrived at when they had such glorious vision Isaiah, Ezekiel, John upon the Isle of Patmos, St Paul in the third heavens, & all the Saints who held communion with the general Assembly & Church of the First Born &c.”⁵

This blessing or opportunity is not reserved for only specific people. It is not a gift intended for only ancient prophets. It is a privilege of any man or woman to seek after the Second Comforter, to obtain their calling and election, and to have the mysteries of heaven opened to them. “The power and authority of the higher or Melchizedek priesthood, is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the father, and Jesus the Mediator of the new covenant” (D&C 3:9 [107:18-19]).

The Lord promised that “every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world” (D&C 82:1 [93:1-2]). Though we should revere and honor the words of the ancient prophets, for they are holy words, the promise is extended to you and I to come and receive and know the same things they knew. Joseph Smith pleaded, “Oh! I beseech you to go forward, go forward and make your calling and your election sure.”⁶ Peter also admonition to “give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (2 Peter 1:10). What a privilege to come to know the Savior in such a personal and intimate way. And what an amazing opportunity to learn the mysteries of heaven just as the ancient saints did. May we be diligent in seeking these blessings and truths. And then if it be the Lord’s will, he will open even to each of us the “vision of all.”

REGARDING JUDAH AND JERUSALEM

Isaiah writes “concerning Judah and Jerusalem” (Isaiah 1:1). In a cursory reading of Isaiah's vision, we immediately conclude that he is seeing a vision of ancient Israel. However, Isaiah uses a profound network of imagery and symbolism to illustrate his prophetic vision. He is not only speaking to ancient Israel, but using them as a way to speak to us. Just like a great tapestry is interwoven with intricate threads of different colors and patterns, so Isaiah interweaves symbols and imagery to convey meaning to us. Since he is speaking to people anciently as well as intending this

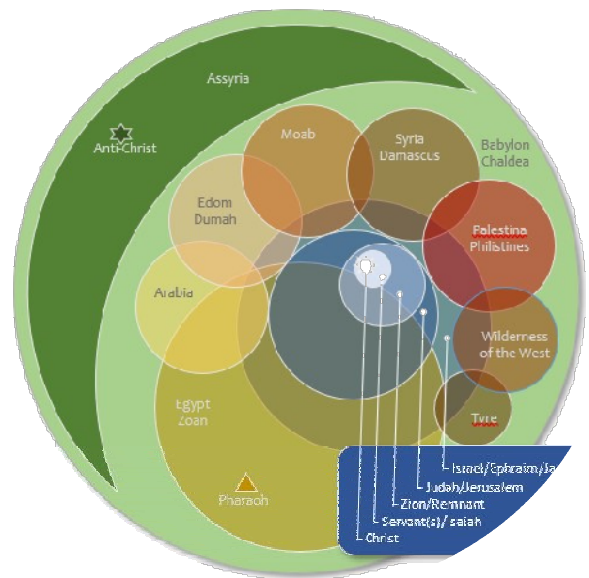
⁵ Ehat, Andrew, and Lyndon Cook, compilers and editors. *The Words of Joseph Smith*. Religious Studies Center Brigham Young University, 1980.

⁶ “History, 1838–1856, volume F-1 [1 May 1844–8 August 1844],” p. 19, *The Joseph Smith Papers*, accessed September 17, 2020, <https://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-f-1-1-may-1844-8-august-1844/25>.

message for modern times, he had to use characters, locations, nations, customs, and objects familiar to his time as symbols to project meaning to a culture and time very different from his own.

One way he does this is his use of cities, nations, and people, such as Zion, Jerusalem, Judah, Israel, Jacob, etc. He is using ideas composed from these ancient people and places to cascade meaning to us. The scriptures have already given some ideas of what these people or places mean, some of which include the following, Zion is the pure in heart, Jacob is the covenant son, David is the redeeming king, etc. Isaiah also uses his own symbolic methods within his writings. For example, the King of Babylon is the Antichrist, Hezekiah and Ahaz represent covenant leaders who follow or reject God, and even Isaiah himself becomes a symbolic feature of this prophetic vision.

The graphic on the right portrays a portion of the complex use of intertwining levels of spirituality into the context of Isaiah’s writings. At the core is Jesus Christ (the white dot), the pinnacle of all things, and closest to him is his right arm, the end-time servant, occasionally symbolized by Isaiah himself. The cities and nations represent people and their spiritual states, and it goes out from there. Each portion building upon another; each layer of spirituality overlaps another. There is not any piece that is unaffected by another. For example, along the perimeter of Israel in this diagram are Egypt, Arabia, Edom, etc., all of which are firmly seated within Babylon, symbolic of greater Babylon, including Israel and even Judah, yet overlap each other in a way that suggests all these aspects are interrelated and interconnected.



Nothing in Isaiah’s prophecies act independent of another. And as a people or individual draws closer to the center, coming closer to Christ, that person becomes purer and whiter, being in the midst of Babylon, but not being part of it. There are many other ways to extrapolate or diagram the symbolic portions of Isaiah that may give greater understanding, but perhaps this will help in some degree.

When the Lord speaks of Judah, he is symbolically referring to the Lord’s covenant children, those who have made a covenant with him anciently, who were the chosen people of God. But also, in our day, it symbolizes the chosen people of God who have made a new covenant with God (that means you and I). When he speaks of Jerusalem, he is really referring to a spiritual class of people who are more refined than the covenant people at large, those who have progressed to a higher level of spirituality, or at least should have. The closer each individual gets to Christ, the higher up that spiritual ladder they climb until they are like him. However, the higher they climb, the farther they may fall if they make a misstep. One of the catalysts of God’s anger in these last days is not the wickedness of the world or Babylon, but the wickedness of his covenant people, of Judah and Jerusalem.

In short, Isaiah is saying that this “vision of all” centers on a story from beginning to end of the covenant children of God as they progress toward him or away from him. What he saw is a prediction and forewarning to us. His prophetic words are not meant for the world at large, but rather a vision for those who have covenanted with God (symbolized by Judah) and those who have sought to be the chosen people of God (symbolized by Jerusalem). Isaiah's vision in its entirety is meant for you and for me.

AN ENCODED MESSAGE FOR OUR DAY

In Isaiah 1:1, the Lord reveals a vision concerning Judah and Jerusalem. These two locations are more than a place or people, they are symbolic in every way and in every use throughout Isaiah’s works. When the Lord or Isaiah uses the term Judah, it is symbolically referring to a spiritual level of a people or an individual. In this case, the Lord’s covenant children or those who have made a covenant with him both anciently and in modern times. Judah has always been a covenant or chosen people of God, even when they rejected him. Also, in our day, Judah does not only symbolize or mean descendants of the lineage of Judah, but it symbolizes the chosen or covenant people of God who have made a new and everlasting covenant with him in our day.

When he speaks of Jerusalem, he is also referring to a spiritual class of people who are more refined perhaps than the covenant people at large, but still of the same covenant. These are people who have stepped on rung higher on the spiritual ladder than those typical of the Judah level of spirituality. If you consider the ancient context of Isaiah's words, Judah was the more faithful of the kingdoms of Israel. The northern kingdom (Ephraim) fell into apostasy first after the separation of the Israelite kingdom, while the southern kingdom (Judah) remained more faithful to the Lord for a time. Jerusalem was the pinnacle city of righteousness, the center of religious worship before the two kingdoms split and long afterward in the land of Judah. It is where the temple of God was constructed and dedicated after the traveling tabernacle was retired. It is the seat of religious authority and power. It is the headquarters, as it were, of the ancient church. It is, therefore, a symbol of such today.

In short, Isaiah is saying that this vision of the end days centers on those who are the covenant children of God throughout the world. It encompasses all those who believe they have made a new and everlasting covenant with God, whether as an organization, a nation, or as an individual or family. Yet more specifically, his vision is to a specific covenant church and nation: ours. If those who make such a claim cannot or will not see how Isaiah's words are specifically pointing to us and them, then Isaiah's mission is fulfilled in them, for he predicted our hardheartedness and blindness. "And he said, Go, and tell this people, Hear ye indeed, but they understood not; and see ye indeed, but they perceived not" (Isaiah 6:9). Yet he also predicted that some, though very few, would come to see and understand his message, and it is for those individuals that the true beauty and meaning of Isaiah's writings blossom and grow. We have claimed to be the covenant children of God, and Isaiah's prophecies are given specifically to us. They will be fulfilled whether we believe in them or not. Therefore, go and learn what Isaiah has to say to you!

ISAIAH 1:2-4

JST Inspired Version

Hear, O heavens, and give ear, O earth; for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Biblia Hebraica Stuttgartensia

שמעו שמים והאזיני ארץ כי יהנה דבר בנים גדלתי ורוממתי והם
 פשעו בי
 ידע שור קנהו ונתמור אבוס בעליו ישראל לא ידע עמי לא התבונן
 הוי | גוי הטא עם פכד עון זרע מרעים בנים משחיתים עזבו
 אֶת־יְהוָה נֶאֱצוּ אֶת־קֹדֶשׁ יִשְׂרָאֵל נָזְרוּ אַחֲרָיִם

SEEKING THE COVENANT

The Lord helped me understand more clearly the context of Isaiah's writings. In this section, the Lord is speaking not only to those ancient Jews and the house of Israel in days past, who showed a pattern of rebellion. He is also speaking to a modern covenant people. Isaiah often writes in a dualistic pattern, where he compares or contrasts two things. In this case, he is speaking simultaneously of two separate groups: a modern and an ancient covenant people. The Lord said the following to me as I read this section of Isaiah:

Note my son, the rebellion here is the rebellion of the house of Israel, and not the world in general. This is a key to understanding Isaiah. It is written to my covenant people of old and of new, including you Gentiles of my new and everlasting covenant. Is it much to ask of my children to come to a knowledge of me?

It strikes me that the Lord considers one of our greatest sins our ignorance about the Redeemer and his atonement. This makes sense. If we do not understand the atonement, how can we fully access it? If we cannot fully access the atonement, how could we ever ascend again to perfection with our Heavenly Father. I could sense his disappointment that we as a people lacked that personal relationship with Christ and did not understand his intent.

There is but a shadow of understanding, in which you do not consider the covenants of old, those covenants which are of the fathers to whom your hearts should turn, yet you understand not the scriptures that I spoke of covenants given to the first fathers and not covenants given to your ancestral fathers and mothers who knew not of my works nor my voice. Seek those covenants of the patriarchs that have true power to seal and then take those covenants to your ancestral dead.

SCRIPTURE REVIEW

King James' Version	New American Standard Bible	My Translation	Masoretic Text	Septuagint
Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.	Listen, O heavens, and hear, O earth; for the Lord speaks, "Sons I have reared and brought up, but they have revolted against Me. An ox knows its owner, and a donkey its master's manger, but Israel does not know, my people do not understand." Alas, sinful nation, people weighed down with iniquity, offspring of evildoers, sons who act corruptly! They have abandoned the Lord, they have despised the Holy One of Israel, they have turned away from Him.	Hear heavens! Hearken earth! because Jehovah speaks, "Sons I have made great and exalted, but they rebelled from me. An ox knows his owner and an ass his master's stable. Israel does not know; my people do not have understanding." O failing nation, a people of abundant perverseness, seed of evil doers, corrupting sons! They forsook Jehovah, they derided the Holy One of Israel, they have turned westward.	Hear, O heavens, and give ear, O earth, for the Lord hath spoken: Children I have reared, and brought up, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, A people laden with iniquity, a seed of evildoers, children that deal corruptly; they have forsaken the Lord, they have contemned the Holy One of Israel, they are turned away backward.	Hear, O heaven, and hearken, O earth: for the Lord has spoken, saying, I have begotten and reared up children, but they have rebelled against me. The ox knows his owner, and the ass his master's crib: but Israel does not know me, and the people has not regarded me. Ah sinful nation, a people full of sins, an evil seed, lawless children: ye have forsaken the Lord, and provoked the Holy One of Israel.

- “Israel doth not know, my people doth not consider...” IIT translates בֵּין | bēn as “insensible” so the passage reads, “but Israel does not know; my people are insensible.”
- “Children that are corrupters...” 1QIsa and IIT translate מַשְׁחִיתִים | māsh-hē-thēm’ as “perverted” and “perverse,” respectively, instead of “corrupters” or “corruptly” as seen above. The Septuagint translates this word as “lawless.”
- “They are gone away backward...” IIT translates the phrase as, “they have lapsed into apostasy.” In my translation, I use the phrase, “they have turned westward,” using a figurative translation of אָהוּר | ā-ḥōr’ and symbolically suggesting they turn away from God (who is in the east).

HEBREW REVIEW

Backward: אָהוּר | ā-ḥōr’ means *the back* or *the backside*. It can also mean *west* or *westward*. In this usage, the rebellious people are turning away westward. Symbolically, eastward is facing God and westward is facing away from God.

Brought Up: רוּם | rūm is a root word that has a connotation of *exalting* or *lifting up*, rather than to raise a child, as it suggests in the King James’ version.

Children: בָּנִים | bā-nēm’ means *sons*, but is often translated as *children*. Many of the occurrences of “children of Israel” are translated from the Hebrew word בָּנִים | bā-nēm’ and can alternately be translated as “sons of Israel.”

Consider: בִּיַן | bēn means *to separate mentally* or *distinguish* something. In general, it means *to understand*. In the Hithpolel benyanim, it means *to consider* or *have understanding* about something.

Corrupters: שָׁחַת | shā-ḥāth’ comes from the primitive root meaning *to decay* and can also be translated as *destroy*. This is a Hiphil participle describing ones who *destroy*, *kill*, *corrupt*, *mar* or *injure*.

Gone Away: זָוַר | zūr’ is a root word meaning *to turn aside*. In the Niphal benyanim it means *to turn away*. Later in the first chapter (Isaiah 1:7) this word is translated as *stranger* when used as a Qal participle.

Master: בָּעַל | bā-’āl’ in this sense means *owner* or *possessor* and comes from a root meaning *to be master of*.

Nourished: גָּדַל | gā-dāl’ in the Piel benyanim means *to magnify* or *increase*. Though it can have the idea of making something grow like raising a child. It’s connotation is *to make large*, like the idea of making something distinguished, mighty or powerful, not the idea of making something bigger.

Provoked To Anger: נָאָץ | nā-’āts’ is a root word meaning *to scorn*. The Piel benyanim intensifies this idea meaning *to reject* or *contemn*, or in other words, *to deride* or *speak evil against*.

ADDITIONAL NOTES

HEAVEN AND EARTH

In calling upon heaven and earth, Isaiah is calling for witnesses, both literally (the elements) and symbolically (mortal and immortal) to witness his declaration. He also draws in the ancient covenant Moses made with the children of Israel. In that covenant, the Lord said, “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing” (Deuteronomy 30:19). See more detail below in the commentary section on this idea.

SONS (בָּנִים) VS. CHILDREN

The King James Version translates בָּנִים | bā-nēm’ as *children*. The literal translation translation of this word is *sons*. Though it is true that Isaiah is speaking to all the children of Israel, the term *sons* creates a covenant symbolism between a father and son, or rather a governing ruler (considered the father) and a covenanted servant (considered a son). Avraham Gileadi calls these [Vassal Sons](#) and explains this concept very well on his website.

"MY PEOPLE"

In this section of verses, the Lord refers to Israel as “my people,” suggesting that there is a covenant relationship there. In the writings of Isaiah, you will see how sometimes that phrase changes from a possessive form to one of distant or dismissed relationship as the people rebel against him. Just because we have the covenant now does not mean we will always have claim to the blessings of that covenant if we do not maintain the terms of our covenants.

COMPLETENESS IN FOURS

The number four has symbolic meaning of completeness or fullness, most often related to creation or earthly or temporal things. Here we see Isaiah's use of four in describing our degenerative mortal state: 1) "Ah sinful nation," 2) "a people laden with iniquity," 3) "a seed of evildoers," and 4) "children that are corrupters." This suggests a complete or thorough spiritual degradation. This appears here both on a national or grand-scale level as well as generational.

GONE AWAY BACKWARD

This is one of the baseline themes within Isaiah's writings. It is not the world at large that has angered the Lord, though they are filled with iniquity. It is the covenant children whom he has nourished and raised which have turned against him. The phrase "gone away backward" is a term suggesting a deviation from the Lord and returning to our worship of something more worldly. אָחֹר|ä-hōr' is a Hebrew word meaning *back* or *backward*, but can also mean *west* or *westward*. In Hebrew culture, the east is facing toward God. The west is symbolically facing away from God. Isaiah is saying that we as a people have turned our backs on God and are facing away from him. It is apostasy.

CROSS REFERENCES

HEAVEN AND EARTH

Calling upon heaven and earth shows a pattern of witnesses. Isaiah draws this pattern from Moses. Joseph Smith also uses it, drawing from Moses' and Isaiah's writings.

- Deuteronomy 32:1 - Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.
- D&C 91:1 [76:1] - Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.

WORD-LINK COMPENDIUM REFERENCES

Hear, O heavens, and give ear, O earth; for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

• <u>Ass</u> : אָחֹר ä-mōr'	• <u>Earth</u> : אֶרֶץ ē'-rets	• <u>Holy One</u> : קֹדֶשׁ kā-dōsh' (go to Holy)	• <u>Ox</u> : שׂוֹר shōr
• <u>Backward</u> : אָחֹר ä-hōr'	• <u>Evil Doers</u> : רָעָע rā-ā' (go to Evil)	• <u>Iniquity</u> : עֲוֹן ä-vōn' (see root עָוָה ä-vā')	• <u>Owner</u> : קָנָה kā-nā' (go to Buy)
• <u>Brought Up</u> : רִוּם rūm (go to Exalt)	• <u>Forsaken</u> : אָזַב ä-zāv'	• <u>Israel</u> : יִשְׂרָאֵל yēs-rā-āl'	• <u>People</u> : אָמ ām (see root אָמַם ä-mām')
• <u>Children</u> : בָּנִים bā-nēm' (go to Son; see root בָּנָה bā-nā')	• <u>Give Ear</u> : אָזַן ä-zān'	• <u>Lord</u> : יְהוָה yē-hō'-vā (see in Jehovah; see root הָיָה hā-yā')	• <u>Provoked</u> : נָאֵס nā-äts' (go to Despise)
• <u>Consider</u> : בִּין bēn	• <u>Gone Away</u> : זָוַר zūr' (go to Stranger)	• <u>Master</u> : בָּעַל bā-äl'	• <u>Rebelled</u> : פָּשַׁע pā-shā' (go to Transgress)
• <u>Corrupter</u> : שָׁחַת shā-hāth' (go to Destroy)	• <u>Hear</u> : שָׁמַע shā-mā'	• <u>Nation</u> : גּוֹי gō-yē' (see root גָּאָה gā-ā')	• <u>Seed</u> : זֶרַע zē'-rā
• <u>Crib</u> : אָבוּס ā-vūs'	• <u>Heavens</u> : שָׁמַיִם shā-mā-yēm'	• <u>Nourished</u> : גָּדַל gā-dāl'	• <u>Sinful</u> : חָטָא hā-tā' (go to sin)

SYMBOLISM COMPENDIUM REFERENCES

- Ass: An unclean animal representing a non-covenant person. Note the singularity of the word: it is Ass, not Asses.
- Children [Sons]: A covenant relationship between the Lord and the house of Israel
- Israel: A level of spirituality upon a continuum ascending closer to God. It represents those who have made a covenant with God and received a covenant from him. Very similar symbolism to Jacob and often used in conjunction with it.
- Ox: A clean animal representing a covenant person. Note the singularity of the word: it is Ox, not Oxen.

COMMENTARY

HEAR HEAVENS! HEARKEN EARTH!

Isaiah invokes the heavens and the earth to hear and bear witness of the rebellion of the House of Israel using similar words spoken by Moses more than 500 years earlier. In doing so, he brings to the mind of the Israelites the covenant their fathers made to God before they entered their land of their inheritance. “Gather unto me all the elders of your tribes, and your officers,” Moses told the Levite priests, “that I may speak these words in their ears, and call heaven and earth to record against them,” (Deuteronomy 31:28). Moses was directed by the Lord to “write ye this song...and teach it the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel” (Deuteronomy 31:19). So, Moses gathered the children of Israel together. To that great gathering of the Lord’s covenant children, he began the song of the Lord in these words: “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth” (Deuteronomy 32:1).

A PROPHECY AND A WARNING

The song uttered by Moses in the presence of the tribes of Israel is a prophecy and a warning dictated from the mouth of the Lord to the house of Israel (see Deuteronomy 31:16-21). Jehovah is blunt in his prophetic words and the condemnation upon the Israelites is poignant.

And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?

And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods. Now therefore write ye this song for you, and teach it the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination which they go about, even now, before I have brought them into the land which I sware.

As Moses called the tribes of Israel together to declare the song of the Lord, he foresaw the state of Israel in the last days and proclaimed, “I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands” (Deuteronomy 31:29). The word-link “latter days” connects this passage to the last days, or in other words, to our day. Moses’ use of the word “latter day” in the twilight of his life confirms that he truly intended to imply our time. He had already seen the vision from beginning to end and had used that term before. Concerning Melchizedek, Moses wrote, “And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world” (Genesis 14:34 [JST Genesis 14:34]).

Reread the quotation from Deuteronomy above, but this time read it as if the Lord is speaking about us and our people, not a distant culture or ancient people. The Lord’s words are bitter and condemning. How intriguing that Isaiah is calling upon heaven and earth invokes that ancient covenant and how it testifies against us “as a witness” of our wickedness.

THE BROKEN COVENANT

What was the covenant promise the Lord predicted that the house of Israel would break? What had they done (or would they do) to provoke the Lord to anger? The preamble of the Lord’s covenant begins with the following words:

These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.... Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the beaver of thy wood unto the drawer of thy water; That thou shouldest enter into covenant with the Lord thy God, and into his

oath, which the Lord thy God maketh with thee this day; That he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

Deuteronomy 29:1, 11-13

The meat of that covenant promise comes in the next chapter. The Lord gives the following promise to those who walk in his ways and keep his commandments:

See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it.

Deuteronomy 30:15-16

What a wonderful and simple covenant promise! We see that promise of blessing the land and posterity throughout scripture in the ancient lands as well as the new world. Along with the covenant promises, however, comes covenant curses for those who are not faithful to the covenant:

But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Deuteronomy 30:17-20

There is a simple chiasmic pattern where the covenant curse is encircled by the covenant promise in the preceding quotes. The chiasmus can be parsed into much greater complex patterns that gives greater depth of meaning and focus, but for this illustration, a simple A-B-A chiasmus demonstrates the promise-curse-promise pattern.

A See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it

B But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

A' I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

BRIDGING THE GAP

Isaiah uses several word-links that tie directly into the Lord's "song" given to Moses and connecting his vision to the covenant promise and covenant curse Moses pronounced upon the house of Israel. His vision was anciently – and is still today – a witness for, and against, the house of Israel and all who claim to be covenant children of God.

Why is this important to know? When God speaks, his words are both powerful and enduring. "For as the rain cometh down and the snow from heaven, and returneth not thither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). The covenant given to ancient Israel is as valid now as it was more than 3300 years ago. When the Lord makes a covenant with his children, he fulfills that covenant promise. In the same vein, the covenant curses for broken covenants are also as valid today as they were for our ancient ancestors. The Lord said, "What I the Lord have spoken, I have spoken,

and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same” (D&C 1:8 [1:38]).

Just as the house of Israel made a covenant as a nation with the Lord to obey his commandments, so we also individually make this same covenant with the Lord as we step into the waters of baptism. Anyone who has been baptized in the name of Jesus Christ and by the authority of Christ has made this covenant and has the same covenant blessings as well as covenant curses. Are we not the descendants of those ancient fathers? Are we not the house of Israel? Are their covenants not also our covenants? Since Isaiah’s vision is a prophecy of the last days, he has effectively bridged our covenant promises and curses with our fathers who covenanted at the feet of Moses, symbolically calling us to remember the covenant of our forefathers just as Malachi predicted. Isaiah calls upon all the elements, both those in the heavens, the firmament above, and those upon the earth to testify of our righteousness and our wickedness; he calls upon the angels of heaven and those upon the earth to testify whether we have chosen “life or death, a blessing or a curse.”

SEALING THE WORD

The Lord uses his servants as mouthpieces. His servants include his angels and prophets. He also gives power to some of those earthly servants and prophets to seal or bind things in heaven and on earth. The Lord said to Peter, “I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven” (Matthew 16:20 [16:19]). He also calls upon inspired men and women to write the words which he speaks to inspire and uplift, but also to record and judge. “I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world every man according to their works, according to that which is written” (2 Nephi 12 [29:11]).

Joseph Smith expanded on this concept in a letter to the Saints, “It is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven: or in other words, taking a different view of the translation; whatsoever you record on earth shall be recorded in Heaven; and whatsoever you do not record on earth, shall not be recorded in Heaven.”⁷

Thus, as Isaiah bridges the ancient covenants with our modern-day or new and everlasting covenant, we begin to better understand our obligation to God. Isaiah’s writings are a sealing or binding blessing and cursing upon the house of Israel, and as the seed of the house of Israel, we are fully bound by his words, whether we like it or not. In a day and age where we have at our fingertips the words of prophets from the dawn of time, we can hardly claim ignorance to the covenant terms of our ancient ancestors. Yet even in this critical time of discovering truth from error, we are quick to skip over the Isaiah portions of the Book of Mormon and hardly crack open the Bible in search for truth, but instead are so easily flattered by the cunning whispers of the adversary and “lulled away into carnal security,” that we are content to call out, “All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth [our] souls, and leadeth [us] away carefully down to hell” (2 Nephi 12 [28:21]) while the pages of Isaiah stay crisply closed.

If we in our zeal truly want to understand what Nephi and Jacob intended to say and to what the Lord refers in his prophecies in the Book of Mormon (see 3 Nephi), we need to understand Isaiah’s writings, the pivotal focus and the key to each of their prophecies, for we will be judged by his words whether we read them or not, and heaven and earth will stand as testimony for or against us.

SONS I HAVE MADE GREAT AND EXALTED

Here is where Isaiah’s story pointedly turns toward us. The Lord laments that though he has favored and nourished his children, they still rebel against him. Though the King James’ and the inspired Joseph Smith versions use the word “children”, the Hebrew word used in the text is “sons” (בָּנִים | bā-nēm). Sons, or son, is a term used in scripture to denote a covenant standing before the Lord. The Son of God was the first, not necessarily in chronology, but in greatness, according to scripture. Abraham said, “And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all” (Abraham 3:21).

⁷ Letter to “The Church of Jesus Christ of Latter Day Saints,” 6 September 1842, p. 3, The Joseph Smith Papers, accessed December 27, 2018, <https://josephsmithpapers.org/paper-summary/letter-to-the-church-of-jesus-christ-of-latter-day-saints-6-september-1842-dc-128/3>.

Though, Jesus Christ is the Only Begotten Son, there are also other sons. A son of God is a covenant child of God, more expansively than what we are taught in our Sunday School classes. It is true, we are all sons and daughters of divine heavenly parents. This is not in question. But when the scriptures say, “but as many as received him, to them gave he power to become the sons of God” (John 1:12), we have to question why all are not sons or daughters of God. This must have more meaning than our divine heritage, but surely refers to a more divine or greater ascending role of son-hood and covenant-making with God.

BECOMING SONS OF GOD

It is further explained that these sons are given power to become sons of God as they believe on his name. Are women left out then of this promise? No, they have as much opportunity as men, and they are as accountable as men, but Isaiah is using covenant terminology familiar in his day. And as the Christ “was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13), so also are the sons of men raised unto and born of God. “Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit” (John 3:5-6). We must be born of the Spirit and become cleansed in the blood of Christ and become heirs not only to the earthly blessings of God, but heirs to the heaven kingdom of God, as Christ was and is.

Isaiah sees in vision two covenant people or “children” (“sons” according to the Hebrew text): those of the ancient covenant, the descendants of the house of Israel, and particularly Judah, or the Jews, which includes Lehi and his descendants; and those of the new covenant, the descendants of Ephraim, the Gentile church, or us today. Remember that it was our fathers who first covenanted with God as they came across the sea to settle this continent as Puritan pilgrims and religious refugees.

Following the practice of the Israelites and reformed Covenant Theology, the Puritans enacted a covenant with God in coming to America. As conveyed in [John] Winthrop’s Model sermon, the Puritans promised to follow God’s moral law in the Bible, to love God and one another, and to uphold justice and mercy. Winthrop writes, “Thus stands the cause between God and us. We are entered into a covenant with Him for this work.... Now if the Lord is pleased to bring us in peace to the place we desire, then he has ratified this covenant and sealed our commission.”⁸

They were seeking a Zion, a place to freely worship God, and they covenanted that this land would be dedicated to God and for his work and the building of a new Zion. Why else would the Lord honor the Gentile nations in their conquest of the Americas? Regarding the aspirations of Christopher Columbus and those who later followed in his course, Nephi saw in vision:

I looked and beheld a man among the Gentiles, which was separated from the seed of my brethren by the many waters; and I beheld the spirit of God, that it came down and wrought upon the man; and he went forth among the many waters, even unto the seed of my brethren, which were in the promised land. And it came to pass that I beheld the spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. And it came to pass that I beheld many multitudes of the Gentiles, upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and they were smitten. And I beheld the spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land of their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people, before they were slain.

And it came to pass that I, Nephi, beheld that the Gentiles which had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them; and I beheld that their mother Gentiles was gathered together upon the waters, and upon the land also, to battle against them, and I beheld that the power of God was with them; and also, that the wrath of God was upon them, that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles which had gone out of captivity, were delivered by the power of God, out of the hands of all other nations.

2 Nephi 3 [13:12-19]

⁸ AHEF and Angela E. Kamrath, contributors. “How the American Puritans Were Like the Biblical Israelites.” TheFounding.net. 29 June 2017. Obtained online 13 August 2021 from <https://thefounding.net/the-puritans-identified-with-the-israelites-and-practiced-covenants/>.

Likewise, many generations prior to the coming of these Gentiles, the Lord made a similar covenant and promise to Lehi and his seed saying to Nephi, “Inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise” (1 Nephi 1 [4:14]). The terms of the promise were also given that if they were not faithful to the covenant that they made with God, they would be cut off from his presence, and Nephi saw how the Gentiles came and subjugated his posterity and the posterity of his brethren. It was a covenant curse fulfilled, a curse for breaking the covenant. We would be naive to think that the Lord would deal differently with us than he had with the seed of Lehi if we similarly disregard our covenant promises. As we see in Nephi’s description of the fulfillment of the curse upon the Lamanites, so we will also see again a similar scourge upon the Gentile if we do not repent.

Regarding sons, Paul said, “If ye live after the flesh, unto sin, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live unto Christ. For as many as are led by the Spirit of God, they are the sons of God” (Romans 8:13-14). This was the case with young Joseph Smith as he revealed the new covenant to the Gentiles in the early 1800s. He established the doctrines of Christ, restored the priesthood of God, and revealed scriptures as another witness and testimony of the Lord Jesus Christ. He was a prophet indeed, and we thereafter came into covenant with God and became covenant sons of God, like our ancient fathers with Moses, receiving covenants, ordinances, and priesthood. Though we may become sons of God, the spirit will not always strive with man (see 2 Nephi 11 [26:11]), and we see from Isaiah’s writing the peril we, too, are in if we disobey God and stray from his covenants.

SONS IN OUR DAY

To truly understand Isaiah’s intent, we must comprehend that Isaiah’s words aren’t meant for his generation, nor of the Jews only, but he points to a future generation. Additionally, we must understand that all the prophecies of Isaiah have multiple fulfillment, first referring to prophetic fulfillment from before Isaiah’s time to the present, and second a prophecy and prediction that foreshadows a type of the end-days which will occur in our present time. In other words, Isaiah uses historical precedent to predict future events that combine into one grand tapestry foretelling what will happen in our day as the Lord prepares to come a second time. Nephi, who thoroughly understood the prophecies and intent of Isaiah, also wrote similarly. That which he prophesied is likewise intended for our ears and eyes and to be fulfilled in our time.

God has truly reared and “nourished” our people with great and glorious blessings to exceed that of nearly every preceding generation. We have knowledge about the prophecies and mysteries of God since the time of Adam and have more knowledge and understanding than any previous generation, and all this at the touch of our fingertips. We have received the covenants of God and made covenant with him through ordinance of baptism and ordinances in the house of the Lord. He has given us every opportunity to come to know him. Truly we have been nourished, or using the Hebrew root verbs in Isaiah 1:2 (גָּדַל | gā-dāl’ and רִיַּם | rüm) we have been “made great” or strong and “exalted.” Yet, despite our nourishment from the Lord, we are at risk of becoming bitter fruit, as predicted by Jacob, the brother of Nephi.

And it came to pass that a long time had passed away, and the Lord of the vineyard sayeth unto his servant, Come, let us go down to the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh: wherefore, I must lay up fruit, against the season, unto mine own self.

And it came to pass that the Lord of the vineyard and the servant, went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold, all sorts of fruit did cumber the tree.

And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number. And the Lord of the vineyard saith, Behold, this long time have we nourished this tree, and I have laid up unto myself against the season, much fruit. But behold, this time it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit; and it profiteth me nothing, notwithstanding all our labor: and now, it grieveth me that I should lose this tree.

Jacob 3 [5:29-32]

The reared children or sons refers simultaneously to the Jews and the ancient house of Israel — the old covenant — and to us today — the new covenant. Do we not claim to be the chosen people of God? If so, listen to Isaiah’s words carefully for they are meant for us. Just as in days of old, if we rebel against our God, he will raise up other children to be his covenant people. To the woman Zion, the Lord says, “The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thine

heart, Who hath begotten me these seeing I have lost my children and am desolate, a captive and removing to and fro? And who hath brought up these” (Isaiah 49:20-21)?

When the Resurrected Lord visited the Nephite people, he spoke about the fulfilling of Isaiah’s words, in which he declared, “It shall come to pass, saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard” (3 Nephi 9 [21:20-21]). However, he also promised that “if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance” (3 Nephi 10 [21:22]). May we repent and truly become the sons and daughters of our God.

THEY REBELLED FROM ME

Our rebellion is the crux of the Lord’s anger and catalyst for the Lord to fulfill his covenant promises with the house of Israel. Once the modern covenant children of God rebel against the Lord as it is prophesied, or “when the Gentiles shall sin against my Gospel, and shall reject the fulness of my Gospel,” the Lord will “bring the fulness of my Gospel from among them” (3 Nephi 7 [16:10]). And then he will remember his covenant to “preach good tidings unto the meek,” and “bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified” (Isaiah 61:1-3).

A SINFUL NATION

The children of Israel, though God’s covenant sons and daughters, rebelled anciently against the Lord. In modern days, the covenant children follow a similar pattern. The Lord made evidence of this in our day: “And your minds in times past have been darkened because of unbelief and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all, and they shall remain under this condemnation until they repent and remember the new covenant, even the book of Mormon, and the former commandments which I have given them, not only to say but to do according to that which I have written that they may bring forth fruit meet for their Father’s kingdom, otherwise their remaineth a scourge and a judgment to be poured out upon the children of Zion, for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay” (D&C 4:8 [84:54-59]).

Isaiah says, “Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward” (Isaiah 1:4). Avraham Gileadi interpreted this passage as a generational decline in spiritual devotion. “A regression occurs from his people’s simply going ‘astray’ to their burdening themselves with ‘sin,’ which, over time, ends in outright ‘wrongdoing.’ That occurs collectively and generationally. The ‘offspring of wrongdoers’ turn into ‘perverse children,’ meaning that the rising generation has by now become thoroughly corrupt. ‘Forsaking’ Jehovah and ‘spurning’ him finally become conscious and deliberate acts.”⁹

BY ONES AND TWOS

The reference to an ox, or bull, and an ass are symbolic in suggesting that these animals, clean and unclean, know to whom they belong, but the Lord’s own children cannot or do not align with their God. The ox, a kosher animal according to the Law of Moses, is a symbol of a pure or clean individual who is of a covenant lineage of the house of Israel, a true descendant of Abraham. Notice how Isaiah only references one bull or ox, and not multiple bulls or oxen. This is symbolic that one clean or pure Israelite here or another there does know his or her Owner, He that bought or purchased (קָנָה | kō-nā’-hū) him or her with His blood, though the covenant people at large are estranged from the Lord. This theme is repeated throughout Isaiah that men or women are called out one by one, “Hearken unto me, ye that follow after righteousness; ye that seek the Lord, look unto the rock from whence ye were hewn, and to the hole of the pit from

⁹ Gileadi, Avraham. *Isaiah Explained*. Accessed February 9, 2019, <http://www.isaiahexplained.com/1#commentary>.

whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him” (Isaiah 51:1-2).

Likewise, the ass, or he-ass (רִמֹּר | ḥ^ā-mōr), a non-covenant individual (or unclean because he or she is not of the covenant lineage) will also know where to take his or her rest. They will know the home of their Master, whom they will come to know and serve. “Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people.... Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar” (Isaiah 56:3,7). Yet those who should know the Lord rebel against him. They who have received everything at his hand—knowledge, power, influence, inheritance, spirit, testimony, wealth, etc.—spurn the very source of their blessings.

Contrasting the general apostasy of the Lord’s people that “have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are *gone away backward*” (Isaiah 1:4; emphasis added), one of the Lord’s servants, his end-time servant, says “The Lord God hath appointed mine ears, and I was not rebellious, neither *turned away back*” (Isaiah 50:5; emphasis added), continuing the theme of how one individually comes to the Lord and his covenant while the masses reject him. In both these instances, Isaiah uses the word back or backward (חָזַר | ḥ^ā-hōr) as imagery of regression or turning away from the Lord. While Israel is regressing into transgression, this end-time servant, and others like him, move forward in faith despite the persecution that would come because he follows in the footsteps of the Lord: “I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting, for the Lord God will help me” (Isaiah 50:5 [50:6-7]).

Though we may be of the covenant children of Christ, we are not assured a place in his kingdom because of our lineage or our affiliations. It is only through obedience to and belief in Jesus Christ that will assure us a place in that glorious kingdom. John made this point very clearly when to the Pharisees and Sadducees he said, “O, generation of vipers! Who hath warned you to flee from the wrath to come? Why is it that ye receive not the preaching of him whom God hath sent? If ye receive not this in your hearts, ye receive not me; and if ye receive not me, ye receive not him of whom I am sent to bear record, and for your sins ye have no cloak. Repent, therefore, and bring forth fruits meet for repentance, and think not to say within yourselves: We are the children of Abraham and we only have power to bring seed unto our father Abraham, for I say unto you that God is able of these stones to raise up children into Abraham” (Matthew 3:33-36 [3:7-9]).

ISAIAH 1:5-6

JST Inspired Version

Why should ye be stricken any-more? ye will revolt more and more; the whole head is sick, and the whole heart faint. 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 closed; neither bound up, neither mollified with ointment.

Biblia Hebraica Stuttgartensia

על מה תכו עוד תוסיפו סרה פל־ראש לקלי וקל־לבב דני:
מפ־ה־רגל ועד־ראש אֵי־בו מתם פצע ותבורה ומכה טר־ה לא־זרו:
ולא חבשו ולא רפכה בשמן

ACCESSING THE ATONEMENT

The Lord expressed to me the deeper meanings embedded in Isaiah’s description of the sores and wounds, which are abrasions of the spirit that canker and infest with diseases of disbelief. “*Doctrines are taught of men. Sins are accepted and righteousness repressed,*” he said concerning the teaching of his covenant people today. He was dismayed by how we profess his name but do not know him intimately.

It is the Lord’s intent to bring all of us back to Father, if we are willing to come. He described the beautiful miracle of the atonement to me, but lamented we have not used it to its full potential.

My atoning sacrifice has power to heal but has not been used by this people as it ought, for they ask me not, but trample upon it in their vanity. Seek not vanity but seek purity and allow the atoning blood of your Master and Redeemer to heal your wounds and bind up your broken hearts until you are perfected like unto me. Let it perfect and heal your body, mind, and spirit. Then will this people truly be beautiful unto me. I am the Lord your God. Look unto me and be healed. This is my charge, and this is the purpose of my atonement.

SCRIPTURE REVIEW

King James’ Version	New American Standard Bible	My Translation	Masoretic Text	Septuagint
Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. 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 closed, neither bound up, neither mollified with ointment.	Where will you be stricken again, as you continue in your rebellion? The whole head is sick and the whole heart is faint. From the sole of the foot even to the head there is nothing sound in it, only bruises, welts and raw wounds, not pressed out or bandaged, nor softened with oil.	Wherefore will you continually be struck? You will further add offense, the whole head in disease and the whole heart ill. From the sole of the foot unto the head there is no soundness in it. The wound and bruise and raw gash have not been pressed out nor bound up nor softened with oil.	On what part will ye yet be stricken, seeing ye stray away more and more? The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores: they have not been pressed, neither bound up, neither mollified with oil.	Why should ye be smitten any more, transgressing more and more? the whole head is pained, and the whole heart sad. From the feet to the head, there is no soundness in them; neither wound, nor bruise, nor festering ulcer are healed: it is not possible to apply a plaster, nor oil, nor bandages.

- “Ye will revolt more and more....” This phrase is translated in the 1QIsa translation as “you add rebellion” and in IIT as “adding to your waywardness.”

HEBREW REVIEW

Bruises: תבורה | häb-bü-rä’ comes from a root word that means *to join*. Properly it means *bound* with stripes, and as such has a connotation of blueness or bruising.

Closed: זור | zür means *to turn aside*, but it also has a connotation of something being *pressed together* or *squeezed*, like a festering sore or wound.

Faint: דני | däV-vöy’ means *sick* or *severely ill*.

Mollified: רָךְ | rā-ḥāh' comes from a root word meaning *to soften*. This verb is only used one other time in Isaiah translated as *fainthearted* (see Isaiah 7:4).

Putrifying: טָרַי | tā-rē' is only used twice in the Old Testament and comes from a root probably meaning *moist*. The only other time this word is used is in reference to when Samson picked up a "new" (טָרַי | tā-rē') jawbone of an ass and killed 1,000 men with it. It give the idea that the bone still had tissues on it.

Revolt: סָרָה | sā-rā' means *an offence* or *violation* and can also be translated as *a turning away* or *apostasy*. It comes from a root word סוּר | sūr meaning *to turn off* or *to turn aside*.

Sores: מָכָה | māk-kā' comes from a root word נָכָה | nā-ḥā', meaning *to strike* either literally or figuratively. מָכָה | māk-kā' has a connotation of wounds from a strike or blow.

Soundness: מָתוּם | m^e-thōm' only appears once and derives from a root meaning *complete*, in a good or bad sense. The context of this word means a thing *uninjured* or *sound* or *whole*.

Stricken: נָכָה | nā-ḥā' in the Hophal benyanim means *to be smitten* or *stricken*, or *to be hit*. It can also mean *to be punished*, as in a punishment by beating.

Wounds: פָּצַע | pe'-tsā appears only once in Isaiah and derives from a root meaning *to split*, hence, *a wound*.

ADDITIONAL NOTES

"STRICKEN ANYMORE"

This was translated by the [Isaiah Institute](#) as follows: "Why be smitten further by adding to your waywardness?" The New American Standard Bible translates this passage as follows: "Where will you be stricken again, as you continue in your rebellion?" The context of נָכָה | nā-ḥā' in this passage suggests that the covenant sons continue to heap upon themselves punishments through beating because of their rebellion. *Rebellion* or *waywardness* comes from the word סָרָה | sā-rā' which means *a turning away* or *an offense*. It can also mean *apostasy*.

WHOLE HEAD AND HEART

This phrase suggests a complete and thorough corruption in all aspects, from top to bottom, inside and out. In the sense of our nation, this suggests not only our governing heads (the most chief or highest leaders, symbolized by the head), but also our religious institutions and core beliefs (symbolized by the heart).

THE SOLES OF THE FEET

The whole body is full of wounds and sores. The feet often symbolize the path we are pursuing. If the feet (even upon the soles) have festering sores, how can the body stand and walk, let alone follow the path of God? The body becomes immobilized. This is amplified by the idea that every portion of the body, from head to toe, is riddled with wounds old and new.

SETS OF THREE

The number three is a commonly used symbol representing the Godhead and that which is influenced, completed, or divinely directed by God, and often has strong implications of the atonement of Jesus Christ. The symbol of three for the "wounds", "bruises", and "sores" that have not been "closed", "bound up", or "mollified with ointment" gives strong imagery that we have not come to Christ and used the atonement to heal our transgressions.

See the following word-links that link this passage to the atoning power of the Savior.

- 1:6 ...but wounds, and **bruises** (חַבִּירָה | ḥāb-bü-rā'), and putrifying sores....
- 53:5 But he was wounded for our transgressions, he was **bruised** (חַבִּירָה | ḥāb-bü-rā') for our iniquities....

MOLLIFIED WITH OINTMENT

This imagery of our refusal to be mollified (softened or pacified) with oil/ointment (שֶׁמֶן | she'-men) is contrasted by the mission of the Lord's end-time servant in Isaiah 61:3: "To **appoint** (שֶׁמֶן | she'-men) unto them that mourn in Zion; to give

unto them beauty for ashes, the **oil** (שֶׁמֶן|she'-men) of joy for mourning, the garment of praise for the spirit of heaviness." Though we are rebellious children, when this ordinance happens for the righteous remnant they will be "called trees of righteousness, the planting of the Lord, that he might be glorified."

CROSS REFERENCES

DAUGHTER OF ZION

- **D&C 124:11** - Awake, O kings of the earth! Come ye, O, come ye, with your gold and your silver, to the help of my people, to the house of the daughters of Zion. (Received in 1841, not in the 1835 D&C publication.)
- **Moroni 10 [10:31]** - And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion, and strengthen thy stakes, and enlarge thy borders forever...

WORD-LINK COMPENDIUM REFERENCES

Why should ye be **stricken** anymore? ye will **revolt** more and more; the whole **head** is **sick**, and the whole **heart** **faint**. 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 closed; neither **bound up**, neither **mollified** with **ointment**.

- | | | | |
|--|--|---|---|
| • Bound Up: שָׁבַד hä-vāsh' (see in Bind) | • Head: רֹאשׁ rōsh | • Putrid: טָרִי tä-rē' | • Sores: מַכָּה mäk-kä' (see root נָקָה nä-hä') |
| • Bruises: חֲבוּרָה hāb-bü-rā' (see root חָבַר hā-vār') | • Heart: לֵב lē-väv' | • Revolt: סָרָה sä-rä' (see root סוּר sūr) | • Soundness: מְתֵם m ^ē -thōm' (see root תָּמַם tä-mām') |
| • Faint: דָּוָי dāv-vōy' (see root דָּוָה dā-vā') | • Mollified: רָחַךְ rā-häh' (see in Faint) | • Sick: חָלִי hā-lā' (see root חָלָה hā-lā') | • Stricken: נָכָה nä-hä' (see in Smite) |
| • Foot: רֵגֶל rē'-gel | • Ointment: שֶׁמֶן she'-men (see in Anoint) | • Sole: כָּף kāf (see root כָּפַף kā-fāf' in Hand) | • Wounds: פְּצָע pe'-tsä |

SYMBOLISM COMPENDIUM REFERENCES

- **Foot:** A symbol of the path which people follow, the direction they are going
- **Head:** The part of the body that leads or governs, representing national or religious leaders. Also can symbolize the entire body
- **Heart:** The part of the body that holds belief, knowledge, revelation, or our spiritual health. It is also the center of conscience.

COMMENTARY

WHOLE HEAD IN DISEASE AND WHOLE HEART ILL

F or those still living under the belief that Isaiah’s writings are for some distant people in an age long past, you may be able to read this passage with pleasant curiosity and wonder how ancient Israel could have been so naive to forsake the Lord. But those of us who realize that all the words of Isaiah are pointedly glaring at us start to squirm under his descriptive and poignant symbolism Isaiah gives. We begin to wonder how in the world we as a people fell to this level of condemnation. How could we have allowed those bruises and wounds to fester?

Just as Paul spoke about the church being one body (1 Corinthians 12:12), Isaiah also personifies the church and the house of Israel in his description about the body in Isaiah 1:5-6. How do we know Isaiah is speaking to our church and our people? Because it is the symbol of the covenant body of Christ in our day; it is filled with the descendants of Ephraim, but also intermingled with many Gentiles who are not of direct descent from Abraham but adopted into that lineage. This is why Nephi so often refers to the church in our day as the Gentiles, the Gentile nation, or the Gentile church. When Nephi refers to that church, he is referring to those who received the covenants under the hands of Joseph Smith.

This analogy could also include our nation as well as our churches, having both political and religious connotations, since Isaiah is speaking both to Judah (the nation as a whole) as well as Jerusalem (the political and spiritual head of the nation). To the Lord, these two are not necessarily separate. “Therefore the Lord will cut off from Israel head and tail, branch and

rush, in one day. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail” (Isaiah 9:14-15). In ancient Israel, the “church” was the entire nation. The people were covenant people. God views our nation similarly, as our pilgrim ancestors made a covenant with God as they landed upon this new continent.

THE CONDITION OF THE HEART

Taking Isaiah’s personification of Judah and Israel and applying it to our contemporary political and religious bodies, particularly the covenant children of Christ, the state of our hearts today is in grave condition. If the heart is faint, or rather sickly or severely ill according to the Hebrew text (דָּבִיבָה | dāv-vōy), the nutrients of life that are pumped through the body becomes insufficient to nourish to body, and the illness found within the heart contaminates the body with impurities. This begins to affect—or infect—the entire body. We see this happening in churches and political bodies throughout our nation in our day. There is great division and contempt in the heart of our nation that divides people against one another. Though we call for unity and oneness, we continue to be divided. Our nation is doing more to remove God from the heart of the people than instill his healing balms of love and light. Isaiah laments, “Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea” (Isaiah 48:18).

Instead of instilling peace in our hearts, our society covers in fear. The past couple of years have highlighted the corruption of our political, ecclesiastical, business, and spiritual leaders as the distorted facts about the coronavirus and the subsequent experimental vaccines have infiltrated media. The pandemic of 2020-2021 has not truly been a pandemic of COVID but a pandemic of fear. Fear is a condition of a weakened heart and is the opposite of courage. Though fear has its place in our emotional palette, to be driven by fear in such an epidemic state is beyond rational. When people are afraid, they are more easily manipulated. We have seen these tactics of manipulation coming from every source of leadership in government, education, business, and religion. To say the heart is faint is almost an understatement. The heart is fully diseased.

The political and religious aspects of Judah in Isaiah’s vision reflect the same spiritual state of one another. If we as a nation or a church are taught diluted truths it is not long before we become faint in our faith, and consequently in our obedience. The heart often refers to the intent or the conversion of a person, or in this symbolic personification of the house of Israel, the intent or the conversion and condition of the hearts of the covenant children of God. “Hearken unto me, ye stouthearted, that are far from righteousness; I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory” (Isaiah 46:12-13).

Isaiah prophesied that our church and political leaders would stray from God’s path. In the last two years there has been dramatic distortion of truth through pervasive propaganda regarding the dangers of the coronavirus and the necessity to be inoculated against this disease. Media reports significant numbers of diseased individuals and rising deaths due to the virus yet neglect to truthfully report accurate or true statistics. Government and medical leaders drive an agenda of compliance to receiving experimental vaccination declaring it as a safe and responsible measure against the coronavirus, but neglect to report to the populace the health risks and cover up the negative affects of the experimental inoculation. The propaganda and lies are broadcast so loudly across all media formats that those who speak out truth or reason are shouted down or swept under the rug. As religious organizations jump on board, they, too, ignore the shady extrapolations of truth and hard evidence against the rhetoric. Those who should fight for truth and freedom and who should protect life at all costs pull the blinders over their eyes to step in line with others propagating the pandemic of fear.

When the covenant church of God, led by physicians and lawyers, business and educational leaders, bends to the will of society and falls into the ranks of government and social puppeteering, and begin to promulgate the virtues of experimental inoculation without full disclosure, her true colors begin to be revealed. Instead of seeking and promoting truth she seeks the approval and opinions of the leaders of world. Isaiah described our infidelity to God in descriptive terms:

Upon a lofty and high mountain hast thou set thy bed; even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

Isaiah 57:7-9

Nephi described the condition of our several religious bodies in the last days. He prophesied about great discord among the many churches.

For it shall come to pass in that day, that the churches which are built up, and not unto, the Lord, when the one shall say unto the other, Behold, I, I am the Lord's; and the other shall say, I, I am the Lord's. And thus shall every one say, that hath built up the churches, and not unto the Lord; and they shall contend one with another; and their priests shall contend one with another; and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel.

2 Nephi 12 [28:3-5]

In our society we too often have people converted to a church or to particular leaders, but not converted to God. Because of such misdirected loyalty, when the leaders of churches speak out, people follow without a second thought. People see what their “prophet” does or listen to what he says and they follow without hesitation. They make assumptions that if they do what he does, they will be saved. Joseph Smith forewarned against such blind and extreme obedience. This wanton following of a spiritual leader is indoctrinated in members of the church. Though we are taught to seek personal revelation and follow the guidance of the Holy Ghost, there are always restrictions that limit our ability to truly pursue truth. Spencer Kimball, president of the Church of Jesus Christ of Latter-day Saints from 1973-1985, taught clearly that we should follow the promptings of the Holy Ghost. But then he counters his statement by saying that “the only sure, safe way is to follow that leadership.”

Follow promptings of the Holy Ghost. There is only one safe and sure way for man to act. The Lord has given him free choice and has given him, gratis, the information which is the best choice to make and what will be the results of either choice made. The Lord has never condemned nor permitted destruction to any people until he has warned them. Warning is as universal as the need for warning. One cannot say he did not know better. Ignorance is no excuse in the law. Every normal person may have a sure way of knowing what is right and what is wrong. He may learn the gospel and receive the Holy Spirit, which will always guide him as to right and wrong. In addition to this, he has the leaders of the Lord's church. And the only sure, safe way is to follow that leadership—follow the Holy Spirit within you and follow the prophets, dead and living¹⁰

Such unquestioning obedience was discouraged by earlier leaders of the church. Joseph Smith was quoted by Charles Penrose in the *Millennial Star* stating that “When the Elders of Israel will so far indulge in these extreme notions of obedience, as to teach them to the people, it is generally because they have it in their hearts to do wrong themselves.” He states:

Because of these facts, and the apparent imperfections of men on whom God confers authority, the question is sometimes asked,—to what extent is obedience to those who hold the Priesthood required? This is a very important question, and one which should be understood by all Saints. In attempting to answer this question, we would repeat, in short, what we have already written, that willing obedience to the laws of God, administered by the Priesthood, is indispensable to salvation; but we would further add, that a proper conservative to this power exists for the benefit of all, and none are required to tamely and blindly submit to a man because he has a portion of the Priesthood. We have heard men who hold the Priesthood remark, that they would do any thing they were told to do by those who preside over them, if they knew it was wrong; but such obedience as this is worse than folly to us; it is slavery in the extreme; and the man who would thus willingly degrade himself, should not claim a rank among intelligent beings until he turns from his folly. A man of God, who seeks for the redemption of his fellows, would despise the idea of seeing another become his slave, who had an equal right with himself to the favour of God; he would rather see him stand by his side, and sworn enemy to wrong, so long as there was place found for it among men. Others, in the extreme exercise of the almighty (!) authority, have taught that such obedience was necessary, and that no matter what the Saints were told to do by their Presidents, they should do it without asking any questions.

When the Elders of Israel will so far indulge in these extreme notions of obedience, as to teach them to the people, it is generally because they have it in their hearts to do wrong themselves, and wish to pave the way to accomplish that wrong; or else because they have done wrong, and wish to use the cloak of their authority to cover it with, lest it should be discovered by their superiors, who would require an atonement at their hands.¹¹

Isaiah describes how we fashion gods and idols out of wood or stone—or in our time today, metal and plastic—and even make gods out of our celebrities and the elite. After describing the process of our making idols, he says, “They have not

¹⁰ Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, p. 114.

¹¹ "Priesthood," *Millennial Star* 14/38 (13 November 1852), 594–95

known nor understood; for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand” (Isaiah 44:18). This is a similar statement made by the Lord to Joseph Smith as he said that “all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.”¹²

Symbolically throughout scripture, the heart is also a reference to or symbol of “the seat of knowledge, receipt of revelation, omniscience, true inner man, and so on.”¹³ Applying that concept globally to the nation and to our religious bodies, a corrupted heart represents either the lack of true knowledge or revelation. Or it could represent receiving false revelations and believing in knowledge based on falsehoods instead of truth.

THE CLARITY OF THE HEAD

The head is likewise sickened or diseased, according to Isaiah. The head represents the seat of power or influence. It is what turns the body in the direction it should look or should go. This could refer to a political head, a religious head, or some other leading power. It is the head that has turned the body away from God. “Thy princes are rebellious, and companions of thieves; everyone loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them” (Isaiah 1:23). Because the head has directed the body away from Christ, we as a nation and as a religion have “gone away backward” (Isaiah 1:4). Isaiah uses the Hebrew word אָחֹר | ä-ḥōr’ as “backward” to describe the apostasy of his children. אָחֹר | ä-ḥōr’ can also be translated as *west* or *westward*, which fits with this idea of the head turning the body away from the east, away from God.

In an individual sense, the head is critical in governing our body and our body’s function. If the head is sick, then consequently the rest of the body may suffer. The head contains the mouth, eyes, and ears. Therefore, if the head is contaminated, does that not also suggest the mouth, eyes, and ears are also affected, or in other words, that with which our head speaks, sees, or hears? The mouth is used to speak the truth or the words of God. Yet it is also the means by which so many blaspheme God or take his name in vain. The eyes are the light of the body, but “if thine eye be evil, thy whole body shall be full of darkness. If therefore the light which is in thee be darkness, how great shall that darkness be” (Matthew 6:23). The ears are where we hear the word of the Lord so that we can “live by every word that proceedeth forth from the mouth of God” (D&C 4:7 [84:44]). But the Lord said, “Wo unto the deaf, that will not hear: for they shall perish” (2 Nephi 6 [9:31]).

Since the head represents our spiritual leaders as well as secular or political leaders, then the eyes, ears, and mouth could also represent prophets (those who *speak* the words of God, or pretend to do so), seers (those who *see* with a spiritual eye), and revelators (those who *hear* the voice of God). We have a group of individuals who claim to be prophets, seers, and revelators. The question that then must be answered is whether they truly speak the words of God, see his works (past, present and future), and hear his words.

Isaiah forewarned us of this condition of our spiritual leaders, “His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber” (Isaiah 56:10). He also said, “For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered” (Isaiah 29:10).

Though we all hope the body of the church is healthy and whole, we cannot discount the prophet Isaiah’s vision of our time. “From the sole of the foot even unto the head there is no soundness in it” (Isaiah 1:6). If we are to avoid this condemnation, we need to not only hope but work toward soundness as one body. May we as individuals and as an entire body speak the words of truth, seek to see the face of Christ, and listen to hear the voice of the Lord. When we stray from that path, when our mouths distort the truth or speak deception, or our eyes seek after the things of this world, or we listen to the voices of men, then we start along the dark path of apostasy or separation from God.

Let us commit our hearts to seek after purity and truth and never settle for anything less. Let us bandage up our wounds, bruises, and sores, and let the mollifying ointment of the Savior’s atonement begin to heal our wounded souls.

¹² "Times and Seasons, 1 April 1842," p. 748, The Joseph Smith Papers, accessed February 26, 2021, <https://www.josephsmithpapers.org/paper-summary/times-and-seasons-1-april-1842/14>.

¹³ Gaskill, Alonzo. *The Lost Language of Symbolism*. Deseret Book, 2003.

ISAIAH 1:7-9

JST Inspired Version

Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Biblia Hebraica Stuttgartensia

אַרְצְכֶם שְׁמָמָה עָרֵיכֶם שְׂרָפוֹת אֵשׁ אֲדַמְתֶּכֶם לְגַגְדְּכֶם זָרִים אֲכָלִים
 אֹתָהּ וְשָׂמָמָה כַּמְהַפֶּכֶת זָרִים
 וְנוֹתְרָה בְּתִצִּיּוֹן פֶּסֶפָה בְּכָרֶם כַּמְלוּנָה בְּמִקְשָׁה כְּעִיר נְצוּרָה
 לִוְלֵי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ שְׂרִיד כַּמְעֻט פֶּסֶדִם הֵינּוּ לַעֲמֹרָה
 דְּמִינוּ

FINDING ZION, THAT HOLY CITY

I heard the Lord lamenting for Zion as I read this passage. I felt his yearning and desire for his people to be pure and to return to him.

Where is my Zion, that daughter of Zion, that holy city of the pure in heart? Where can I find her? She is hidden from me.

The Lord is looking for Zion. He is seeking those whose hearts are pure who can do what Enoch of old did. The Lord told Enoch that in the last day “righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem” (Genesis 7:70 [Moses 7:62]). He reassured me that in time Zion will be discovered, and the Lord will rule over his people. I look forward with earnestness to find Zion.

In a sea of sin and evil works, she will stand alone and protected by my hand, a solitary ensign. This is Zion, those whose hearts are pure, who have everything in common that there is no poverty among them, and they have oneness in heart and mind with God. When you see this sign, you may know you have seen a Zion people and may glorify God, for He is come to redeem His people.

SCRIPTURE REVIEW

King James' Version	New American Standard Bible	My Translation	Masoretic Text	Septuagint
Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.	Your land is desolate, your cities are burned with fire, your fields—strangers are devouring them in your presence; it is desolation, as overthrown by strangers. The daughter of Zion is left like a shelter in a vineyard, like a watchman's hut in a cucumber field, like a besieged city. Unless the Lord of hosts had left us a few survivors, we would be like Sodom, we would be like Gomorrah.	Your country is a devastation, your cities are being consumed by fire. Your land, in your presence foreigners are devouring her, and the devastation is like an overthrow of foreigners, and the daughter of Zion is left as a shelter in a vineyard, as a hut in a cucumber field, as a city besieged. Unless Jehovah of hosts left us a remnant, we would almost become like Sodom and resemble Gomorrah.	Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by floods. And the daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.	Your land is desolate, your cities burned with fire: your land, strangers devour it in your presence, and it is made desolate, overthrown by strange nations. The daughter of Sion shall be deserted as a tent in a vineyard, and as a storehouse of fruits in a garden of cucumbers, as a besieged city. And if the Lord of Sabaoth had not left us a seed, we should have been as Sodom, and we should have been made like to Gomorrha.

- “Your lands, strangers devour....” The IIT translations is written as, “your native soil is devoured by aliens in your presence, laid waste at its takeover by foreigners.”
- “As a besieged city....” The 1QIsa translation translates “besieged city” to “Nazarene city.”

HEBREW REVIEW

Besieged: נָצַר | nā-tsār' though translated as *besiege* comes from the root word meaning *to guard* and can also mean *to keep* or *preserve*. It is a different root than the other references of *besiege* (צוּר | tsür).

Burned: שָׂרַף | sā-rāf' is the same root used to describe how the craftsman makes an idol of wood and burns part of it while worshiping another part of it (see Isaiah 44:16, 19). That usage is fitting given the context of this verse, the lands of the covenant children being *consumed* or *burned* because of rebellion and idolatry.

Left: יָתַר | yā-thār' means *to be left behind*. It is used a handful of times within Isaiah, all referring to a remnant that is left, with one exception of a prediction from Isaiah to Hezekiah regarding his posterity (see Isaiah 39:6).

Overthrown: הִפְּךָ | hā-fāh' shows up only twice, in this instance foreshadowing the overthrow of God's covenant children, and the other referring the overthrow of Sodom and Gomorrah (see Isaiah 13:19).

Remnant: שָׂרִיד | sā-rēd' is only used once in Isaiah translated as "remnant." This word means *a survivor, fugitive, or one who escaped*. The root word שָׂרַד | sā-rād' means *to puncture*, with a figurative idea of slipping out to escape or survive. All other uses of the word "remnant" in Isaiah come from the root word שָׂאַר | shā-ār'.

Sodom and Gomorrah: Sodom (סְדֹם | s^e-dōm') comes from a root meaning *to scorch*, and Gomorrah (עֲמֹרָה | ā-mō-rā') derives from a root meaning *to heap* (figuratively, *to chasten*).

Strangers: זָוַר | zūr is a root word meaning *to turn aside* and is the same word translated as "gone away" in Isaiah 1:4, suggesting apostasy. As a participle, it often means *stranger* or *foreigner*.

ADDITIONAL NOTES

"STRANGERS"

"Strangers" in this context suggests an invasion of foreigners. This passage is translated by the Isaiah Institute as follows: "Your native soil is devoured by aliens (זָרִים | zā-rēm) in your presence, laid waste at its takeover by foreigners (זָרִים | zā-rēm')." "

The word "strangers" in this verse is the same word used in verse four, translated as "gone away" (זָוַר | zūr). This gives additional imagery that our land was once inhabited by the righteous covenant children of God but will be taken over by those that have rebelled from the covenant of God or know not God. It could also suggest that we become *strangers* to the Lord much as the children of Israel forgot their heritage as they were integrated into the Assyrian and Babylonian empires.

DAUGHTER OF ZION

Isaiah uses the term "daughter of Zion" referring most commonly to the city Jerusalem, or its spiritual equivalent in the symbolic aspects of Isaiah's writing. The daughter of Zion has two divergent interpretations on spiritual degree or levels suggesting a rebellious and a faithful daughter. The first is the rebellious daughter of Zion that is portrayed as a "haughty" daughters who "walk with stretchedforth necks and wanton eyes." These will have "burning instead of beauty" in the end days and "she shall be desolate, and shall sit upon the ground" (Isaiah 3:16, 24, 26).

The second is a daughter who has repented and from whom the Lord has "washed away the filth" (Isaiah 4:3 [4:4]). The Lord calls to the daughter of Zion encouraging her to become clean and pure, "Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion" (Isaiah 52:2). In his mercy, God declared, "Say ye to the daughter of Zion, Behold, thy salvation cometh" (Isaiah 62:11).

COTTAGE IN A VINEYARD

Isaiah uses imagery here in describing a cottage or shelter (סֹכֶה | sük-kä') representing the daughter of Zion which is surrounded by the vineyard (כֶּרֶם | ke'-rem), which Isaiah says represents the "house of Israel, and the men of Judah his pleasant plant" (Isaiah 5:7). It creates perhaps an idea that those remaining few faithful saints are surrounded by a broader group of less faithful covenant children. It could also symbolize the remaining safe haven within the broader land of Judah or the covenant children.

USE OF THREE

The use of three in Isaiah 1:8 provides a deeper understanding of the divinity of this symbol. The *cottage* or *shelter*, a *lodge* or *hut*, and a *city* are all surrounded but isolated. The imagery invokes the idea of the sieges of war. Perhaps Isaiah is suggesting the continued support or divine intervention of God despite the dire circumstances. Isaiah later shows a physical manifestation of this idea as he describes the city of Jerusalem (the daughter of Zion) besieged by Sennacherib and his Assyrian armies. Though the holy city sat alone on the hill, the remaining city of Judah, a besieged city, Hezekiah and his people received divine intervention from God. “Thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord” (Isaiah 37:33-34).

VERY SMALL REMNANT

The concept of a portion of the house of Israel surviving the end-times events is called a “remnant” of the people. The word שְׂרִיד |sä-rēd’ can be translated into *remnant*, but really means *a survivor* or *fugitive*, it means *one who has escaped*. Isaiah predicts that only a small number of righteous people will survive the coming end-days. Those people will be saved by an end-time prophet much like Moses delivered the Israelites from Egypt. If you recall the story of Sodom and Gomorrah, only Lot and his two daughters survived the destruction of those cities. Hopefully more will survive the coming end-times.

CROSS REFERENCES

SODOM AND GOMORRAH

- Genesis 18-19 - Story of the destruction of Sodom and Gomorrah.

WORD-LINK COMPENDIUM REFERENCES

Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

<ul style="list-style-type: none"> • <u>Besiege</u>: נָצַר nä-tsä’ (see in Keep) • <u>Burn</u>: שָׂרַף sä-räf’ • <u>City</u>: עִיר ē’ (see root עוּר ür) • <u>Cottage</u>: סֹכֶה sük-kä’ (see root סָכַח sä-häh’) • <u>Country</u>: אֶרֶץ e’-rets • <u>Daughter</u>: בַּת bäth (see root בָּנָה bä-nä’) 	<ul style="list-style-type: none"> • <u>Desolate</u>: שָׁמָמָה sh^e-mä-mä’ (see root שָׁמַם shä-mäm’) • <u>Devour</u>: אָכַל ä-häl’ (see in Eat) • <u>Fire</u>: אֵשׁ āsh • <u>Garden of Cucumbers</u>: מִקְשָׁה mēk-shä’ (see word קֶשֶׁשׁ kēsh-shü’) • <u>Gomorrah</u>: עֲמֹרָה ä-mō-rä’ 	<ul style="list-style-type: none"> • <u>Host</u>: צָבָא ts^e-vä’ • <u>Land</u>: אֶדְמָה ä-dä-mä’ • <u>Left</u>: יָתַר yā-thär’ (see in Leave/Left) • <u>Lodge</u>: מְלוּנָה m^e-lū-nä’ (see root לוּן lün) • <u>Lord</u>: יְהוָה y^e-hō’-vä (see in Jehovah, see root הָיָה hä-yä’) 	<ul style="list-style-type: none"> • <u>Overthrow</u>: מַהֲפֹכֶת mä-pā-häth’ (see root הָפַךְ hä-fäh’) • <u>Remnant</u>: שְׂרִיד sä-rēd’ • <u>Sodom</u>: סֹדֹם s^e-dōm’ • <u>Stranger</u>: זָר zür • <u>Vineyard</u>: כַּרְם ke’-rēm • <u>Zion</u>: צִיּוֹן tsēy-yōn’
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SYMBOLISM COMPENDIUM REFERENCES

- Fire: Represents the indignation of the Lord delivered through the Assyrian tyrant. Can also represent the glory of God.
- Remnant: Represents those from the house of Israel that survive the last days because they are preserved by the Lord.
- Sodom & Gomorrah: Represents a personal level of spirituality upon a continuum ascending to heaven. It represents a person or group/nation that had rebelled from God to the point that the judgments of God are imminent.
- Strangers: Represents a non covenant individual or group or nation that either 1) has lost the covenant and therefore become a stranger to God, 2) seeks to fight against or oppress the covenant people, or 3) seeks to enter into the covenant or be associated with the covenant people
- Vineyard: The house of Israel, or Gods children to whom he has given a covenant promise. This represents a nation or group of people and not individuals.

COMMENTARY

THE DAUGHTER OF ZION

In days to come, Isaiah predicts that our land will be overthrown a by foreign nation. Avraham Gileadi translates this passage stating, “Your native soil is devoured by aliens in your presence, laid waste at its takeover by foreigners.” All that will remain are those fugitives that survive this holocaust. The word שְׂרִיד | sā-rēd’, translated in the King James’ Version as *remnant* means a *survivor* or *fugitive*. It connotes the idea of a small number who escape the fallout. In this case, these people, collectively referred to by Isaiah as the daughter of Zion, stand isolate, alone.

A SHELTER IN A VINEYARD

Only a remnant of the house of Israel will be saved in the coming days. “And the Lord have removed men far away, for there shall be a great forsaking in the midst of the land. But yet in it there shall be a tenth, and they shall return” (Isaiah 6:12-13). “And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, yea even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return;” (Isaiah 10:20-22). That remnant will be the offspring of Zion, for Zion was in the beginning and will come again. They will be people who will have hearts like unto Enoch and his people. Moses said about Enoch and his Zion city, “And the Lord called his people, Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there were no poor among them” (Genesis 7:23 [Moses 7:18]).

Isaiah says, “The daughter of Zion is left as a shelter in a vineyard, as a hut in a cucumber field, as a city besieged.” The daughter of Zion, or offspring of Zion references the coming holy city (or cities) that will stand as a refuge in times of need. As the Assyrian approaches the holy city, he will “remain at Nob that day,” looking into the horizon and “he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem” (Isaiah 10:32). He will approach the city and beseech it, but not be able to breach it. “Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it” (Isaiah 37:33). In the imagery, Isaiah is saying that this “shelter,” “hut,” or “city” will be a place of safety for those who seek the Lord. “There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain” (Isaiah 4:5 [4:6]). Note his use of the symbol of threes: shelter, hut, and city. The symbol suggests a holiness or godliness about these structures, these places of refuge.

This shelter is created for the house of Israel, though others may seek it as well. Isaiah compared the house of Israel to a vineyard in parable. “For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant” (Isaiah 5:7). In that reference (chapter 5), the Lord bereaves the wickedness of the house of Israel. In his anger, he replies, “I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briars and thorns” (Isaiah 5:5-6). It is this wickedness that prompts Isaiah’s forewarning about the destruction of our land, “Strangers devour it in your presence, and it is desolate, as overthrown by strangers” (Isaiah 1:7). During the end-times, the vineyard is “as a garden that hath no water” (Isaiah 1:29, 30). Yet a day will come when the Lord “will make her wilderness like Eden, and her desert like the garden of the Lord” (Isaiah 51:3).

A CITY BESIEGED

The imagery of a besieged city brings to mind the siege upon Jerusalem during the reign of King Hezekiah (see Isaiah 36-37). Rabshakeh, the servant of the Assyrian, brashly stood before the men of Judah and claimed that God had sent him against Jerusalem. “Beware” he cried out to the Jews who stood upon the wall of the city, “lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand” (Isaiah 36:18-20).

Just as the Assyrians threatened the holy city of God, so in the last days will the city be besieged again, Jerusalem in the ancient ancestral lands and Zion in the new world. And though the adversary may seem threatening and oppressive, the Lord will intervene. Anciently, king Hezekiah became the proxy for his people as he pleaded before the Lord. “Hezekiah

prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see; and hear all the words of Sennacherib, which he hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only" (Isaiah 37:15-20). This plea from Hezekiah as the Davidic king of Judah was a type and shadow of a future Davidic servant who will also plead before the Lord for the temporal salvation of his people.

In response to Hezekiah's plea, the Lord replied to the king through his servant Isaiah:

Thus saith the Lord God of Israel, whereas thou hast prayed to me against Sennacherib king of Assyria;

This is the word which the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy One of Israel. By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof; and I will enter into the height of his border, and the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? Now have I brought to pass, that thou shouldest be to lay waste defended cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward; for out of Jerusalem shall go forth a remnant; and they that escape out of Jerusalem shall come up upon mount Zion; the zeal of the Lord of hosts shall do this.

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake.

Isaiah 37:21-35

The following morning, the men of Judah awoke to a surprising and liberating scene. Isaiah recorded, "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand, and when they who were left arose, early in the morning, behold, they were all dead corpses" (Isaiah 37:36). As it was anciently, so it will be in the future. It will not be the great strength of men or nations that will win the contest against the adversary. It will be the miraculous power of God. We have seen evidences of this saving power throughout history. Another notable example is when Enoch diverted the rivers and moved the mountains to preserve his people.

So great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command. And the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness. And all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.

Genesis 7:15-17 [Moses 7:13]

What a joyous and wonderful promise that though the judgments of the Lord will fall upon his people and upon the world, the Lord will intervene to save his people and there will be some at least who will survive the days to come. They will be a righteous and beautiful people.

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood anymore.

Isaiah 54:1-4, see also 3 Nephi 10 [22:1-4]

ISAIAH 1:10-15

JST Inspired Version

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? Saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make any prayers, I will not hear; your hands are full of blood.

Biblia Hebraica Stuttgartnsia

שִׁמְעוּ דְבַר־יְהוָה קִצְיָנֵי סֹדֶם הֶאֱזִינוּ תוֹרַת אֱלֹהֵינוּ עִם עֲמֻרָה
 לְמַה־לִּי רַב־זִבְחֵיכֶם יֹאמֶר יְהוָה שְׁבַעְתִּי עֲלוֹת אֵילִים וְחֶלֶב מְרִיאִים
 וְדָם פָּרִים וּכְבָשִׂים וְעִתוּדִים לֹא חִפְצָתִי
 כִּי תִבְאוּ לְרֵאוֹת פָּנָי מִי־בִקֵּשׁ זֹאת מִיָּדְכֶם רֶמֶס חֲצָרָי
 לֹא תוֹסִיפוּ הִבִּיא מִגִּתְת־שׁוֹא קִטְרֹת תוֹעֵבָה הִיא לִי הַדָּשׁ וְשִׁבְתָּ קְרָא
 מִקְרָא לֹא־אוּכַל אֲנִי נִעְצָרָה
 חֲדוּשֵׁיכֶם וּמוֹעֲדֵיכֶם שְׁנֵאָה נִפְשֵׁי הָיוּ עָלַי לְטָרַח גִּלְאִיתִי נִשְׂאָה
 וּבִפְרֹשְׁכֶם כְּפִיכֶם אֲעֲלִים עֵינַי מִכֶּם גַּם כִּי־תִרְבּוּ תִפְלֵה אֵינְנִי שֹׁמֵעַ
 יָדְיָכֶם דָּמִים מְלֵאוּ

CLEANSED BY FLOOD AND THEN BY FIRE

The Lord was very blunt in his description of our days as I read this passage of scripture. He said to me:
Note that I have used symbolism here of Sodom and Gomorrah for I have foreseen that their sins would be among this people, for the sin of Sodom and the pride of Gomorrah shall not be tolerated. I shall therefore destroy their doings and hide their works from my face. It is unto you as it was in ancient days where the abominations of Sodom and Gomorrah have infested this people. Are they not like unto the people in the time of Noah, and ripe for destruction? I have commanded, and they have not followed but they have chosen death and hell. Become as those righteous fathers in ancient days, not as the wicked who were destroyed. Was their judgment not just?

It repented Noah that God had made man, for their sins were grievous to be born, and their sins filled the face of the land. Behold, have you not seen, and do you not understand that the people of which I speak were upon this land even as you? As in ancient days there is gross iniquity among this people, so as in those days before the flood, when I washed the sins of the world by water and came by covenant. Now I have covenanted again and will purify this people as it were by fire, and the whole earth shall be purified and purged of its disease. Yet the symbolism is plain, that as it was in ancient days upon this very ground, so shall judgment fall again, and my covenant be renewed and few will survive. Pray that more will survive the fire than did the flood.

Noah was righteous and secured a covenant from Father and was spared with his posterity who chose me over the world. So it shall be in this day that those who will be saved are those who have secured a covenant as did the ancients with their Father.

SCRIPTURE REVIEW

King James' Version	New American Standard Bible	My Translation	Masoretic Text	Septuagint
Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the	Hear the word of the LORD, you rulers of Sodom; give ear to the instruction of our God, you people of Gomorrah. "What are your multiplied sacrifices to Me?" says the LORD. "I have had enough of	Hear the word of Jehovah, rulers of Sodom; hearken to the law of our God, people of Gomorrah. "To what are your many sacrifices to me," Jehovah says. "I am tired of burnt offerings of rams and	Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto Me? saith the LORD; I am full of the	Hear the word of the Lord, ye rulers of Sodoma; attend to the law of God, thou people of Gomorrhā. Of what value to me is the abundance of your sacrifices? saith the Lord: I am full of whole-burnt-

burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

burnt offerings of rams and the fat of fed cattle; and I take no pleasure in the blood of bulls, lambs or goats. When you come to appear before Me, who requires of you this trampling of My courts? Bring your worthless offerings no longer, Incense is an abomination to Me. New moon and sabbath, the calling of assemblies—I cannot endure iniquity and the solemn assembly. I hate your new moon festivals and your appointed feasts, They have become a burden to Me; I am weary of bearing them. “So when you spread out your hands in prayer, I will hide My eyes from you; yes, even though you multiply prayers, I will not listen. Your hands are covered with blood.”

fat of fattened beasts, and the blood of young bulls and lambs and goats I do not delight in. When you come to appear before my face, who has sought this from your hand to profane my courts? No longer bring an offering of iniquity. Incense, it is an abomination to me. The new moon and the sabbath, to call an assembly, I am not able to endure vanity, and the festival. Your new moons and your seasonal festivals my soul hated, they were a burden to me, I was exhausted to bear it. And with your stretching out your palms, I will hide my eyes from you. Even when you multiply prayer I listen not. Your hands overflow with bloodshed.”

burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before Me, who hath required this at your hand, to trample My courts? Bring no more vain oblations; it is an offering of abomination unto Me; new moon and sabbath, the holding of convocations—I cannot endure iniquity along with the solemn assembly. Your new moons and your appointed seasons My soul hateth; they are a burden unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood.

offerings of rams; and I delight not in the fat of lambs, and the blood of bulls and goats: neither shall ye come with these to appear before me; for who has required these things at your hands? Ye shall no more tread my court. Though ye bring fine flour, it is vain; incense is an abomination to me; I cannot bear your new moons, and your sabbaths, and the great day; your fasting, and rest from work, your new moons also, and your feasts my soul hates: ye have become loathsome to me; I will no more pardon your sins. When ye stretch forth your hands, I will turn away mine eyes from you: and though ye make many supplications, I will not hearken to you; for your hands are full of blood.

- “When ye come to appear before me...” The 1QIsa translation is written as follows: “When you come to see my face to make this request from your hands treading my courtyard?”
- “Bring no more vain oblations...” The ITT translation uses similar wording to the NASB translation. “Bring no more worthless offerings”. The 1QIsa translation is written as follows: “Do not continue to bring empty gifts.”
- “The new moons and sabbaths, the calling of assemblies...” The ITT translation is written as follows: “As for convening meetings at the New Month and on the Sabbath, wickedness with the solemn gathering I cannot approve.”

HEBREW REVIEW

- **Assemblies:** מִקְרָא|מֵקֶרָא mēk-rā’ is a word that connotes the idea of routine readings and convocations, open assemblies or worship meetings, as was common among that era of people.
- **Blood:** דָּם|dām means *blood*. When used in a plural manner, the word means *bloodshed* or *the guilt from bloodshed*.
- **Burnt Offering:** עֹלָה|ōlā’ comes from a root word meaning *to ascend*, which gives a connotation of the smoke and scent of the offering wafting up to God as it is burnt upon the altar.
- **Feasts:** יָמֵי|yā-ād’ is used with connotations of seasonal festivals or holidays based on a fixed time of year.
- **Lamb:** כֶּבֶשׂ|ke-ves’ means *a lamb* that is a ram just old enough to start butting. It is a different root than most other references to lambs within Isaiah. This reference comes from an unused root meaning *to dominate*, which may suggest covenant leaders who are pure in heart and intent but swept up with tradition.
- **Law:** תּוֹרָה|tō-rā’ is a reference to the precepts or statutes of spiritual laws, not necessarily laws of the land. The word means *Instruction, doctrine, regulation, direction, precept, or law*. The Torah among Jews refers to the five books of Moses, or the Mosaic Law. To ancient Israel, that was the law of the land as well as spiritual laws.
- **New Moons:** חֹדֶשׁ|hō-desh’ refers to *the new moon*, and can also be translated as the *lunar month*, or *monthly*.
- **Required:** בָּקַשׁ|bā-kāsh’ is a root word meaning *to search out*, with particular emphasis on searching out through worship or prayer. It is most often translated in Isaiah’s writings as *seek*.
- **Sabbaths:** שָׁבַת|shāb-bāth’ derives from a verb meaning *to repose*.
- **Solemn Meeting:** אֶצְרָה|ā-tsā-rā’ derives from a root word meaning *to enclose*, and has connotation more of a quiet or formal or spiritual assemblies compared to the public assemblies and readings.
- **Tread:** רָמַס|rā-mās’ means *to tread upon*. This word does not mean simply walking or traversing, but abusively treading upon. Another translation of this word is *to profane* when it comes to spiritual things.
- **Trouble:** טָרַח|tō-rāḥ comes from a root meaning *to overburden*. This is the only use of this word in Isaiah.

ADDITIONAL NOTES

SODOM AND GOMORRAH

Sodom and Gomorrah are used symbolically here. The Lord is speaking to the leaders and to the people of the covenant, both anciently and in our current time. When he links these together—Sodom and Gomorrah with the covenant people—he draws a parallel to our current spiritual state. How do we know he is talking to us, the covenant people and church today? The scripture set that follows his declaration points to our temple and most sacred worship rites. In addition, the entire first chapter is addressed to the covenant “sons.” If we consider ourselves covenant children of God, then he is speaking to us and not to some other people. In our current society, it becomes obvious the Lord sees us for who we are. “The show of their countenance doth witness against them; and doth declare their sin to be even as Sodom, they cannot hide it. Woe unto their souls! for they have rewarded evil unto themselves” (Isaiah 3:9).

FULL OF OFFERINGS

The root Hebrew word שבע |sä-vä’ means *to be sated, or filled to satisfaction*. It can also mean *to be weary or tired*, as if being over-filled with something. Given the context of this passage, the Lord uses the latter meaning in stating he is satiated with (or wearied by) our sacrifices. If you translate the ancient sacrifices into our modern equivalent, they would point to our sacred sacrificial rites, which now are done in part in our sacrament meetings (the sacrament) and also in our temple worship. Anciently, all of those sacred rites were done in the tabernacle and subsequently in the temple.

BURNT OFFERINGS OF...

The types of animals utilized in this passage by Isaiah point most prominently to the sin offerings and trespass or guilt offerings of ancient sacrificial worship. Though all these animals could have been used in a peace offering or possibly burnt offerings, the combination of sacrificial animals and the context of his writings suggest otherwise. The bullocks, lambs (or sheep), and goats were offerings to the Lord for sins committed. Bullocks were offered in behalf of the priest or high priest, or for the sins of the entire nation. The goat (he-goat) was offered for the sins of the leaders. The lambs were offered for individuals.

TO APPEAR BEFORE ME

The phrase “to appear before me” comes from the words רָאָה |rä-ä’, meaning *to see* (literally or figuratively), and פָּנִים |pä-nēm’, meaning *face* or also used as the prepositions *before*. The verb רָאָה |rä-ä’ is in the niphal benayanim, which is the simple passive verb form, *to be seen*. So the Lord is asking why we have come to be seen by his face, or in other words, why have we come to behold his face?

INCENSE

The word incense is only used once in the book of Isaiah, but it completes the imagery of temple worship in this section. In the ancient tabernacle, incense was placed in front of the curtain separating the Holy of Holies and burned twice each day, morning and evening. It represented the prayers of the children of Israel wafting up to heaven at the feet of the throne of God. Isaiah links incense to prayers in his chiasmus of this section. John similarly symbolizes incense with prayers as he describes the angel burning the incense before the mercy seat of God in heaven (see Revelation 8:3-4).

NEW MOONS, SABBATHS, ASSEMBLIES

Isaiah uses the routine weekly, monthly, and yearly worship gatherings, festivals, and feasts of the ancient Israelites to parallel our modern worship meetings. The word new moon (שֶׁדֶה |hō-desh’) implies monthly gatherings or activities, and sabbaths (שַׁבָּת |shāb-bāth’) suggests weekly gatherings. Assemblies (מִקְרָא |mēk-rā’) refers to the “convocations” or “readings” that were routinely done in their daily and weekly worship. The solemn meetings (עֲצָרָה |ä-tsä-rā’) suggest the monthly or annual festivals, feasts, or holidays. What are our daily, weekly, monthly, and semi-annual/annual traditions that Isaiah symbolizes in this verse, and why is the Lord weary of them?

SOLEMN ASSEMBLY

The solemn assembly (עֲצָרָה |^ä-tsä-rä') in verse 13 is referenced in Leviticus and Nehemiah as the feast of the trumpets (see Leviticus 23:36, Nehemiah 8:18). In Deuteronomy, Numbers and 2 Chronicles, this same word was used to describe the feast of the Passover (see Deuteronomy 16:8, Numbers 29:35, and 2 Chronicles 7:9).

HANDS ARE FULL OF BLOOD

It seems startling to think that the Lord is accusing us of murder. How are our hands full of blood? If we look at the chiasmic pattern in this section, we see Isaiah is linking the blood on our hands with the blood of the sacrifices. Taking into consideration the symbolism of the sacrificial offerings used in Isaiah's writings, it is very sobering to realize what Isaiah is implying. The Savior condemned the scribes and Pharisees for their hypocrisy. He said, "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matthew 23:13). To keep a person from entering the kingdom of God is equivalent in the Lord's eyes to blood on our hand. Pray we are not barring the entrance to the kingdom of heaven with our own policies, procedures, or beliefs.

CROSS REFERENCES

SODOM AND GOMORRAH

- Genesis 18-19 - Story of the destruction of Sodom and Gomorrah.

LAW OF MOSES AND SACRIFICIAL RITES

- Leviticus 1-7 - Details of the sacrifices required according to the Law of Moses

PROPHECIES CONCERNING WORSHIP

- Hosea 2:11 - I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.
- Amos 5:21 - I hate, I despise your feast days, and I will not smell in your solemn assemblies.

WORD-LINK COMPENDIUM

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? Saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood.

<ul style="list-style-type: none"> • <u>Abomination</u>: תועבה tō-ā-vä' (see root תעב tä-äv') • <u>Appear</u>: ראה rä-ä' (see in See) • <u>Assembly</u>: מקרא mēk-rä' (see root קרא kā-rä') • <u>Bear</u>: נשא nä-sä' (see in Lift Up) • <u>Blood</u>: דם däm (see root דם dä-mäm') • <u>Bullock</u>: פאר pär (see root פאר pä-rär') 	<ul style="list-style-type: none"> • <u>Burnt Offering</u>: עולה ō-lä' (see in Offerings) • <u>Court</u>: חצר hä-tsär' • <u>Eye</u>: עין ä-yēn' • <u>Fat</u>: חלב hā'-lev • <u>Feast</u>: מועד mō-ād' (see root עד yā-äd') • <u>Fed Beast</u>: מריא me-rē' (see in Beast) • <u>Full</u>: מלא mā-lä' (see in Fill) • <u>Give Ear</u>: און ä-zän' (see in Ear) 	<ul style="list-style-type: none"> • <u>God</u>: אלהים ē-lō-hēm' (see root איל ül) • <u>Gomorrah</u>: עמרה ē-mō-rä' • <u>Hand</u>: יד yäd and כף kāf (see root כף kā-fäf') • <u>Hate</u>: שנא sä-nä' • <u>He Goat</u>: עתוד ät-tüd' (see in Goat, see root עד ä-thäd') • <u>Hear</u>: שמע shā-mä' • <u>Hide</u>: עלם ä-läm' • <u>Incense</u>: קטרת kē-tō'-rēth (see root קטר kā-tär') 	<ul style="list-style-type: none"> • <u>Iniquity</u>: און ä-vēn' • <u>Multitude</u>: רב räv (see root רב rä-väv') • <u>Lamb</u>: כבש kē-ves' • <u>Law</u>: תורה tō-rä' (see root יה yā-rä') • <u>Lord</u>: יהוה yē-hō'-vä (see in Jehovah, see root יה hä-yä') • <u>New Moon</u>: חודש hō-dēsh' • <u>Oblation</u>: מנחה mēn-hä' • <u>People</u>: עם äm (see root עם ä-mäm')
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<ul style="list-style-type: none"> • Prayer: תְּפִלָּה tē-fēl-lā' (see root פָּלַל pā-lāl') • Ram: אֵיל ā-yēl (see in root אֵיל ül) • Require: בָּקַשׁ bā-kāsh' (see in Seek) 	<ul style="list-style-type: none"> • Ruler: קָצָן kā-tsēn' (see in Rule, see root קָצָה kā-tsā') • Sabbath: שַׁבָּת shāb-bāth' • Sacrifice: זָבַח zē'-vāh • Sodom: סְדוֹם sē-dōm 	<ul style="list-style-type: none"> • Solemn Meeting: מַעֲרָה ā-tsā-rā' (see in Assembly, see root מָעָרָה ā-tsār') • Soul: נֶפֶשׁ ne'-fesh • Tread: מָסַח rā-mās' 	<ul style="list-style-type: none"> • Trouble: טָרַח tō'-rāh • Vain: שָׁוְיָ shā'-vē • Weary: לָאָה lā-ā'
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SYMBOLISM COMPENDIUM

- **Blood:** Representation of life or the essence of life. Can also symbolize murder or loss of death.
- **Bullock:** A kosher animal representing a covenant individual, used as sacrifices for burnt offerings, peace offerings or sin offerings. Also symbolizes the Lord in reference to his sacrifice.
- **Eye:** The eye represents the intuition, knowledge, or revelation of an individual. Can also represent a person's desires or dispositions. References to God's eyes suggests his omniscience.
- **Goat:** A kosher animal representing a covenant individual, particularly a leader or "chief one", used as sacrifices for burnt offerings (male goats only), peace offerings or sin offerings. Also symbolizes the Lord in reference to his sacrifice.
- **Hand:** Often symbolizes power, or the means by which something is done. Also symbolizes the personification of God's servants who do his will, particularly in reference to the right hand. It can also symbolize the personification of the Antichrist used by God to fulfill his judgments.
- **Incense:** A symbol of prayer as it ascends to God.
- **Lamb:** A kosher animal representing a covenant individual, used as sacrifices for burnt offerings, peace offerings or sin offerings. Also symbolizes the Lord Jesus Christ.
- **Ram:** A kosher animal representing a covenant individual, particularly of great strength or of high rank, symbolized in burnt offerings, peace offerings or trespass (guilt) offerings. Also symbolizes the Lord in reference to his sacrifice.
- **Sodom and Gomorrah:** Represents a personal level of spirituality upon a continuum ascending to heaven. It represents a person or group/nation that had rebelled from God to the point that the judgments of God are imminent.

COMMENTARY

RULERS OF SODOM, PEOPLE OF GOMORRAH

Jehovah compares the spiritual state of his covenant children to the wickedness of Sodom and Gomorrah. "The show of their countenance doth witness against them; and doth declare their sin to be even as Sodom, they cannot hide it. Woe unto their souls! for they have rewarded evil unto themselves" (Isaiah 3:9-10). Not only is this a telling statement of our current spiritual state, but a grave condemnation of our wickedness. Throughout scripture, the destruction of the wicked has been compared to the Lord's annihilation of the inhabitants of Sodom and Gomorrah, and if the Lord is calling us by that appellation, he is foreshadowing our utter destruction and foretelling our precarious spiritual state. And except it were for the righteous among us, we would already be destroyed. So it will be in days to come: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (Isaiah 1:9).

Jehovah spoke with Abraham concerning the impending destruction of Sodom and Gomorrah. "But the men of Sodom becoming sinners and exceedingly wicked before the Lord, the Lord was angry with them." (Genesis 13:11). Abraham asked the Lord, "Wilt thou destroy the righteous with the wicked? Wilt thou not spare them?" Abraham negotiated with the Lord to spare Sodom and Gomorrah if there be even just ten righteous people. "And the Lord said, I will not destroy them for ten's sake" (Genesis 18:25, 40). Yet ten people were not found within the either city and they were destroyed, none surviving save only Lot and his two daughters. Note how the Lord removed the righteous from the wicked to perform his judgment: the angels had to physically grab Lot and pull him out of his house. If the Lord is comparing our

wickedness to that of Sodom and Gomorrah, pray that there still be at least a few righteous among us that we not suffer the same fate as those ancient nations.

THE SIN OF SODOM

What was the sin of Sodom and the iniquity of Gomorrah? Our traditions and histories insinuate that homosexuality and lusts of the men were the downfall of the twin cities. As we read in the account in Genesis, we see how the men of the city lusted after the men or angels that visited Lot. They appeared insatiable in their appetite for sexual indulgence. Yet, there is no mention of the women of the city. Does that mean they were better than the men? The Lord suggested to Abraham that there were fewer than ten righteous people in the entirety of the two nations. This must have included the women, as well as the men. Were the women enamored as well with sexual perversions? Was sexual misconduct and perversion the only sin of Sodom and the only transgression of Gomorrah?

Ezekiel provides intriguing insight into the sins of Sodom and Gomorrah. Speaking to the errant nation of Judah and the people of Jerusalem, he proclaimed the following:

Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away, as I saw good.

Ezekiel 16:49-50

Last among the list of sins in Ezekiel's record from the Lord was the "abominations," which likely indicate those wonton lusts and sexual perversions. Yet, first on the list was pride. Second was an idleness with their abundance. Not only were they idle, they also would not seek after nor help the poor and needy. Though sexual expression outside the laws of God are becoming pervasive in our time, this is not the only sin that became the catalyst for judgment for Sodom and Gomorrah. Perhaps it was a tipping point, yet it is intriguing that in the Lord's statement to Ezekiel, pride topped of the list.

When the Lord connects Sodom and Gomorrah to the covenant people, is he suggesting that we as a people—including our leaders—are promiscuous? I don't doubt there are some. However, I believe he is more pointedly stating that we are at risk for judgment because of the following sins: pride, idleness, indifference, sexual perversion.

Pride. As a nation and as a church we are one of the most proud people on the planet. We claim our allegiance to God in our pledges, but rely upon our own strength as we seek to dominate the world politically, economically, and militarily. In the wake of the tragedy of 9/11, our leaders quoted Isaiah's prophecy. In perfect prophetic fulfillment, Senator Tom Daschle spoke the very words that Isaiah said we would "say in the pride and stoutness of heart" (Isaiah 9:9). Senator Daschle declared to the senate: "There is a passage in the Bible from Isaiah that I think speaks to all of us at times like this. The bricks have fallen down, but we will rebuild with dressed stone. The fig trees have been felled, but we will replace them with cedars. That is what we will do. We will rebuild and we will recover. The people of America will stand strong together."¹⁴ These words were spoken anciently and modernly in defiance of God.

Isaiah follows up this prophecy by stating, "The people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail" (Isaiah 9:13-15). True to the word of our nations leaders, we have rebuilt and replanted, and we have fulfilled the words of Isaiah, and not to our benefit. In place of the Twin Towers that fell on that terrible day, we build one World Trade Center, both taller and stronger. We have also stood with more arrogance and defiance as a nation and a people.

Idleness. Though we can and are at times industrious, we as a whole are a slothful and idle people. We make celebrities and athletes our idols and waste inordinate amounts of time binging on entertainment or spend excessive amounts of money entertaining ourselves. We are a gluttonous people. Anyone who has gone to a buffet restaurant could see our glutton as we heap food on plate after plate. The United States is listed among one of the nations with the highest obesity rates. In 2017, nearly half of Americans (42.4%) were considered obese.¹⁵ At the same time, a research study showed that

¹⁴ Daschle, Tom, Senate Address, C-Span, 12 September 2001, video, <https://www.c-span.org/video/?c4719207/sen-tom-daschle>.

¹⁵ "Adult Obesity Facts," *Centers for Disease Control and Prevention*, accessed 8 July 2021, <https://www.cdc.gov/obesity/data/adult.html>.

nearly 60% of members of the Church of Jesus Christ of Latter-day Saints are overweight.¹⁶ Isaiah foresaw our idleness and declared how we are caught in the midst of our revelry. The translation from the Isaiah Institute by Avraham Gileadi best highlights this concept.

An oracle concerning the Arena of Spectacles: Whatever is the matter with you, causing you all at once to climb onto the housetops? You resounded with loud cheers—a tumultuous town, a city of revelry! But your slain were not killed by the sword; they did not die in battle! Your chiefs, altogether in flight, are captured without using the bow; all of you left behind are caught easily before you can get away. Because of this I said, Turn your attention from me, though I weep bitterly; hasten not to comfort me at the ruin of the Daughter of my People. For my Lord, Jehovah of Hosts, has in store a day of commotion and trampling and riot in the Arena of Spectacles, a day of battering down walls, and of crying in distress, To the mountains!

Isaiah 22:1-5

Apathy. As a nation and a people, we have not sought out the poor and the needy as well as we ought, yet instead, we have enabled poverty and neediness. This is not to say that all people are apathetic toward others, but that we as a nation have created more and more opportunities to reward dependence upon hand-outs. Recipients of federal hand-outs have increased significantly over the past several years. As an example, Medicaid enrollment increased from 48.2 million to 51.8 million from January 2019 to September 2020.¹⁷ The federal government rewards those states that expand Medicaid with additional financial benefits. Another example is seen in the recent shortage of employees in the workforce. Local businesses are having significant difficulty hiring qualified (and even unqualified) employees because people have found they can receive hand-outs from the government in the form of unemployment benefits that are more profitable than actually working. Marion Romney spoke of this issue more than three decades ago. If it was an observable issue at in the 1980s, it is even more so now.

The practice of coveting and receiving unearned benefits has now become so fixed in our society that even men of wealth, possessing the means to produce more wealth, are expecting the government to guarantee them a profit. Elections often turn on what the candidates promise to do for voters from government funds. This practice, if universally accepted and implemented in any society, will make slaves of its citizens.

We cannot afford to become wards of the government, even if we have a legal right to do so. It requires too great a sacrifice of self-respect and political, temporal, and spiritual independence.¹⁸

Even with government hand-outs, people throughout our nation suffer from homelessness and hunger. As of 2019, nearly 1 in 7 children (about 10.7 million) live in poverty where there is insufficient food for everyone in the home to eat.¹⁹ Much of this poverty comes from inequality of distribution of wealth and resources. There is plenty of money and food available in our nation, yet the distribution is unequal. Though there are many charitable care programs and churches and business that provide substantial assistance to the poor and needy, how often do we still turn aside from the needy? “Inequality is a global phenomenon, but the U.S. does not fare well even when compared with other industrialized countries. In 2019, the U.S. held the largest share of the world’s wealth (nearly 30 percent). Studies suggest, however, that the U.S. has the highest level of wealth inequality and one of the highest levels of income inequality among developed countries.”²⁰

¹⁶ Grant Greyson, “The Mormon Obesity Epidemic: What’s Going On?” *LDS Living*, 5 May 2017, <https://www.ldsliving.com/The-Mormon-Obesity-Epidemic-What-s-Going-On/s/85383>.

¹⁷ Robert King, “Medicaid Enrollment Increased by 5M During Pandemic--But Not for Reasons You May Think,” *Fierce Healthcare*, 6 May 2021, <https://www.fiercehealthcare.com/payer/medicaid-enrollment-increased-by-5m-during-pandemic-but-not-for-reasons-you-may-think>.

¹⁸ Marion Romney, “The Celestial Nature of Self-Reliance,” General Conference Address, October 1982, <https://abn.churchofjesuschrist.org/study/ensign/1984/06/the-celestial-nature-of-self-reliance?lang=eng>.

¹⁹ “Children Hunger and Nutrition,” *The State of America’s Children® 2021*, accessed 8 July 2021, <https://www.childrensdefense.org/wp-content/uploads/2021/04/The-State-of-Americas-Children-2021.pdf>.

²⁰ “Income and Wealth Inequality,” *The State of America’s Children® 2021*, accessed 8 July 2021, <https://www.childrensdefense.org/wp-content/uploads/2021/04/The-State-of-Americas-Children-2021.pdf>.

The recent global pandemic of COVID and fear divided even further the partition of wealth. Beginning in early 2020 there has been a perverse growth of wealth among the wealthy and deepened poverty among the poor.

Whether measured over 13 months or 31 years, the growth of U.S. billionaire wealth is both astounding and troubling based on Forbes data as of April 12, 2021. Billionaire wealth growth has perversely accelerated over the 13 months of global pandemic. But the piling up of fortunes at the top has proceeded at a rapid clip for decades even as the net worth of working Americans lagged and public services deteriorated.²¹

We find this disparity even within the LDS church. We pat ourselves on the backs as we regularly donate our tithing and fast offering funds, and allow the bishop or church to distribute our funds to the poor and need. Yet so often, when we come across a man or woman on the street needing help, we turn aside or divert our route. Yet while we hope that the church leadership is distributing our tithing funds appropriately to the poor and need, it was alarming to discover over the past few years the billions of dollars the church has reserved and invest in various investments, including stocks in Amazon, Tesla, Chevron, Walmart, and other investment funds. In a report given in 2019, the Latter-day Saint Charities program has given more than \$2.3 billion worth of assistance throughout the world since 1985. That is an admirable administration of much needed assistance. Compared the billions in investments and annual revenues in tithing in general, it is a small drop in the bucket. We proudly build one temple after another believing that we as a church are blessed greater by the number of temples we dedicate and the beauty of our buildings, white and pure, filled with rare and expensive materials, while on the other had we turn our backs on millions of people who wallow in poverty, dirt and grimy, struggling for adequate food and housing, having literally nothing to their names. Have we forgotten that the temples of the Lord are his people, not these houses built of brick and mortar?

Sexual Perversion. Sexual perversion is rampant throughout our nation and the world. This is partly seen in our abuse of and lust for pornography and sex trafficking. Men and women who indulge in pornography may not realize that they also condone and fund sex trafficking in their addictive habits. Our lust for sexual stimulation has made sex trafficking “the fastest-growing business of organized crime and the third-largest criminal enterprise in the world,” according to FBI statistics and research in 2011. “The majority of victims are taken from such places as South and Southeast Asia, the former Soviet Union, Central and South America, and moved to more developed ones, including Asia, the Middle East, Western Europe, and North America.”²² As of 2008 (more than 13 years ago) statistics showed that “child pornography is one of the fastest growing businesses online, and the content is becoming much worse.”²³ A report generated by Internal Labor Office and the Walk Free Foundation in 2017 revealed that about 4.8 million people, mostly women and girls, were victims of sexual exploitation in 2016. Of these, “more than 1 million of the victims of forced sexual exploitation – 21 per cent of all victims – were children under the age of 18 years.”²⁴

If these statistics were not showing enough, we wantonly flaunt our sexual deviation from the laws of God as blatantly as those anciently in Sodom and Gomorrah. All men and women should have equal rights as human beings. Discrimination is antagonistic to the perfect love the Savior expects from his disciples. The rights of one group should never overshadow the rights of another. What we see on the stage of our national courtrooms and political and social agendas is more than a pursuit of equal rights. My simply writing these statements can be viewed by some as inequality or even bigotry, yet it is fascinating how that never works in reverse. Isaiah forewarned, “The show of their countenance doth witness against them; and doth declare their sin to be even as Sodom, they cannot hide it. Woe unto their souls! for they have rewarded evil unto themselves” (Isaiah 3:9). This prophetic warning came to mind as the rainbow-colored pride flag flew high and proud on flagpoles throughout the nation and world, including some US embassies and state capitols, after Joe Biden proclaimed June as LGBTQ+ Pride month. And though the White House has never flown the pride flag, Barak Obama lit the White House in the colors of the rainbow. How fitting that this movement is called the Pride Movement.

²¹ Chuck Collins, “Update: Billionaires Wealth, U.S. Job Losses and Pandemic Profiteers,” *Inequality.org*, 15 April 2021, <https://inequality.org/great-divide/updates-billionaire-pandemic/>.

²² “Statistics,” *Purehope*, accessed 8 July 2021, <https://purehope.net/resources/statistics/>.

²³ Ibid.

²⁴ “Global Estimates of Modern Slavery: Forced Labor and Forced Marriage,” *International Labor Office and Walk Free Foundation*, 2017, https://www.ilo.org/wcmsp5/groups/public/---dgreports/---dcomm/documents/publication/wcms_575479.pdf.

WICKEDNESS AS IN ANCIENT DAYS

None of these sins are new to the world. They have existed since the beginning. What makes it different in our time? When the culmination of these sins comes among the covenant children, God brings down harsh judgment. We are the modern covenant nation of God, and we are pushing him out the door as fast as we can.

The Lord prophesied of his second coming to the disciples as they asked when he would come again. Just as Isaiah compares us to Sodom and Gomorrah, the Lord similarly compares us to those in the days of Noah before the flood. They did not have a great outcome.

But of that day and hour no one knoweth; no, not the angels of God in heaven, but my Father only. But as it was in the days of Noah, so it shall be also at the coming of the Son of man. For it shall be with them as it was in the days which were before the flood; for until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall be fulfilled that which is written, that, In the last days, Two shall be in the field; the one shall be taken and the other left. Two shall be grinding at the mill; the one taken and the other left. And what I say unto one, I say unto all men; Watch, therefore, for ye know not at what hour your Lord doth come.

Matthew 24:43-49 [JST Matthew 1:40-46]

Take note of the symbol used by God to covenant with Noah that he would never flood the earth again. How ironic that we have hijacked that symbol to push our own agendas in our day that deviate from God's covenants.

TO WHAT ARE YOUR MANY SACRIFICES TO ME

The Lord asks: “To what purpose is the multitude of your sacrifices unto me” (Isaiah 1:11). Up to this point, the Lord has said that the children – or sons – are “corrupters” and have “forsaken the Lord”, that they will “revolt” and are “sick”, but has not really said why. As we read verses 10-15 we begin to have an understanding what the Lord has against his people. He grabs our attention by his blunt comparison of our leaders to Sodom and our people to Gomorrah. And then he grieves over our most sacred acts of worship. How fitting that the Lord starts with the heart or core of our worship center, which also parallels his statement that our “heart is faint” or ill. If we have contaminated our worship in the temple and in our chapels by altering the form or manner which the Lord established for worship, we ultimately infect or contaminate the rest of our body; we distance ourselves from God and mix our wine with water (see Isaiah 1:22).

THIS SPIRIT OF ELIJAH

Ultimately, the Lord is suggesting that we continually worship by trying to perform more ordinances and increase our temple attendance without increasing our righteous purpose. In the angelic visitation of Moroni to Joseph Smith, Moroni quoted the prophet Malachi who prophesied that Elijah would return before the “coming of the great and dreadful day of the Lord.” Joseph stated, “He also quoted the next verse [Malachi 4:6] differently [from the Bible]: And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers” (Joseph Smith History 1:38-39).

In our cultural interpretation of this doctrine in the church, we often return to Malachi’s original statement—or at least that which was recorded in the Bible—which states: “And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers” (Malachi 4:6). And so, using this version of the scripture, we attempt to do as many proxy ordinances as we can hoping perhaps that quantity will balance out the quality, lest the earth be “utterly wasted” when the Lord comes. This is because we believe that the turning of our hearts to our ancestral fathers means that we baptize them and perform temple ordinances in their behalf. However, in our zeal to do as many proxy ordinances as possible, we have somehow missed the key word-links that suggest we should first gain for ourselves the covenant promises of our *ancient* fathers, not our *immediate* ancestors. Note the difference in the two statements:

Joseph Smith History 1:39

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers

Malachi 4:6

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers

What Moroni stated is very clear: our hearts should turn to our ancient ancestral fathers who actually held everlasting promises and covenants from God. These fathers include Abraham, Isaac, and Jacob, as well as their predecessors, Adam, Seth, Enoch, Noah, and others. It is an ancestral birthright line of succession holding a promise of exaltation and eternal lives. Though it is a right of birthright, that does not mean that we automatically receive these covenants as our fathers did because we simply want them. They are accessible, but take diligent pursuit

The keys of this priesthood power are still held by the prophet Elijah, and it is not the power simply to perform ordinances that have some vague promise of being sealed or actualized in the distant future, but true authority to seal by the Holy Spirit of Promise to God ourselves, our posterity and our ancestors. Until we can obtain that promise and link our own promise with that of our covenant and ancient fathers, then performing the ordinances for our ancestral fathers will have no true sealing effect.

USING THE SPIRIT OF ELIJAH

What has commenced since the explosion of temples being built throughout the world is a scurry of activity in temple attendance and family history research, which is a beautiful and wonderful expression of worship. However, if our zeal to unearth as many ancestors as possible outweighs our understanding of the sealing and sacred nature of the temple ordinances, then we may be tempted to start finding ancestors in the most obscure corners of the internet who may be questionably related to us at best. How many times have well-intended researchers made educated guesses, or more likely uneducated guesses, accidentally linking people not related by blood to their family lines and losing sight of Malachi's promise? We have most recently not relied on valued research to find these ancestors, but accept hordes of "names" generated by apps that supply months of temple worship for people with whom we have no connection and sometimes no relation.

We have lost much of the intimate relationships between ourselves and our ancestral dead and refer to our ancestors as "temple names" or "temple cards," and if we don't have our own, we borrow someone else's ancestor's "names". And so, they become simply a name on a page. Our increase in temple worship is increasingly at risk for selfish service in behalf of our own ambition to increase attendance, either to help us feel better about ourselves or to be seen as actively attending the temple, rather than selfless sacrifices in behalf of our ancestral dead. Our ancestral cards become a gateway to enter the temple and perform more ordinances.

How then shall the Spirit of Elijah be used? It is a linking power between heaven and earth, and is intended not only to bind ourselves to God, but bind our ancestors to ourselves, and thus also to God. Joseph Smith said the following:

Again the doctrin [sic] or sealing power of Elijah is as follows if you have power to seal on earth & in heaven then we should be Crafty, the first thing you do go & seal on earth your sons & daughters unto yourself, & yourself unto your fathers in eternal glory, & go ahead and not go back, but use a little Craftiness & seal all you can; & when you get to heaven tell your father that what you seal on earth should be sealed in heaven I will walk through the gate of heaven and Claim what I seal & those that follow me & my Council.²⁵

In Joseph's view of this sealing power, it is not simply to do an ordinance and check off a box on an ordinance card, but it is to diligently seek first for the power or spirit of Elijah and when you get it, seal your family to yourself. This is the covenant promise which Elijah will reveal with the priesthood keys, which he still holds and will forever hold. Until we can claim these blessing, we have no promise of any lasting nature either for ourselves or for our dead. Is the temple work then of no effect? It has great effect and power, and whether we have obtained this power of Elijah or not, we can still do all we can in diligence in our temple worship. But if we fail to keep our focus on the sealing of the Holy Spirit of Promise, *in attaining it for ourselves*, we will have no right to claim everlasting connection to our ancestors in the afterlife.

WORSHIP WITH OUR HEARTS

Then, what is the purpose of our going to the temple or worship of the Lord? Are we going to the temple to do ancestral work? Are we going to the temple to worship God? Are we doing it with real intent? Though we are seen worshiping, the Lord knows whether our hearts and intent are truly pure. It is a matter of the condition of our heart, not the ratings on our ordinance scorecards. The Lord has grown weary because we routinely worship, but not with a heart single to God's glory.

²⁵ Andrew Ehat and Lyndon Cook, compilers and editors, *The Words of Joseph Smith*, (Religious Studies Center Brigham Young University, 1980).

“But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities” (Isaiah 43:22-24).

How ironic that in Isaiah’s introductory chapter the Lord is satiated with and sick of our sacrifices and in Isaiah chapter 43 he is saying that we have not filled him with the fat of our sacrifices. The key is that we have made him “to serve with [our] sins.” We have satiated him with our vain temple and sabbath worship. The Lord desires not that we should become routine and ritualistic, but that when we worship, we should go to see the Lord and to worship him in purity. “Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore, the Lord, in his wrath, (for his anger was kindled against them,) swore that they should not enter into his rest, while in the wilderness, which rest is the fulness of his glory” (D&C 4:4 [84:23-24]).

WHO HAS SOUGHT THIS FROM YOUR HAND

This brings us to a deeper meaning behind our journey and should point us to the crux of our worship. When we sit in our chapels and take the sacrament, why are there? When we worship in the temple, why do we go? When we go to the temple or houses of worship to sacrifice, who sent us there? Are we going because we have been asked to go by our leaders or because it is what we are “supposed” to do? Is it because everyone else is doing it? Or do we do it with real intent in our hearts, seeking that the Lord will respect and receive our offerings? The Lord can see through all of our facades and see in to our heart. He lamented our attempt or facade of worship. “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?” (Isaiah 58:1-3). Though we routinely worship and say that we seek after the Lord, what is the true intent of our heart?

When Cain went up to offer his sacrifices unto the Lord, what was the intent of his heart and who sent him? Wasn’t he doing what he was supposed to do? “Cain loved Satan more than God. And Satan commanded him, saying, Make an offering unto the Lord. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought, of the firstlings of his flock, and of the fat thereof; and the Lord had respect unto Abel, and to his offering, but unto Cain, and to his offering, he had not respect.” (Genesis 5:6-7 [4:3-5]). Cain performed the same action as Able did, the only difference was the reason he went. After all, the Lord said to Cain, “If thou doest well thou shalt be accepted” (Genesis 5:9 [4:7]). Similarly, we can either perform an ordinance unto purification and sanctification or unto damnation. “And now behold, this is the commandment which I give unto you that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul” (3 Nephi 8 [18:28-29]). The only difference between someone taking the sacrament unto purification and unto damnation is the condition of the heart. So it is also with any other ordinance.

TO BEHOLD THE FACE OF CHRIST

So, what then is the true purpose of temple worship? It is to see the face of God. “When ye come to appear before me,” the Lord asks, “who hath required this at your hand, to tread my courts” (Isaiah 1:12)? An alternative translation to this phrase, given the Hebrew words “to see” (רָאָה | rā-ä) and “face” or “being in the face of” (פָּנִים | pā-nēm) in the Hebrew text, may be as follows: “When you come to see me...,” or “when you come to behold my face...” The temple is a place where we can learn the patterns of how to return to the presence of God in the flesh through the veil.

Moses brought the children of Israel to the foot of the mountain to present them to the Lord. His intent was to have his people behold the face of God, but they were afraid. They would rather have Moses talk to God for them. “And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness

where God was” (Exodus 20:18-21). Are we seeking the Lord, to behold him, or are we allowing someone else to talk with God in our behalf?

When we do come to worship the Lord, he will teach us from his own mouth, “And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world: and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father; and *the Father teacheth him of the covenant* which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world” (D&C 4:7 [84:43-48]; emphasis added).

Note that it is Father who teaches us of the covenants, not a man. When we fully understand the patterns of temple worship, we literally have the knowledge and keys we need to pass through the veil of this life in the flesh and be taught by our Father and his Son, and even to behold their faces. “The power and authority of the higher or Melchizedek priesthood, is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant” (D&C 3:9 [107:18-19]).

NO MORE VAIN OBLATIONS

When we come to worship God with any other purpose than to receive all the spiritual blessing of the church, culminating in the “communion and presence” of God and Jesus Christ, then our worship is lacking in the true intent of maximizing the symbolism he provided. Should we be ashamed or dismiss our worship as fruitless if we do not behold the face of God? No, absolutely not! It is the intent of our worship and the purity of our heart that is important. In Isaiah’s writings, we see that God is sick of our worship: our oblations, or gifts; our incense, or prayers; our monthly (שָׁדֶשׁ | ḥō-desh’) and weekly (שַׁבָּת | shāb-bāth’) meetings; our solemn assemblies; and our monthly and routine appointments or council meetings. Avraham Gileadi translates this section in these words:

*Bring no more worthless offerings; they are as a loathsome incense to me. As for convening meetings at the New Month and on the Sabbath, wickedness with the solemn gathering I cannot approve. Your monthly and regular meetings my soul detests. They have become a burden on me; I am weary of putting up with them.*²⁶

If we put those phrases and words from Isaiah into our current cultural context and jargon, perhaps the Lord is referencing our sacraments meetings, our monthly fasts, our periodic assemblies or conferences, our weekly and monthly administrative meetings or counsels, and so on. The Lord is wearied because of our iniquities.

There is an intriguing chiasm that plays out in these verses. The Lord will not bear our iniquities much longer (E). When we come before the Lord in prayer (B/B’), in our monthly and weekly rituals and meetings, and even in our most holy meetings (C and D/C’ and D’), the Lord asks why we have come or “who required this” of us. Unfortunately, he will not hear us because we do not worship with pure and real intent, but have come with vain offerings. Though we offer figuratively the blood of burnt offerings (A), which anciently in this verse suggest the sin and trespass (guilt) offerings, because of our iniquities we are not washed by the blood of the Savior, but rather our hands are stained with the blood of those bullocks, lambs, and goats (A’). The blood of sin remains on our hands.

A I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the **blood** of bullocks, or of lambs, or of he goats.

B When you come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; **incense** is an abomination unto me;

C the **new moons** and **sabbaths**,

D the **calling of assemblies**,

²⁶ Gileadi, Avraham, *The Book of Isaiah*, (Habreaus Press, 2012).

E I cannot away with; it is iniquity,

D' even the solemn meeting.

C' Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.

B' And when you spread forth your hands, I will hide mine eyes from you; yea, when you make many prayers, I will not hear;

A' your hands are full of blood.

ISAIAH 1:16-20

JST Inspired Version

Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.

Biblia Hebraica Stuttgartensia

רְחֲצוּ הַזְּכוֹת הַסִּירוּ רַע מֵעַלְלֵיכֶם מִנְּגִד עֵינַי תִּדְלוּ תִרְעוּ
 לַמְּדוּ הַיֵּטִב דַּרְשׁוּ מִשְׁפָּט אֲשֶׁר־וּ חֲמוֹץ שִׁפְטוֹ יָתוּם רִיבוֹ אֲלֶמֶן
 הִי
 לְכוּ־נָא וְנִכְחָה לֵאמֹר יְהוָה אִם־יִהְיוּ חַטָּאֵיכֶם כְּשָׁנִים כְּשֶׁלֶג יֵלֵךְ
 בִּינוֹ אִם־יִאֲדִימוּ כְּתוֹלַע כְּצֶמֶר יִהְיוּ
 אִם־תִּתְאָבוּ וּשְׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ
 וְאִם־תִּמְאָנוּ וּמְרִיתֶם תִּרְבַּ תִּאָּכְלוּ כִּי פִי יְהוָה דִּבֶּר

SEEKING THE RIGHTEOUS

This passage of scripture is one of the most beautiful and tender promises the Lord offers to his children. What an enormous blessing that though one has sinned their sins can be expunged and cleansed as if they were never there. After reading this passage of scripture, the Lord said the following to me:

These are the promises I give unto all who come unto me. Live with joy in your hearts. Repent and come unto me. Understand my will and keep my commandments and you shall feast on every good thing and bask in my light and love, having a perfect brightness of hope unto salvation. Be ye clean. I will forgive those that come unto me, but of you I require forgiveness of all. Let me be the judge of the righteous and wicked and let the judgments be just, for I am a just God, seeking after the welfare of my children.

I was pondering this concept of righteous and wicked and wondered how some who appear so good could be considered wicked by the Lord. I looked at our community and nation and world and thought, *There are many good people here. Why would the Lord be angry enough to bring judgment like he did to Sodom and Gomorrah?* I heard his voice reply, “Because there is much wickedness, and I look for righteousness.”

That statement prompted another round of questions in my head. I asked Father what the difference was between a good and a bad person. He replied, “The intent of the heart.” Such a simple answer. I realized that the actions people performed does not constitute the fruits of one’s goodness, for it is easy to pretend to be good and to do good things to be seen of others as righteous. I can take the sacrament, receive or give ordinance, worship in the temple, and serve others, all with evil intent in my heart and still appear to be good and righteous. On the other hand, what may appear to be bad actions may truly be good intent in the hearts of others.

I asked the Lord another question: what is the difference between a good person and a righteous person. The Lord replied, “A righteous person will always do what I ask.” Another simple answer. I realized that goodness is not enough for the Lord. It is wonderful to be good, and we will all be rewarded for our good actions. The world is filled with people with good intent, even though our actions may not indicate such. But it is rare to find an individual who will forego his or her own will to do the will of the Lord. This is righteousness, and this is what the Lord seeks.

SCRIPTURE REVIEW

King James’ Version	New American Standard Bible	My Translation	Masoretic Text	Septuagint
Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve	“Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the	“Wash yourself! Cleanse yourself! Remove your evil works from before my eyes. Cease to do wickedly. Learn to do well. Search after judg-	Wash you, make you clean, Put away the evil of your doings From before Mine eyes, Cease to do evil; Learn to do well; Seek justice, relieve	Wash you, be clean; remove your iniquities from your souls before mine eyes; cease from your iniquities; learn to do well; diligently seek judgment,

the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

ruthless, defend the orphan, plead for the widow. Come now, 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 like wool. If you consent and obey, you will eat the best of the land; but if you refuse and rebel, you will be devoured by the sword.” Truly, the mouth of the LORD has spoken.

ment. Guide right the violent. Defend the orphan. Contend for the widow. Oh come, and let us reason together,” says Jehovah. “Though your sins are like crimson, they will be made white as snow. Though they be red like scarlet, they will be as wool. If you are willing and obey, you will eat the good of the land; and if you refuse and rebel, you will be eaten by the sword, for the mouth of the Lord spoke.

the oppressed, Judge the fatherless, plead for the widow. Come now, and let us reason together, Saith the LORD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool. If ye be willing and obedient, Ye shall eat the good of the land; But if ye refuse and rebel, Ye shall be devoured with the sword; For the mouth of the LORD hath spoken.

deliver him that is suffering wrong, plead for the orphan, and obtain justice for the widow. And come, let us reason together, saith the Lord: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing, and hearken to me, ye shall eat the good of the land: but if ye be not willing, nor hearken to me, a sword shall devour you: for the mouth of the Lord has spoken this.

- “Seek judgment, relieve the oppressed....” The ITT translation is written as “demand justice, stand up for the oppressed; plead the cause of the fatherless, appeal on behalf of the widow. The 1QIsa is translated as “pursue judgement, bless the oppressed, judge the orphan, contend for the widow.” The NASB similarly says, “...defend the orphan, please for the widow.”
- “Though they are red like crimson....” The ITT translation is written, “though they have reddened as crimson,” giving the idea of being stained or dyed like cloth was anciently with the crimson worm.

HEBREW REVIEW

- Clean: זָכָה | zā-ḥā’ is only used once in Isaiah’s writings, and comes from a root meaning *to be translucent*, or figuratively *to be innocent*.
- **Crimson:** תּוֹלַעַת | tō-lā’ is a word used for the *crimson worm* and the use of that word in this context gives connotation of the color or stain left from the worm after it cocoons on a cedar tree. It was used anciently as a deep red dye. See the note on the **Crimson [Worm]** for more detail.
- **Judgment:** מִשְׁפָּט | mēsh-pāt’ derives from the verb *to judge* (שָׁפַט | shā-fāt’), but can be translated in a variety of ways. As a noun (מִשְׁפָּט | mēsh-pāt’) it means *judgment*, but can also mean a *sentence, cause, suit*, or *that which is just or right*. As a verb (שָׁפַט | shā-fāt’), it means *to judge*, but can also be translated as *to defend, to rule or govern, or to decide, condemn, vindicate*, etc.
- **Obedient:** שָׁמַע | shā-mā’ is a root word meaning *to bear intelligently*, and is translated as *bear* throughout Isaiah.
- **Plead:** רִיב | rēv is also translated as *debate, contend*, and *strive* in its uses in Isaiah.
- **Reason:** יָכַח | yā-ḥāḥ’ is from a root meaning *to be right or correct* and is translated *to reprove* in all other occurrences of this word in the King James translation. It can also be translated *to argue*, or *dispute with another*.
- **Rebel:** מָרָא | mā-rā’ has a root meaning *to be or make bitter*, and can also be translated as *provoke*, as used in Isaiah 3:8.
- **Relieve:** אָשַׁר | ā-shār’ is translated throughout Isaiah that as *lead or leader*. In the Piel benyanim, it means *to guide, to lead straight, or to direct the right way*. In this context, it suggests guiding or leading in the right way those who are violent or who oppress.
- **White:** לָבָן | lā-vān’ comes from a root meaning *to be or become white*. In the Hiphil benyanim, it can mean *to be or make white*, but it can also be translated *to purge, to cleanse, or to purify*.

ADDITIONAL NOTES

PUT AWAY THE EVIL

Isaiah just finished speaking about the most sacred sacrificial rites and ordinances (see Isaiah 1:11-15) and now he calls for us to put away (or remove, טָרַר | sūr) evil. The sacrifices and ordinances are not the evil of which he speaks. It is our manner of worship and the focus of our hearts that is wicked. To the scribes and Pharisees, the Lord said, “Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithes of mint, and anise, and cummin; and have omitted the weightier things of the law; judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone” (Matthew 23:20 [23:23]). What would he say about our worship? What weightier things of God’s law have we left undone?

LEARN TO DO WELL

Isaiah gives insight into what he means by *doing well*. He said, “Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” 1) To seek judgment means to be judicious. The word *judgement* (מִשְׁפָּט | mēsh-pāt) also means *seeking that which is just or justice*, and has a connotation of a pronounced verdict (favorable or not). 2) *Relieving* (אַשַׁר | ä-shär) the oppressed means to *guide* or *lead rightly* in the Piel benyanim. In this case, however, it is not referencing those who are victims, but those who are the perpetrators, so it may be better translated to *guide rightly the oppressors*. 3) To *judge* (שָׁפַט | shā-fāt) in this context means *vindicate, plead for, or defend* the fatherless, or orphans. 4) Another word for *plead* (רִבַּע | rēv) means to *contend* or *advocate* for the widow.

FOUR AS A SYMBOL

As mentioned before, four is a symbolic number of completion or fullness/wholeness, particularly in a worldly our mortal sense related to the earth. Here we see Isaiah pointing to what goodness means, and he uses symbolically four actions: 1) seek a just verdict, 2) guide and redirect the oppressors to goodness, 3) defend the fatherless, and 4) advocate for the widows. In other words, he is speaking about the accused (or possibly the persecuted), the oppressed (or those oppressing), the fatherless (orphans), and the widows. Isaiah does not mean to serve just these classes of people, but symbolically uses these four categories to call out the poorest and most dejected citizens in our society. This is righteousness.

James states that “pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world” (James 1:27). Among the Nemenhah in the new world, the resurrected Lord similarly taught his disciples, “Yea, succor the poor, feed the hungry, visit the widow and judge the fatherless. This is true religion” (Ougou 1:137 [Mentinah Archives, Volume 1]). Jesus also taught a parable about this pure form of religion before his death. He counseled, “Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matthew 25:41 [25:40]), which included everything James states in addition to visiting, or perhaps even guiding, those who are in prison.

COLORFUL SYMBOLISM

It is common in scripture to use color to portray symbolic meaning, and Isaiah uses symbolism here to give vivid imagery of the cleansing power of the Lord’s atonement.

Red can symbolize sin or death, or the evil actions of an individual or group, usually characterized by spilling the blood of another. It can also symbolize the atonement, like the blood of sacrificial animals represented the drops of precious blood spilled by the Lord as he atoned for us. Remember in Isaiah 1:15 he told us that our hands are full of blood because of our sins.

White can symbolize purity and cleanness. He shows in this context how our sins—the blood on our hands—can be washed completely clean. We can be made white (לָבָן | lā-vān’, which can also be translated to *purified*), or in other words, we can become sanctified.

THE CRIMSON [WORM]

The word used for crimson (תּוֹלַעַת | tō-lā’) is in reference to the crimson worm, which was used anciently to dye clothes a bright crimson or scarlet color. This was they dye used for the curtains in the tabernacle (see Exodus 26:1) and for the garments the high priest wore (see Exodus 39:2). It was a fast and sure dye used for many centuries to color clothes red. The dye was very expensive. How amazing the Lord can claim to change the dyed wool back to its pure white color. It shows the power of the atonement to cleanse any sins.

CHOICES

The Lord provides all the tools we need to successfully navigate this life and return to him. Yet he allows us the opportunity to choose our own paths. “Wherefore, men are free according to the flesh; and all things are given them which is expedient unto man. And they are free to choose liberty and eternal life, through the mediation of all men, or to choose captivity and death, according to the captivity and the power of the Devil” (2 Nephi 1 [2:27]). Each choice has consequence. Either we choose to be obedient and receive blessings, or we choose to be disobedience and suffer the curses. In the end, each of us individually choose our own destiny. However, as a people and nation, we are also judged

collectively by the sins of our society. Though there are some who are obedient, if the majority is wicked, the Lord will send judgment. And, just as he did with Sodom, we pray he will remove the righteous before he fulfills his words.

COVENANT CONSEQUENCES

Note how the consequences of our decisions are either 1) physical life and blessings from God or 2) physical death and a curse from God. This is because Isaiah’s words at the beginning of the first chapter link his writings to the Sinai covenant made with Moses and the children of Israel. This covenant was an earthly or physical covenant between God and his people anciently. Though this covenant was made thousands of years ago, it does not dismiss our accountability to this covenant. Later in Isaiah’s writings he speaks of spiritual life and death, salvation versus damnation.

DEVoured BY THE SWORD

The sword used in these verses has symbolic meaning throughout the writings of Isaiah. The symbolism here is pointing to the tool which Jehovah uses to deal judgment upon the wicked. The sword symbolizes two polar characters that play leading roles in Isaiah’s composition: the antichrist who will come in the end-days with his armies to oppress and subdue the world, and the Davidic end-time servant who overcomes the antichrist in the end to prepare the world for the second coming of the Lord.

CROSS REFERENCES

PURE RELIGION: THE WIDOWS AND THE FATHERLESS

- [James 1:27](#) - Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world.
- [Ougou 1:69-70 \[Mentinah Vol 1\]](#) - Purify yourself that there be less dross in the ore. And so that there be no disputation amongst you, this is the manner in which you shall purge wickedness from you: You shall succor the widow and judge the fatherless.
- [Ougou 1:137 \[Mentinah Vol 1\]](#) - Continue in your manner of governance, for it is the way of heaven. Yea, succor the poor, feed the hungry, visit the widow and judge the fatherless. This is true religion.
- [2 Shi-Muel 9:7 \[Mentinah Vol 1\]](#) - Lift up the hands that hang down, and comfort the widow and the fatherless, for this is true religion. Yea, love your neighbor as your own self. In other words, see your neighbor as he really is in relation to yourselves.

PROMISES OF PHYSICAL PROSPERITY

- [Deuteronomy 29:10-29](#) - The covenant of prosperity taken by ancient Israel.
- [2 Nephi 1 \[1:20\]](#) - Inasmuch as ye shall keep my commandments, ye shall prosper in the land; but inasmuch as ye will not keep my commandments, ye shall be cut off from my presence.
- Several other occurrences of this promise are referenced in the Book of Mormon.

WORD-LINK COMPENDIUM

Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.

<ul style="list-style-type: none"> • Crimson: תולע תולע tō-lā' (see in Worm, see root ילע ילע yā-lā') • Devour: אכל אכל ā-hāl' (see in Eat) • Doing: מעלל מעלל mē-ā-lāl' (see root עלל עלל ā-lāl') 	<ul style="list-style-type: none"> • Eat: אכל אכל ā-hāl' • Evil: רע רע rā-ā' (see root רעע רעע rā-ā') • Eyes: עין עין ā-yēn' • Fatherless: יתום יתום yā-thōm' • Good: טוב טוב tūv 	<ul style="list-style-type: none"> • Judge: שפט שפט shā-fāt' • Judgment: משפט משפט mēsh-pāt' (see in Judge, see root שפט שפט shā-fāt') • Land: ארץ ארץ ā-rēts 	<ul style="list-style-type: none"> • Lord: יהוה יהוה hō-vā' (see in Jehovah, see root יהה יהה hā-yā') • Mouth: פה פה pā-ā' • Obedient: שמע שמע shā-mā' (see in Hear)
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<ul style="list-style-type: none"> • Oppressed: חָמוֹס hā-mōts’ (see root חָמַץ hā-māts’) • Plead: רִיב rīv (see in Contend) • Reason: יָחַח yā-hāh’ (see in Reprove) 	<ul style="list-style-type: none"> • Rebel: מָרָא mā-rā’ • Red: דָּם ā-dām’ • Refuse: מָאֵן mā-ān’ • Relieve: שָׁרַח ā-shār’ (see in Lead) 	<ul style="list-style-type: none"> • Seek: דָּרַשׁ dā-rāsh’ • Sin: חָטָא hāt • Snow: שֶׁלֶג she’-leg • Sword: חֶרֶב he’-rev 	<ul style="list-style-type: none"> • Wash: רָחַץ rā-hāts’ • Well: יָטַב yā-tāv’ • Widow: אֵלְמָנָה āl-mā-nā’ (see root אָלַם ā-lām’) • Wool: צֶמֶר tse’-mer
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SYMBOLISM COMPENDIUM

- **Eyes:** The eye represents the intuition, knowledge, or revelation of an individual. Can also represent a person’s desires or dispositions. References to God’s eyes suggests his omniscience.
- **Fatherless:** Represents those who are humble and dependent upon others and upon God. Used in conjunction with widow to 1) represent those poorest and most vulnerable individuals among society and 2) exemplify the unrighteousness of the those who oppress them.
- **Judgment:** A symbol of one or more end-time individuals who personifies the pursuit of justice and equity before God.
- **Mouth:** A symbol of the messenger of God, his end-time Davidic servant, and his prophetic message. Can also symbolize the false or blasphemous messages of the wicked.
- **Red/Scarlet/Crimson:** A color repressing blood or sin. Can also represent atonement.
- **Sword:** The sword symbolizes the Lords judgment against the wicked, first in the form of Antichrist and his armies, and later in the form of end time Davidic servant. Can also symbolize the word of the Lord.
- **White:** A color representing purity or sanctification and cleansing from sin.
- **Widow:** Represents those who are humble and dependent upon others and upon God. Used in conjunction with fatherless to 1) represent those poorest and most vulnerable individuals among society and 2) exemplify the unrighteousness of the those who oppress them. Widowhood can also represent a loss of prosperity and wealth.

COMMENTARY

THOUGH YOUR SINS ARE LIKE CRIMSON

A central theme throughout the writings of Isaiah is the magnanimous mercies of the Lord despite the gross iniquity and rebellion of his children. The scarlet-colored blood staining our hands represents the blood of men. “For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity” (Isaiah 59:3-4). When we lead others away from the kingdom of God or bar their way from entering his kingdom, we have the blood and sins of men on our hands. Jesus reproached the lawyers in his day saying, “Woe unto you, lawyers! For ye have taken away the key of knowledge, the fullness of the scriptures; ye entered not in yourselves into the kingdom; and those who were entering in, ye hindered” (Luke 11:53 [11:52]). Those who seek to bar the way to the kingdom of God with their priestcraft will be accountable to God for their own sins as well as the sins of the people they hindered; there will be blood on their hands. Alma who sought to destroy the church of God in his youth later regarded his sins of leading others astray as murder.

I was racked with eternal torment, for my soul was harrowed up to the greatest degree, and racked with all my sins. Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments; yea, and I had murdered many of his children, or rather led them away unto destruction; yea, and in fine, so great had been my iniquities, that the very thoughts of coming into the presence of my God, did rack my soul with inexpressible horror.

Alma 17 [36:12-14]

REMOVING THE BLOOD AND SINS OF A GENERATION

The scribes and pharisees, the lawyers in the day of the Lord, prevented others from entering into the kingdom of God and thereby covered their hands in the sins and blood of those over whom they had stewardship. Likewise are we in the same danger today if we do as they did anciently. According to Isaiah, we have already done so. The “doctors” and “lawyers” who lead his church today have repeated that which their fathers did before. Isaiah lamented, “How is the faithful city

become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water; thy princes are rebellious, and companions of thieves; everyone loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them” (Isaiah 1:21-23).

Those who should be teaching people how to access the kingdom of God set barriers in the way of the people. They pretend to be righteous, but are only so with their lip service, and not with their hearts. “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel” (48:1-2). Though they call themselves a holy city (or church) and say they stay upon God, they create policies and procedures that inhibit the progress of true righteousness. Just as in ancient Judah, people are so afraid to make a misstep that they do not dare to come to God.

Our hands are full of blood (see Isaiah 1:15). But we can be washed and cleaned. We see in scripture that there are those who successfully become spotless before God. If preventing people from entering the kingdom of God stains our hands with their blood, then truly showing them how to enter that kingdom cleanses our hands. Jacob, the brother of Nephi, put the responsibility to seek out God and enter into his kingdom squarely upon the shoulders of those he taught. Jacob demonstrated this to his people.

O my beloved brethren, remember my words: Behold, I take off my garments, and I shake them before you: I pray the God of my salvation that he view me with his All-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul, and that I stand with brightness before him, and am rid of your blood

2 Nephi 6 [9:44]

This process of declaring truth and opening the gates to heaven was a theme Jacob taught throughout his ministry. He recorded in his writings, “We did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of God with all diligence; wherefore, by laboring with our mights, their blood might not come upon our garments, and we would not be found spotless at the last day” (Jacob 1 [1:19]). King Benjamin similarly declared the path of salvation to his people prior to the coronation of his son, Mosiah. The aged king declared, “I have caused that ye should assemble yourselves together, that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal spirit may join the choirs above in singing the praises of a just God” (Mosiah 1 [2:28]).

Mormon and Moroni conclude their record of the Nephite history with these words, “And these things are written, that we may rid our garments of the blood of our brethren which have dwindled in unbelief” (Mormon 4 [9:35]). This was written by Moroni after the annihilation of the Nephite people. These words are written for their posterity who will receive their words in our day. They are also written for us. Moroni saw our day. Moroni declared to us these sobering words:

Behold, the Lord hath shewn unto me great and marvellous things concerning that which must shortly come at that day when these things shall come forth among you. Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shewn you unto me, and I know your doings; and I know that ye do walk in the pride of your hearts; and there are none, save a few only, which do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envyings, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substances, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and afflicted.

O ye pollutions, ye hypocrites, ye teachers, which sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness, than that misery which never dies, because of the praise of the world? Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you, and notice them not? Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord; and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads? Behold, the sword of vengeance hangeth over you; and the time cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.

Mormon 4 [8:34-41]

THE CLEANSING POWER OF THE ATONEMENT

We have been adequately warned, and as we choose goodness we can become clean through the atonement of Jesus Christ. How wonderful that the bloody stains on our hands can be washed clean and made white through his atonement. Isaiah uses the metaphor of snow and wool that have been stained red. The snow, stained red by the blood of men, can never be made white again by any mortal means. It is simply miraculous that God can turn blood-stained snow into pure whiteness as if freshly fallen from the heavens. Likewise, he uses the symbolism of crimson (a dye from the crimson worm) used to dye cloth a deep and vibrant red. He claims to be able to return the wool to its original pure white color. Again, a feat that only God can accomplish. He will sanctify and cleanse those children who remain.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely to them that are escaped of Israel. And it shall come to pass, they that are left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem; When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

Isaiah 4:1-3

The Lord's covenanted and promised he will remember Israel and forgive them, not because we deserve his mercy, but because Jehovah is righteous. "Remember these, O Jacob and Israel; for thou art my servant; I have formed thee; thou art my servant; O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee" (Isaiah 44:21-22). The Lord promised that he would not remember our sins once we have repented. One of the greatest blessing of God is peace. "Behold he who has repented of his sins the same is forgiven, and I the Lord remembereth them no more." We are washed cleaned and cannot be soiled again unless it is through our own transgressions or sins. "By this ye may know if a man repenteth of his sins. Behold he will confess them and forsake them" (D&C 18:9 [58:42-43]).

This purification starts as an individual journey, but remember it is the Lord who truly sanctifies and purifies; you cannot sanctify or purify yourself without his help. The Lord commanded, "Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him: for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. . . . Assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that *I may make you clean*" (D&C 7:18-19 [88:68, 74]; emphasis added). As we purify ourselves and repent, his atoning blood will cleanse and wash us. He alone can do it.

LEARN TO DO WELL

Isaiah explains how we can "do well," how we become clean and sanctified: "Cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isaiah 1:16-17). First, we must cease from our wickedness. We must stop doing that which is rebellious before God and begin to heed his words—not the words of men—and bend our will toward his. As we look to God, we will naturally turn away from darkness. The first great commandment is to "love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:5). Why is this the first commandment? Because as we come to know God and become like him, all other things will fall into place. When we truly love the Lord God with all purity of our hearts, we will naturally begin to love our neighbors and keep the commandments of God, not because we have to do so, nor because we fear the consequences of disobedience, but because we simply love God and want to please him.

Isaiah gives a list of actions for doing well: seek judgment, or a righteous and just verdict (משפט | mēsh-pät'); relieve those who are oppressed, or as an alternative view based in the Hebrew transcript, guide right those who are violent; judge righteously the orphans; plead or contend (רעו | rēv) for the widow. The common theme here appears to be seeking justice for the poor and oppressed. These are social issues that reflect the morals of a nation and its laws, in which a people expose their true nature. We see from the statements of the Lord that we as a nation and people struggle with righteous social judgement.

Perhaps it should not come as a surprise that the Lord says of us, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isaiah 1:6-6), and, "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood" (Isaiah 1:15), and, "Thy princes are rebellious, and companions of thieves; everyone

loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them” (Isaiah 1:23). We are in dire need to learn how to do well.

Jesus gave a parable on this subject. We remember his promising words, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Yet we also recall the chilling reminder that, “Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me” (Matthew 25:41, 46 [25:40, 45]). What the Lord considers good works are contained in his parable to his disciples.

When the Son of man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory; And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth sheep from the goats; the sheep on his right hand, but the goats on the left. And he shall sit upon his throne, and the twelve apostles with him.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee; or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in; or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me. And these shall go away into everlasting punishment; but the righteous into life eternal

Matthew 25:32-47 [25:31-46]

Individually and as a social whole, the Lord would ultimately have us far exceed the expectations outlined in Isaiah and other scriptures of being good. It’s not about checking off the ‘to do’ lists on our scorecard of righteous action, but living in oneness with God. He would have us “live by every word that proceedeth forth from the mouth of God” (D&C 4:7 [84:44]) and become perfected as he is perfect (3 Nephi 5 [12:48]). This can be a lifelong process, but it is possible for a person and a people to achieve such celestial objectives. If he wishes us to become as he is, he will provide a way. This is what we should call Zion, “because [we should be] of one heart and of one mind, and [dwell] in righteousness; and [have] no poor among [us]” (Genesis 7:23 [Moses 7:18]).

What a beautiful promise for those who repent of their sins and come to the Lord. “Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him” (Isaiah 64:4). This is the plea of the Lord, that we be washed from the blood of our sins through his own blood. Though our hands may be full of blood, though our sins are as scarlet or crimson in color, they can be washed white in the blood of Christ.

Isaiah provides a chiasmus related to the cleansing power of Christ’s atonement. We can become pure, holy, and white as snow or as wool (C/C’). The process to becoming cleansed is to put away the evil of our own hearts (A) and to learn to do well (B). The willing and obedient will in turn will be blessed (B’), but those that refuse and rebel will receive a just condemnation (A’).

A Wash, make yourself clean; **put away the evil of your doings** from before my eyes. **Cease to do evil**,

B **learn to do well**. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow....

C Though your sins be as **scarlet**, they shall be as white as **snow**;

C’ though they be red like **crimson**, they shall be as **wool**.

B’ If you be **willing and obedient**, you shall eat the good of the land,

A’ but if you **refuse and rebel**, you shall be devoured with the sword, for the mouth of the Lord has spoken

ISAIAH 1:21-26

JST Inspired Version

How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water; Thy princes are rebellious, and companions of thieves; everyone loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies. And I will turn my hand upon thee; and purely purge away thy dross, and take away all thy tin; And I will restore thy judges as at the first, and thy counselors as at the beginning; afterward thou shalt be called, The city of righteousness the faithful city.

Biblia Hebraica Stuttgartensia

אֵיכָה הִיְתָה לְזוֹנָה קִרְיָה נְאֻמָּה מִלְאֲתֵי מִשְׁפָּט צֶדֶק יְלִידָהּ בָּהּ וְעֵתָהּ מִרְצֻחִים
פֶּסֶפֶד הִיא לְסִיגִים סְבָאָה מְהוּל בְּמִים
שְׂרִיף סוֹרְרִים וְחֹבְרֵי גִנְבִים כָּלוּ אֶהָב שָׂחַד וְרֹדֵף שְׁלֹמֵנִים יְתוֹם לֹא יִשְׁפֹטוּ וְרֵיב אֶלְמָנָה לֹא יִבּוֹא אֲלֵיהֶם
לְכוּ נְאֻם הָאֱדוֹן יְהוָה צְבָאוֹת אֲבִיר יִשְׂרָאֵל הוּא אֲנַחֵם מִצָּרֵי וְאִנְקָמָה מִמְאֹיְבֵי
וְאֶשְׂיֵבָה יְדֵי עֲלִיף וְאֶצְרֹף כַּפֵּר סִיגִיף וְאֶסִּירָה כָּל־בְּדִילִיף
וְאֶשְׂיֵבָה שְׁפֹטֵיף כְּבָרְאֻשְׁנָה וְיַעֲצִיף כְּבַתְחֻלָּה אֶתְרִיכּוּ יִקְרָא לָךְ עִיר : הַצֶּדֶק קִרְיָה נְאֻמָּה

OH, THE FAITHFUL CITY!

In trying to understand Jehovah’s lament, “How is the faithful city become a harlot,” I pondered the implications. The Lord had indicated to me that the writings of Isaiah are intended for the covenant people of our time. I wondered whether he meant an actual city or did he mean this symbolically, or both? As I read this section of Isaiah, I heard the Lord answer this question. He said it is both symbolic and literal. “The faithful city is my holy city that I established from the beginning, even that city of Zion.” Knowing that Zion was so righteous it was lifted from the earth, I realized that the Lord did not mean the city of Enoch, but he meant that holy city we all seek both as a conceptual idea and as a physical city. Though we haven’t reached that spiritual zenith, do we not call ourselves Zion? Culturally, there are many who call Utah—and even Salt Lake City—Zion. The Lord expounded:

Those who profess to be a Zion people make it a harlot, for they adulterate it with the ideas and philosophies of Babylon. My adversaries are those of my house who have defiled my holy city. These are they who have made covenants and then broken them.

To those who seek to keep their covenant, the Lord gave this warning:

Be not like the hypocrites who love the attention and praise of men, who seek not after me nor after my works but after their own glory. My works are strange to the understanding of the world and clear to the understanding of my righteous.

I will purify my people through adversity if they humble not themselves nor come unto me in righteousness on their own. My words are about to be fulfilled in the eyes of men and the purging will cleanse my house of iniquity unto the purifying of my people and all who desire to come unto me will be chastened until they are pure before me and no longer seek after the desires of their own hearts. My time is here, and I am coming to redeem my people and restore my judges as at the first. My works shall be revealed in the eyes of all men. My words are about to be fulfilled unto the condemnation of the wicked. Prepare for my coming by purifying your hearts and sanctifying yourselves.

SCRIPTURE REVIEW

King James’ Version	New American Standard Bible	My Translation	Masoretic Text	Septuagint
How is the faithful city become an harlot! it was full of judgment; righteousness	How the faithful city has become a harlot, she who was full of justice! Righteousness	How did the faithful city became a harlot? There was abundance of judgment,	How is the faithful city Become a harlot! She that was full of justice, Righteousness	How has the faithful city Sion, once full of judgment, become a harlot! wherein righteous-

lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

once lodged in her, but now murderers. Your silver has become dross, your drink diluted with water. Your rulers are rebels and companions of thieves; everyone loves a bribe and chases after rewards. They do not defend the orphan, nor does the widow's plea come before them. Therefore the Lord GOD of hosts, the Mighty One of Israel, declares, "Ah, I will be relieved of My adversaries and avenge Myself on My foes. I will also turn My hand against you, and will smelt away your dross as with lye and will remove all your alloy. Then I will restore your judges as at the first, and your counselors as at the beginning; after that you will be called the city of righteousness, a faithful city."

righteousness abode in it, and now murderers. Your silver became dross, your wine mixed with water. Your leaders are rebellious and associates of thieves, each one coveting gifts and chasing bribes. The orphan they defend not, and the plea of the widow does not come before them. Therefore, a declaration of the Lord Jehovah of hosts, Mighty One of Israel, "O, I will relieve myself of my adversaries and I will avenge myself of my enemy. And I will draw back my hand against you, and I will smelt your dross as with lye, and I will remove all of your alloys. And I will restore your judges as in former, and your counselors as in the beginning. Thereafter, it will be called to you city of the righteous, a faithful city."

lodged in her, But now murderers. Thy silver is become dross, Thy wine mixed with water. Thy princes are rebellious, And companions of thieves; Every one loveth bribes, And followeth after rewards; They judge not the fatherless, Neither doth the cause of the widow come unto them. Therefore saith the Lord, the LORD of hosts, The Mighty One of Israel: Ah, I will ease Me of Mine adversaries, And avenge Me of Mine enemies; And I will turn My hand upon thee, And purge away thy dross as with lye, And will take away all thine alloy; And I will restore thy judges as at the first, And thy counsellors as at the beginning; Afterward thou shalt be called The city of righteousness, The faithful city.

ness lodged, but now murderers. Your silver is worthless, thy wine merchants mix the wine with water. Thy princes are rebellious, companions of thieves, loving bribes, seeking after rewards; not pleading for orphans, and not heeding the cause of widows. Therefore thus saith the Lord, the Lord of hosts, Woe to the mighty men of Israel; for my wrath shall not cease against mine adversaries, and I will execute judgment on mine enemies. And I will bring my hand upon thee, and purge thee completely, and I will destroy the rebellious, and will take away from thee all transgressors. And I will establish thy judges as before, and thy counsellors as at the beginning; and afterward thou shalt be called the city of righteousness, the faithful mother-city Sion.

- "It was full of judgment...." The NASB, Masoretic Text, ITT, and 1QIsa all translate מִשְׁפָּט | mēsh-pät' as "justice" instead of "judgment."
- "Thy princes are rebellious, and companions of thieves...." The ITT translation is written as, "Your rulers are renegades, accomplices of robbers."
- "Purely purge away thy dross...." Most other translations are written as the Lord will smelt or purge away the dross "with lye." The ITT translation emends כַּבֵּר | kāb-bōr', meaning potash or lye, with "kākūr" (possibly using כִּבּוּר | kāk-kūr', meaning oven or furnace) and translates this line as, "smelt away your dross as in a crucible."

HEBREW REVIEW

- Cause: רִיב | rēv can also be translated as *strife* or *controversy*. See this root word under word-links for Strife.
- **Faithful City** vs. **City of Righteousness**: The cities mentioned here come from two different roots. The word *city* (קִרְיָה | kēr-yā) used in the phrase "faithful city" comes from a root meaning *to light upon* or *come upon* and seems to have a connotation of building something up from the ground, whereas the word *city* (עִיר | ēir) used in the phrase "city of righteousness" comes from a root meaning *to wake* and seems to have a connotation of a city or town that is fenced in or guarded.
- **Gifts** and **Rewards**: Rewards (שְׁלֵמִים | shāl-mō-nēm) is only used once in the Old Testament and is translated into *bribes*. Gifts (שֹׁדֵד | shō'-hād) comes from a root meaning *to donate* and also carries a connotation of *bribery*.
- **Judgment**: מִשְׁפָּט | mēsh-pät' comes from a root meaning *to judge* and can be translated broadly, including meaning *divine law, order, ordinance*.
- Mixed: קָהַל | mā-hāl' is a word that means *to cut down* or *reduce*, such as the potency of wine, and can be translated as *to mix wine with water*. By implication, this can also mean *to adulterate* something.
- Murderers: רָצַח | rā-tsāh' only appears once in Isaiah. It is the same word used in the ten commandments in Exodus 20:13 stating, "Thou shalt not kill."
- Purge Away: צָרַר | tsā-rāf' can also be translated as *smelt* or *refine* (see Isaiah 48:10).
- **Rebellious**: סָרַר | sā-rār' comes from a root meaning *to turn away* and the word carries a connotation of backsliding or withdrawing. One translation of this verb is *to apostatize*.
- **Righteousness**: צָדִיק | tse'-dek has a connotation of *that which is altogether just* or *right*.
- Thieves: גָּנַב | gān-nāv' appears only once in Isaiah and comes from a root meaning *to thief* with either literal or figurative implications. It also can mean by implication *to deceive*.
- Tin: בְּדִיל | bē'-dēl' is used only once in Isaiah and is translated as *alloy*, and by analogy, *tin*. It comes from a root word meaning *to divide* or *separate* because the alloy is removed through smelting.

- **Wine:** נִבֵּן | sō'-ve occurs only once in Isaiah's writings and comes from a root meaning *to imbibe until satiated*, or meaning *to become tipsy*, and has a connotation of drunkenness.

ADDITIONAL NOTES

THE FAITHFUL CITY

The term “Faithful City” is only used in this couplet and no where else in Isaiah’s writings. There is a chiasmus in this section that is parenthesized by this phrase. A synonym of *faithful* (אֱמֵן | ä-män’) is *trusted* or *steadfast*. In this chiasmus, the once faithful or steadfast city has fallen into spiritual decay enough to be called a “harlot” and be filled with “murderers.” Fortunately, in the end the covenant city will be raised again to become a righteous and holy city. Centerpiece to this chiasmus is the knowledge that the princess—our leaders and rulers—are the catalyst to the spiritual decline of that Faithful City.

The word אֱמֵן | ä-män’ can also mean *believe*, as used in Isaiah 43:10: “Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and **believe** me, and understand that I am he; before me there was no God formed, neither shall there be after me;” as well as to be *sure* as used in Isaiah 22:23, “I will fasten him as a nail in a **sure** place; and he shall be for a glorious throne to his father’s house.” It is also the word translated as *nursing* when describing the nursing fathers, “And kings shall be thy **nursing** fathers...” (49:23).

This gives us a glimpse into what the Lord may mean by a “Faithful City.” It is one that believes in Christ, will be steadfast in gather Israel, and will have the sure word of prophecy, or be sealed by the Holy Spirit of Promise.

BECAME AN HARLOT

The Faithful City, the city Jerusalem (or our symbolic counter piece today), is often personified as a woman, specifically a bride of the Lord. When he said that the Faithful City has become a harlot, he is symbolically suggesting that the covenant city has made its bed with someone other than the Lord. “Upon a lofty and high mountain hast thou set thy bed; even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell” (57:5-9). She, the covenant city, has spiritually fornicated with earthly kings and forsaken her True King.

RIGHTEOUSNESS

The term righteousness (רָצַד | tse'-dek) is a symbol used throughout Isaiah referring to a person who represents the concept of righteousness or rightness before God. This is one or more people who represent the most righteous servant(s) of the Lord. It is the end-time Davidic servant. Though Jesus Christ is the true personification of righteousness, his end-time servant is in the likeness of his Redeemer and a type and shadow of his Lord to his people. This is a theme thoroughly taught by Avraham Gileadi in several of his books and on his website www.isaiahexplained.com.

Throughout the age of the world, men of God have been viewed as types and shadows of the Messiah, such as Abraham, David, Moses, and even Isaiah, among others. Isaiah uses these figures in his writings to foreshadow the coming of one or more end-time servants, symbolized as “righteousness.”

MURDERERS

This is quite an accusation! The Lord—through Isaiah—is accusing us of murder. The word murder (רָצַח | rä-tsäh) is the same base word used in the commandments given to Moses on Mount Sinai: Thou shalt not kill (רָצַח | rä-tsäh). Have we or our leaders murdered? Perhaps the Lord is suggesting a spiritual parallel to this statement. When we block access to heaven, we symbolically have blood on our hands. Review commentary for Isaiah 1:15 to dive deeper into this concept. The Lord believes that we indeed have blood on our hands. May we seek the Lord in humility and diligence to have our garments washed clean in his blood.

REFINING SILVER

In Isaiah's writings, he uses the word *silver* in a couple different ways symbolically. In this scripture, the once pure silver—assuming it was ever pure to begin with—has dross or debris within it. It is no longer pure. This is clearly pointed out by the statements in the scriptures preceding this one. At some point, the silver will once again be purified and the dross or tin, meaning the impure alloys, will be purged out. That does not sound like a comfortable process.

Silver is refined at very hot temperatures, and as the silver begins to melt, the impurities will rise to the top and are scooped out and discarded. This process is repeated until the silver is pure and clean. That symbolic cleansing process for us can be either voluntary or compelled upon us by the consequences of our decisions. Either way it comes through trials and tribulations. It is never an easy process, but there could be significantly less discomfort if we elect to purify ourselves rather than be compelled.

ISAIAH'S VARIANTS OF WINE

Isaiah references wine using several different words. He speaks of new wine (תִּירוֹשׁ | tē-rōsh'), that which was made from the current vintage year (see Isaiah 24:7 and 65:8), as well as sweet wine (עֵסֵס | ā-sēs') (see Isaiah 49:26), which is very intoxicating. He also uses red wine (חֶמֶד | hē-mēd), used in reference to purity (Isaiah 27:2). Related to that same root is the dregs or "wine on the lees" (שְׂמֵרִים | shē-mā'-rēm) that the Lord uses for his glorious feast (Isaiah 25:6). Most of the references to wine (יַיִן | yā'-yēn) refer to traditional wines and drinking/drunkenness, sometimes used in positive connotations and sometimes used negatively.

In this verse, Isaiah uses a different word altogether for wine (סֵבֶבֶ | sō'-vē). This is the only use of this word within Isaiah's text and gives it a different meaning than other uses of wine. This wine refers to the doctrines of Christ. See the next note for further details on this symbolism.

WINE MIXED WITH WATER

Wine can have several symbolic meanings, one of which includes a reference to doctrine. This dilution of wine with water could be referring to the changes of doctrine, meaning our doctrine loses its purity and potency as we mix it with the philosophies of man and the beliefs and patterns of Babylon. This process of diluting doctrine is seen in Isaiah chapter 28.

THE FATHERLESS AND THE WIDOWS

The princes of the people—our leaders—are condemned because they [we] are do not do "well", but rather do "evil" (1:16-17). Here we see the Lord is directly accusing our people, as a nation and as a church, of abandoning our own poor and our needy. As Ezekiel stated, this was one of the major transgressions of the nations of Sodom and Gomorrah. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy" (Ezekiel 16:49). No wonder God connects us to those ancient people. No wonder he says there is blood on our hands.

Our leaders and our people are more than willing to take bribes and receive "gifts" to further our own agendas. We seek the beauty of temples and the sanctity of our worship halls, spending exorbitant amounts of money on these edifices while the poor around us struggle to feed themselves. Though we do have great programs for the poor and needy, do we absolve ourselves of responsibility while others serve them in our behalf? Are we doing enough? "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world" (James 1:27).

TAKE AWAY THE TIN

If we can be purified like clean and pure silver before God because of his grace and mercy, it also seems apparent that we can become impure as we rely upon our own strength and our own wisdom and depart from—or *reject* or *forsake*—the Savior. The farther we depart from the Lord, the increased impurity of mixed alloys can be found within us. If our alloy of silver is impure when the Lord comes, we will be pulled out and discarded as he begins again to purify his silver. How pure are we before the Lord?

CROSS REFERENCES

THE REBELLION OF PRINCES

- Micah 3:1-12 – A contemporary of Isaiah prophesying regarding the wickedness of the princes of Israel.

REFINING OF SILVER

- Ougou 1:69-70 [Mentinah Vol 1] — Let all the Nemenhah purify themselves, for I will sit as a refiner and purifier of silver. Yea, purify yourself that there be less dross in the ore. And so that there be no disputation amongst you, this is the manner in which you shall purge wickedness from you: you shall succor the widow and judge the fatherless. You shall have always all things in common even as you have done up to this time. In this I am well pleased
- Zechariah 13:8-9 — And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God.
- Malachi 3:2-3 — But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.
- Alma 16 [34:29] — If ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth,) and is trodden under foot of men.

WORD-LINK COMPENDIUM

How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water; Thy princes are rebellious, and companions of thieves; everyone loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies. And I will turn my hand upon thee; and purely purge away thy dross, and take away all thy tin; And I will restore thy judges as at the first, and thy counselors as at the beginning; afterward thou shalt be called, The city of righteousness the faithful city.

• <u>Adversary</u> : אֶצֶר tsär (see in Enemy, see root אֶצֶר tsä-rär')	• <u>Faithful</u> : אָמֵן ä-män' (see in Believe)	• <u>Judgment</u> : מִשְׁפָּט mēsh-pät' (see in Judge, see root שָׁפַט shä-fät')	• <u>Purge Away</u> : אֶצֶר tsä-räf' (see in Gold)
• <u>City (1)</u> : קִרְיָה kēr-yä' (see root קָרָה kā-rä')	• <u>Fatherless</u> : יָתוֹם yā-thōm'	• <u>Lodged</u> : לִיּוֹן lün	• <u>Rebellious</u> : סָרָר sä-rär' (see in Rebel)
• <u>City (2)</u> : עִיר ēr (see root עוּר ür)	• <u>Full</u> : מָלָא mā-lā' (see in Fill)	• <u>Lord (1)</u> : אֲדוֹן ä-dōn'	• <u>Reward</u> : שְׂלָמִים shäl-mō-nēm' (see root שָׁלַם shä-läm')
• <u>Companion</u> : חֵבֵר hā-vār'	• <u>Gift</u> : שְׁחָד shō'-häd	• <u>Lord (2)</u> : יְהוָה yē-hō'-vā (see in Jehovah; see root הָיָה hā-yä')	• <u>Righteousness</u> : צְדָקָה tsē'-dek (see in Righteous)
• <u>Counselor</u> : יָעֵץ yā-äts' (see in Counsel)	• <u>Hand</u> : יָד yäd	• <u>Mighty One</u> : אֲבִיר ä-vēr' (see root אָבַר ä-vär')	• <u>Silver</u> : כֶּסֶף kē'-sef
• <u>Dross</u> : סֵיג sēg (see root סוּג süg)	• <u>Harlot</u> : זֹנָה zā-nā'	• <u>Prince</u> : שָׂר sä-r (see root שָׂרָר sä-rär')	• <u>Water</u> : מַיִם mā'-ēm
• <u>Enemy</u> : אֹיֵב ä-yäv'	• <u>Host</u> : אֹיֵב tsē'-vā-ōth'		• <u>Widow</u> : אֵלְמָנָה äl-mā-nā' (see root אָלַם ä-läm')
	• <u>Israel</u> : יִשְׂרָאֵל yēs-rä-äl'		• <u>Wine</u> : סֵבִיב sō'-ve
	• <u>Judge</u> : שָׁפַט shä-fät'		

SYMBOLISM COMPENDIUM

- Dross: Represents wickedness; also represents an impure person, someone who once was pure or purified and has lost that purity.
- Hand: Often symbolizes power, or the means by which something is done. Also symbolizes the personification of God's servants who do his will, particularly in reference to the right hand. It can also symbolize the personification of the Antichrist used by God to fulfill his judgments.

- **Fatherless:** Represents those who are humble and dependent upon others and upon God. Used in conjunction with widow to 1) represent those poorest and most vulnerable individuals among society and 2) exemplify the unrighteousness of the those who oppress them.
- **Judgment:** A symbol of one or more end-time individuals who personifies the pursuit of justice and equity before God.
- **Righteousness:** A symbol of the Davidic end-time servant who functions as one of the Lord's hands and personifies righteous obedience to God.
- **Silver:** Represents the spiritual caliber of an individual or group comparative to other precious and common metals. Silver represents a pure or holy purple, refined. Can also represent an elite person or ruler. Can also represent money.
- **Tin:** Represents the spiritual caliber of an individual or group comparative to other precious and common metals. Tin symbolizes wicked or impure people.
- **Water:** Can represent the life and vitality of the earth. Can also represent revelation and knowledge from God or philosophies of men. Can also represent the peace of God or the harsh judgments of God.
- **Widow:** Represents those who are humble and dependent upon others and upon God. Used in conjunction with fatherless to 1) represent those poorest and most vulnerable individuals among society and 2) exemplify the unrighteousness of the those who oppress them. Widowhood can also represent a loss of prosperity and wealth.
- **Wine:** The doctrines of God or of men. Also, can symbolize the goodness and abundance of life, suggesting joy and celebration. Points to the sacrifice of Jesus Christ.

COMMENTARY

YOU SILVER BECAME DROSS, YOUR WINE MIXED WITH WATER

One of the characteristics of Isaiah's writings is his abundant use of symbolism to expound the meaning and the scope of his prophecy, and to give it a personal touch for his readers. He uses many symbols to characterize or typify men and women including trees, stones, precious metals, animals, tools, etc. With each instance, he brings to light an aspect of human character and brightens our understanding of his intricate story. In this case, Isaiah uses silver to represent our leaders. Notice how ye uses the ancient poetic pentameter to draw parallel links:

*Thy **silver** is become **dross**,*

*thy **wine** mixed with **water**;*

*Thy **princes** are **rebellious**, and companions of thieves;*

*everyone **loneth gifts**,*

*and **followeth after rewards***

The silver and wine link together and reflect the princes, from the word שָׂר |sār. This word can be translated into *prince*, *ruler*, or *noble*, but it can also be translates as *leader*, *commander*, *chief*, etc. In essence, in this instance Isaiah is comparing the silver to our leaders, whether government or religious.

SILVER AND DROSS

Metals and other elements can symbolize or typify the spiritual state of being of an individual or group of individuals. Throughout Isaiah's writings, silver and gold are often coupled together. Both are precious metals and can symbolize various things, such as one's progressed level of spirituality, or on the other hand one's elite status in society. We see how Isaiah uses gold and silver as symbols of spiritual progression in the following passage, "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron" (Isaiah 60:17). Isaiah demonstrates how one element changes or elevates to a more valuable element. Gold is much more valuable than brass, silver than iron, etc. Keeping in mind that these elements represent the spiritual condition or state of individuals, it becomes clear how the Lord elevates individuals in the last days from their current state to a higher spiritual class, until they eventually become symbolically purified as gold and silver.

Using this symbol, it is disturbing to consider that those elevated, highly spiritual individuals or groups (or even nations) could "become dross," or become contaminated with impurities. The opening lines of Isaiah's introductory chapter show

how we are a “sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters” (Isaiah 1:4). Throughout the first chapter of Isaiah, he demonstrates over and over again how those who should be pure have corrupted every aspect of God’s covenant people and church. “The whole head is sick, and the whole heart faint,” he laments. “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 closed; neither bound up, neither mollified with ointment” (Isaiah 1:5-6).

Silver and gold are also rare and precious metals, and in the eyes of men, that means they are valuable. Looking at our day, Isaiah says our “land...is full of silver and gold” (Isaiah 2:7), or filled with people who are both choice and beautiful before the Lord. Yet he also says it is filled with idols of silver and gold. How have we turned those precious or elite members of our society into idols? Silver and gold in this perspective represent those elite members of society which we fawn over and adore. Nephi saw in his end-time vision how the choice people of God slide from their pure, righteous state into pride and wickedness. Then he forewarned, “The spirit of the Lord will not always strive with man.” He continued, “And when the spirit ceaseth to strive with man, then cometh speedy destruction” (2 Nephi 11 [26:11]). Mormon and Moroni also attested to this principle, as did Ether, each seeing the complete annihilation of their people because they rebelled against the Lord. Keep in mind that as Nephi foresees the future and gives these prophetic warnings, he is speaking to our generation.

Isaiah likewise foresees the destruction of the wicked in our day that comes after the spirit ceases to strive with us, or after those who are silver have become dross. “Therefore saith the Lord, the Lord of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies. And I will turn my hand upon thee; and purely purge away thy dross, and take away all thy tin” (Isaiah 1:24-25). This warning should be poignant to each of us. As seen throughout history, those who rebel against the Lord eventually lead others away from God and the entire group or nation suffers the consequences. Those we considered to be silver, our elite leaders (government, ecclesiastical, and spiritual) have or will become dross if they are not careful. They will become “companions of thieves” and seek after bribes. And so, the Lord will remove them out of their place.

Behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole staff of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator. And I will give children unto them to be their princes, and babes shall rule over them.... The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people, and the princes thereof; for ye have eaten up the vineyard; and the spoil of the poor is in your houses.

Isaiah 3:1-4, 13-14

REFINING SILVER

The task of refining silver is an arduous and careful process. The silver must be heated to a molten state and kept at a consistent temperature. During that liquified state, impurities will rise out of the silver and float to the top and can then be skimmed off and discarded. The impurities that separate out of the silver become what is called dross. They are a mixture of various alloys and are of no use and must be thrown out. Once the dross is removed, the process is repeated until no impurities are found.

In Isaiah’s vision, he sees those who should be silver, who have become impure. Do we not call ourselves the chosen people of God, those who have made covenants with God and received his power and authority? Would we not be considered silver in the eyes of God, and in our own eyes? After all, we have a new and everlasting covenants of God and have received from him the gospel of Jesus Christ as revealed through the prophet Joseph Smith. So also did those in ancient days claim to be the chosen people of God. The house of Israel were given covenants of God through Abraham, our ancient father. Yet just as the Lord condemned the ancient house of Israel, so he also condemns us for our impurities. We should know better. Ezekiel’s words resound clearly today as they did more than 2500 years ago:

And the word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, gather therefore I will you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you

We know the Lord is speaking as much to us as he was those ancient Jews to whom Ezekiel prophesied. This is evident from the dualistic prophetic message embedded within Isaiah's words. Yet other ancient prophets also testified of the Lord's coming day. Malachi prophesied of our day as he compared the Lord to a refiner's fire.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

Malachi 3:2-4

Zechariah also prophesied that in the last days the Lord will purify the remaining portion of those scattered sheep upon the earth. Then they will be purified and righteous before God. "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God" (Zechariah 13:9).

Similar to a refinement process where fine silver is slowly and painstakingly refined and separated from the dross at multiple stages throughout the refinement process, so will the Lord's people truly be refined through their afflictions. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isaiah 48:10). That which we thought was silver becomes the dross, and the true silver will remain after the Lord has purged away all the dross. These will be God's elect, and may not be the elite of the earth, but will certainly be the meek and poor and humble. Like silver, the gold will also be refined. "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir" (Isaiah 13:12).

WINE AND WATER

Just as silver and gold have symbolic meaning in Isaiah's writings, wine and water also have symbolism. For example, red wine often symbolizes blood, particularly the blood of the Savior. Jesus "took the cup, and gave thanks, and gave it to [his disciples], saying, Drink ye all of it. For this is in remembrance of my blood of the new testament" (Matthew 26:23-24 [26:27-28]). Not only was wine symbolic of the Lord's sacrifice, but it also symbolizes the crucible of the people of the world. When the Lord is seen in a red garment, he is asked, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come" (Isaiah 63:2-3).

Wine has broader symbol than blood. It can also be a symbol of the essence of a person, or their spirit state of being. It reflects the trials of one's life. The quality of the wine is a byproduct of the quality of the grapes, or the fruit of men's labor. "My well beloved hath a vineyard in a very fruitful hill; And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.... The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry" (Isaiah 5:1-2, 7). When adding water to wine, the potency of the wine is diluted. The symbol of wine mixed with water could represent the diluted spiritual state of mankind. Rather than being truly aged with fruit of our good works, becoming pure and rich in spiritual essence, we have allowed our spirituality to be diluted, diverted, and malnourished by the doctrines and works of men.

Isaiah foresaw the spiritual denigration of us and our leaders as we stagger in drunken stupor of diluted doctrines and spirituality delusion, spewing out partially digested philosophies. "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." (Isaiah 28:7-8).

We are so imbibed with our own wines, we cannot think clearly. "His watchmen are blind...; they are shepherds that cannot understand; they all look to their own way, everyone for his gain, from his quarter. Come ye, say they, I will fetch

wine, and we will fill [נָבֵל | sō'-ve] ourselves with strong drink; and tomorrow shall be as this day, and much more abundant” (Isaiah 56:10-12).

Isaiah uses the word נָבֵל | sō'-ve in describe the wine that is mixed with water (Isaiah 1:22). The word comes from a root meaning *to guzzle* or *satiate*, and has a connotation of drunkenness or to drink to excess. It is only used once as a noun in Isaiah in this reference, but is used again once as a verb in Isaiah 56:12 (see above) where the prophets are calling the people to satiate themselves with strong drink. The connotations of the word נָבֵל | sō'-ve are not positive, and so in this use suggests that our “princes” or leaders are drunken even with diluted wines. Hosea uses this same Hebrew word as he describes wayward Israel and idolatrous Ephraim, “Their drink [נָבֵל | sō'-ve] is sour; they have committed whoredom continually; her rulers with shame do love, Give ye” (Hosea 4:18). Similarly, one of the Hebrew proverbs counsels against such drunkenness. “Hear thou, my son, and be wise, and guide thine heart in the way. Be not among wine bibbers [נָבֵל | sä-vä]; among riotous eaters of flesh; for the drunkard [נָבֵל | sä-vä] and the glutton shall come to poverty; and drowsiness shall clothe a man with rags” (Proverbs 23:19-21).

CITY OF THE RIGHTEOUS, A FAITHFUL CITY

Much of the symbolism in Isaiah shows two parallels demonstrating the polarity of relationships, both positive and negative, of characters in the last days. There are several references within Isaiah to different cities, and Isaiah narrates a story of how a once chosen city has fallen and afterward will be cleansed and renewed. Yet remember, this is not a historical journey of a city, but a symbolic spiritual journey of its people. Cities in Isaiah’s writings represent nations or groups of people. Only on occasion does Isaiah literally mean an actual geographic city.

In the first chapter of Isaiah, he laments how the holy city, that which is most holy to God, where the law and word of God should originate, has corrupted itself. “For out of Zion shall go forth the law, and the word of the Lord from Jerusalem” (Isaiah 2:3). Zion and Jerusalem are the Lord’s holy city. Though two in location, they are one in heart and mind and purpose—or at least should be. Spiritually, Zion is not yet found upon the earth and Jerusalem represents that holy city where the covenant people of God have spiritual headquarters, whether overseas in the ancient lands of Israel or closer to home in our modern time. The spiritual headquarters today is in the new land where the Lord has made a new covenant with those who have received the fulness of his gospel. Have we not called ourselves Zion and the covenant people of God since Joseph began the restoration of God’s church? Therefore, in a very real sense the Lord is speaking of us, as well as our distant cousins in Jerusalem, when he laments, “How the faithful city is become a harlot” (Isaiah 1:21).

Referencing the city of Jerusalem, or all of Judea, the Lord says, “Thou that art full of stirs, a tumultuous city, a joyous city” (Isaiah 22:2). And again, to those who call themselves the most holy cities, who claim to have the sacred altars of God, the Lord says, “Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow; for thus hath the Lord said unto me, It shall be unto Ariel; 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” (Isaiah 29:1-3). Avraham Gileadi translated this passage using these words:

Woe to Ariel—Ariel, the city where David lodged! Though you add year to year, and the feast days recur in succession, yet will I distress Ariel: there shall be mourning and sorrow when she becomes as my altar hearth. I will encamp against you round about, and beleaguer you with assault posts, and erect siege installations against you.²⁷

Avraham uses a clever wordplay for the term Ariel above. Additionally, note how the Lord uses terms of kosher animals, or clean animals in the following passage: “The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea” (Isaiah 34:6). When we sacrifice on the altars of God, we do so either righteously or wickedly, and so the Lord in days to come will turn the tables on those who sacrificed on the altars without pure intent and they will become the blood sacrifice for those who were righteous.

²⁷ Gileadi, Avraham. *The Book of Isaiah*. Habreaus Press, 2012.

THE WOMAN ZION

A common motif throughout the scriptures is symbolic imagery of a bridegroom and his bride, or a husband and his wife, with Christ being the bridegroom/husband and Zion/Jerusalem being his bride/wife. In Isaiah's writings, there are two wives.

First is she that is forsaken but will be chosen again, "for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood anymore. For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God" (Isaiah 54:4-6). This is the woman Zion. This is that same Zion who laments to the Lord, "The Lord hath forsaken me, and my Lord hath forgotten me," to which the Lord responds as follows:

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold; all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

Isaiah 49:15-19

Second is a woman currently wed to the Lord who will or has become unfaithful. This is the woman that is the holy city that becomes a harlot. "How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers" (Isaiah 1:21). This is a woman who should have been faithful to the Lord but instead fornicates with the kings of the earth. Using the imagery of adulterating against the Lord, Isaiah writes, "Upon a lofty and high mountain hast thou set thy bed; even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell" (Isaiah 57:7-9).

To what is the Lord referring when he says the holy city is perverse? He tells us that our "princes are rebellious, and companions of thieves; everyone loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them" (Isaiah 1:23). This is how the holy city becomes unfaithful: we sacrifice to and worship other gods, we become corrupted by Babylon, and we unjustly turn our backs on our own poor and needy. Truly does Ezekiel's description of Sodom begin to sound familiar, "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away, as I saw good" (Ezekiel 16:49-50). What an awful yet revealing comparison.

There is actually a third woman both Isaiah and John refer to as the woman Babylon, not married to the Lord, nor betrothed to him, but sure in her own security. The Lord will ensure otherwise, "Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children; But these two things shall come to thee in a moment in one day, the loss of children, and widowhood" (Isaiah 47:8-9).

THE ENEMIES OF THE LORD

The Lord had more to say about the princes of the people, those chief rulers of Israel, and what they have done to become enemies of the Lord. Micah, seeing the same vision as Isaiah, and also a contemporary to Isaiah, declared the following as a second witness:

And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. Then shall they cry unto the Lord, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him; therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God.

But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Micah 3:1-12

The poetic chiasm in this quote from Micah shows at its center a darkness that covers those who should be filled with prophetic light (D/D') because the "prophets," "seers," and "diviners" cause the people to err as they speak that which is in their own lips, but not from the mouth of the Lord (C/C'). Those who are at the head have not used righteous judgment, or a just verdict (מִשְׁפָּט | mēsh-pāt'), but have secretly sought evil (A/A'), therefore the Lord will not hear them (B). He will give no answer when they call unto him (B').

A And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? Who hate the good, and love the evil....

B Then shall they cry unto the Lord, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

C Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths....;

D Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine;

D' and the sun shall go down over the prophets, and the day shall be dark over them.

C' Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips;

B' for there is no answer of God. But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin

A' Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity....

Because of our transgressions, the Lord said, "I will ease myself of my adversaries and avenge myself of my enemies, and I will turn my hand upon you" (Isaiah 1:24). "They rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them" (Isaiah 63:10). In both passages we see that the covenant children who rebel against God become the enemies of God. They become his adversaries. He is not talking about the world in general, but those who made and subsequently broke covenant vows with God. This is what Isaiah spoke about when he decried the woman Zion who fornicated with the kings of the earth and flirted with the worldliness of Babylon.

We saw in the early days of the church that those who apostatized from the church became some of Joseph Smith's most bitter adversaries. This is the impetus of his letter from Liberty jail where he and others were held under false accusations. Joseph Smith perhaps had these adversaries in mind when he wrote in a letter to the church, "That [the rights of the priesthood] may be conferred upon us, it is true, but when we undertake to cover our sins, or to gratify our pride, or vain ambition or to exercise control or dominion or compulsion upon the souls of the Children of Men in any degree of unrighteousness, Behold the Heavens withdraw themselves, the Spirit of the Lord is grieved, and when it is withdrawn —

Amen to the Priesthood — or the Authority of that Man. behold ere he is aware, he is left unto himself to kick against the Pricks, to persecute the Saints, and to fight against God.”²⁸

May we not be found in that predicament. Instead, let us heed the call Isaiah gives, “Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion” (Isaiah 52:1-2).

Jehovah laments that the holy city, the faithful city, has become corrupted (A). Those who were precious before the Lord have fallen and become dross before him (C). Those who should have ruled in righteousness (B) now seek after the pleasures of their own hearts and rule in wickedness (D). The Lord Jehovah will come in judgment against those who have made themselves his enemies (D’). Those who have become dross before the Lord will be purged and replaced with servants who will do the Lord’s will (C’), and afterward righteousness will at last be found in that faithful and holy city (A’/B’).

A How the **faithful city** is become a harlot!

B It was full of judgment; **righteousness** lodged in it, but now, murderers.

C Your silver is become **dross**, your wine mixed with water,

D your **princes rebel** and are companions of thieves. Everyone loves gifts and follows after rewards; they judge not the fatherless, neither does the cause of the widow come unto them.

D’ Therefore says the Lord, the Lord of hosts, the Mighty One of Israel, Ah, I will ease myself of my **adversaries** and avenge myself of my **enemies**, and I will turn my hand upon you,

C’ and purely purge away your **dross** and take away all your tin. And I will restore your judges as at the first, and your counsellors as at the beginning.

B’ Afterward you shall be called the city of **righteousness**,

A’ the **faithful city**.

THE HOLY CITY RESTORED

In days to come, the Lord has promised to restore those fallen cities. Zion and Jerusalem shall rise in glory and righteousness while the proud nations of the world will fall in disgrace. “In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength. For he bringeth down them that dwell on high; the lofty city he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.” (Isaiah 26:1-5).

Though the people of God are tried and refined through afflictions as the purging away of the dross out of the silver, there is hope that the Lord will fulfill all his promises. “Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord” (Isaiah 54:1). Though the holy city will be forsaken as prophesied by Isaiah, it will be restored again, but this time it will truly be holy. “Henceforth there shall no more come into thee the uncircumcised and the unclean” (Isaiah 52:1). It will be redeemed of the Lord and no longer be forsaken. “Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken” (Isaiah 62:11-12). Thus in the end we see how this story of two women or cities becomes a type or pattern of our end-time spiritual path.

²⁸ “History, 1838–1856, volume C-1 [2 November 1838–31 July 1842],” p. 908, The Joseph Smith Papers, accessed February 17, 2019, <https://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-c-1-2-november-1838-31-july-1842/90>.

ISAIAH 1:27-31

JST Inspired Version

Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

Biblia Hebraica Stuttgartensia

צִיּוֹן בְּמִשְׁפֵּט תִּפְדָּה וְשִׁבִית בְּצִדְקָה
 וְשִׁבְרֵי פְשָׁעִים וְחַטָּאִים יַחְדָּו וְעֲזָבֵי יְהוָה יִכְלוּ
 כִּי יִבְשׂוּ מֵאֵילִים אֲשֶׁר חָמַדְתֶּם וְתַחֲפְרוּ מֵהַגְּנוֹת אֲשֶׁר בְּחַרְתֶּם
 כִּי תִהְיוּ כַּאֲלֵה נִבְלָת עֵלֶה וּכְגִנְהָ אֲשֶׁר־מִים אֵין לָהּ
 וְהָיָה הַחֲסוֹן לְגִעְרָת וּפְעֻלּוֹ לְנִיצוֹץ וּבָעֵרוּ שְׂנֵיהֶם יַחְדָּו וְאֵין מִכְבֵּה

WHAT OAKS DO WE WORSHIP?

In trying to understand the symbolism of Isaiah’s words, I was surprised to see how plainly it appears the Lord is speaking to us as covenant children in the last days. He is very harsh in his language toward those who idolize other things or people. I found it fascinating that the worship of the oaks and trees in the gardens so paralleled symbolically our sycophantic adoration of those we consider to be most holy in our churches. In the church today, we revere the apostles and prophets as if they were almost infallible, as if they could do no wrong. We are always told to “look to the prophet” or “follow the prophet” and I wonder if our following the president of the church with such wanton zeal constitutes an erroneous worship of the man.

I was not, therefore, surprised by the Lord’s bluntness when he spoke about our people on this issue.

The condemnation of this people, those who repent not and purify not their hearts, will be unto them as in the days of Sodom and Gomorrah. Their idols are those people whom they worship, those oaks of the garden. They are in sin because they seek after their idols and the approval of those whom their hearts desire to impress. These are they who cannot come unto me because they cannot forsake the pride of their hearts. This is the great divide of the righteous from the wicked. The righteous will forsake their own desires and seek after my presence. The wicked will hate me because they can never come unto me in their sins and the pride of their hearts.

Oh, how I pray that instead of “following the prophet” we will “follow the Christ!” May our focus truly be on the Savior and no one else. And, if the prophets be true prophets, they will lead people to Christ and not put themselves between the people and their Lord.

SCRIPTURE REVIEW

King James’ Version	New American Standard Bible	My Translation	Masoretic Text	Septuagint
Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that	Zion will be redeemed with justice and her repentant ones with righteousness. But transgressors and sinners will be crushed together, and those who forsake the LORD will come to an end. Surely you will be ashamed of the oaks which you have desired, and you will be embarrassed at the gardens which you have chosen. For you will be like an oak whose leaf fades away or as a garden that has no	Zion will be redeemed with judgment and her renewed ones with righteousness, but a shattering of the transgressors and sinners together, and they forsaking Jehovah will be destroyed, because they will be ashamed for the oaks which you coveted, and you blushed for the gardens which you preferred. For you will be like an oak, her leaf wilting, and like a garden which has no water for her. And the mighty	Zion shall be redeemed with justice, And they that return of her with righteousness. But the destruction of the transgressors and the sinners shall be together, And they that forsake the LORD shall be consumed. For they shall be ashamed of the terebinths which ye have desired, And ye shall be confounded for the gardens that ye have chosen. For ye shall be as a terebinth whose leaf fadeth, And as a	For her captives shall be saved with judgment, and with mercy. And the transgressors and the sinners shall be crushed together, and they that forsake the Lord shall be utterly consumed. For they shall be ashamed of their idols, which they delighted in, and they are made ashamed of the gardens which they coveted. For they shall be as a turpentine tree that has cast its leaves, and as a garden that

hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

water. The strong man will become tinder, his work also a spark. Thus they shall both burn together and there will be none to quench them.

will be for refuse, and his action for a spark, and they will both burn together neither extinguishing.

garden that hath no water. And the strong shall be as tow, And his work as a spark; And they shall both burn together, And none shall quench them.

has no water. And their strength shall be as a thread of tow, and their works as sparks, and the transgressors and the sinners shall be burnt up together, and there shall be none to quench them.

- “And her converts with righteousness....” The NASB, IIT, and 1QIsa translations all translate שׁוּב | shūv as “repenters” or “repentant [ones]”. The Masoretic text translates it as “they that return.” This verb means to turn back to to return.
- “And the destruction of the transgressors and of the sinners shall be together....” The word שֶׁ־וֵר | she’-ver is translated by NASB and Septuagint as “crushed.” The 1QIsa translates this word as “broken,” and the IIT as “shattered.”

HEBREW REVIEW

- **Ashamed** and **Confounded**: these come from two different roots but are interchangeably translated as *ashamed* and *confounded*. The first, translated as *ashamed* (בּוֹשׁ | büsh) is a root word that means to *pale*, hence by implication, to *be ashamed*. The second translated as *confounded* (הִפְרָה | hā-fār) derived from a root word that comes from the idea of detection, or being detected, and hence *blushing*.
- **Converts**: שׁוּב | shūv is a root verb meaning to *turn back* or to *turn away*. In the Qal or Paal benyanim, it means to *return*. It can also be translated as to *be converted* or to *turn to* something. Additionally, it can also mean to *be restored* or *renewed*. Used as a participle, as in this instance, it could be translated as *converts* or *renewed* or *restored ones*.
- **Destruction**: שֶׁ־וֵר | she’-ver can be translated as *destruction* or *misfortune*. It specifically means a *fracture*, from which the figurative meaning of *destruction* or *ruin* derives. The root word means to *burst*, and therefore has a more accurate translation perhaps as a *breach* or *fracture*, or something *breaking* or *shattering*.
- **Fadeth**: נָבַל | nā-vāl is a root word meaning to *wilt*, and carries the connotation figuratively to *be foolish* or *morally wicked*, or to *be disgraced*.
- **Oak** and **Oak**: There are two words used for oak, the first one (אֵיל | ā-yēl in verse 29) is the word meaning a *ram*, or an *oak* or *strong tree*, and can therefor imply a *mighty man*. This is the same word that is translated as *ram* in Isaiah 1:11. The second occurrence (אֵלֶּה | ā-lā’ in verse 30) comes from the same root, but the word itself means an *oak* or *elm tree*, and is also translated as *teal tree* (see Isaiah 6:13).
- **Spark**: נִצְּוֹץ | nē-tsōts’ comes from a root that means to *glare* as in be a bright color, as in *sparkle*.
- **Strong**: חָסֵן | hā-sōn’ is the only use of this word, which comes from a root that has a connotation of *boarding* or *laying up* something. It can be translated as *strong* or *powerful*.
- **Tow**: נֶעְרַת | nē-ō’-reth occurs only once in Isaiah and comes from a root often translated as *shake*. The word has the idea of something shaken out, as in the *refuse* of flax.
- **Transgressors**: פָּשָׁע | pā-shā’ comes from a root meaning to *break away* and suggests breaking away from something or rebelling. As a participle, it can be translated as *ones falling away*, or *transgressors*.

ADDITIONAL NOTES

REDEEMING ZION

Zion can only be redeemed according to the time-frame of God and through his grace. Unless the Lord puts his hand forward to redeem Zion, no attempt by any human will find success. Yet the rising up of Zion will be accomplished by humans prior to the second coming of the Christ. How is this done? It is through judgment (מִשְׁפָּט | mēsh-pāt’, which mean that which is just or lawful) and because of righteousness (צְדָקָה | tse-dā-kā’, meaning that which is right or just or of virtue). The word judgment symbolizes our just actions to the poor and the needy, the fatherless and widows; righteousness symbolizes the our virtuous rectitude before God. Both could be symbolic of just and righteous end-time servants, male or female.

REVISITING FORSAKERS

In a grand chiasmus of the first chapter of Isaiah, the linking of those who forsake (זָבַח | ā-zāv’) the Lord in the beginning of this chapter find closure in the end. Isaiah uses this same word to link the beginning and ending of the chapter together (see Isaiah 1:4 and 1:28). The Lord allows us to dig our own graves, as it were. Those who forsake the Lord will be both

figuratively and maybe even literally consumed with fire in end days; they will be overtaken by the events preceding the coming of the Lord.

ASHAMED OF THE OAKS

The worship of oaks and in gardens paints a picture of the ancient pagan worship in the days of Isaiah. Yet in Isaiah’s writings, all things are symbolic, and trees symbolize people and groves or forests symbolize groups of people large or small. Since the oak portrays a sense of strength and sturdiness, oaks symbolize those we feel are the pillars of our society, whether in government, religion, ecclesiastics, entertainment, athletics, or anywhere else. We often look at our elite or our celebrities as those pillars. What “oaks” do we worship that distracts us from worshipping the Lord? Does that make us feel a little ashamed or embarrassed as we look to God?

GARDENS

Gardens in ancient Israel were different than our traditional gardens here. Gardens were often where pagan and idol worship were done, sometimes in public, but more often in secret. “They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord” (66:17). The garden symbolizes the organization where the trees, *oaks*, are grown. In our contemporary context, they could mean our churches. When the garden loses water it obviously withers away and eventually dies. When a church loses revelation, light, and knowledge, it too will wane and eventually become deprived of anything good, parched of truth.

NONE SHALL QUENCH THEM

Why will their burning not be quenched? Because they will not be able to stand in God’s glory. We have this false assumption that hell is hot and burning. This comes from the concept of brimstone and fire, etc., that we often see in scripture. But in truth, it is God and his glory that are burning and bright. “Who among us shall dwell with the devouring fire,” Isaiah asks. “Who among us shall dwell with everlasting burnings?” His answer: “He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil” (33:14-15). God’s glory is so bright and hot, that only those transformed by his grace will have a change to stand in his presence. The burning of the wicked cannot be quenched because they are not able to feel peace in the presence of God.

CROSS REFERENCES

OAKS IN THE GARDENS

- Ezekiel 6:13 — Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak [אֱלֹהִים | ā-lā’], the place where they did offer sweet savor to all their idols.
- Ezekiel 31:14 — To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees [אֵילִים | ā-yēl] stand up in their height, all that drink water; for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

WORD-LINK COMPENDIUM

Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

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|---|--|-------------------------------------|---|
| • <u>Ashamed</u> : אֲשָׁמוּ ā-shā-mū | • <u>Desire</u> : חָמַד hä-mäd’ | • <u>Fadeth</u> : נָבֵל nā-väl’ | • <u>Judgment</u> : מִשְׁפָּט mēsh-pät’
(see in Judge) |
| • <u>Burn</u> : בָּרַעַר bā-är’ | • <u>Destruction</u> : שִׁחַרְשָׁתִּי she’-ver
(see in Destroy) | • <u>Forsake</u> : אָזַב ä-zäv’ | • <u>Leaf</u> : עֵלֶה ä-lē’ |
| • <u>Confounded</u> : חָפַרְחָר hä-fär’ | | • <u>Garden</u> : גַּנָּה gän-nä’ | |

<ul style="list-style-type: none"> • Lord: יהוה yē-hō'-vā (see in Jehovah; see root יהה hā-yā') • Oak (1): איל ā-yēl (see in Ram, see root אול ūl) • Oak (2): אלה ā-lā' (see root אול ūl) 	<ul style="list-style-type: none"> • Quench: כקה kā-vā' • Redeemed: פדה pā-dā' • Righteousness: צדקה tsē-dā-kā' (see root צדק tsā-dāk') 	<ul style="list-style-type: none"> • Spark: ניצוץ nē-tsōts' (see root ניצץ nā-tsāts') • Strong: חסן hā-sōn' • Tow: רערת rēth (see root רער rā-ār') 	<ul style="list-style-type: none"> • Transgressor: פשע pā-shā' • Sinner: חטאת hāt-tā' (see in Sin) • Water: מים mā'-ēm • Zion: ציון tsēy-yōn'
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SYMBOLISM COMPENDIUM

- **Garden:** Symbol of the structures, organizations, or institutions that protect and support groups and communities, particularly churches
- **Judgment:** A symbol of one or more end-time individuals who personifies the pursuit of justice and equity before God.
- **Oak:** Represents a strong or mighty person, whether literally or figuratively.
- **Righteousness:** A symbol of the Davidic end-time servant who functions as one of the Lord’s hands and personifies righteous obedience to God.
- **Spark:** A symbol or representation of the propaganda, teachings, or damning doctrines of the Antichrist. As spark can also be translated as “chains”, it represents the entrapment of such doctrines. It may separately represent a catalyst—in the form of breaking God’s covenant—that unleashes the end-time judgments
- **Water:** Can represent the life and vitality of the earth. Can also represent revelation and knowledge from God or philosophies of men. Can also represent the peace of God or the harsh judgments of God.
- **Zion:** A personal level of spirituality upon a continuum ascending to heaven. Also, an individual or group who has faithfully progressed to a higher level of spirituality very close to the Lord. These are people who have received or soon will be prepared to receive the Second Comforter.

COMMENTARY

ASHAMED FOR THE OAKS WHICH YOU COVETED

It is easy in our minds sometimes to justify the belief that these condemning passages written by Isaiah are meant for an ancient people, the Israelites who so clearly (seeing now in hindsight) forsook the Lord and rebelled against him. Unfortunately, to truly understand Isaiah’s prophetic mission, we must realize that though these events happened historically, they are all a foreshadow and prophecy of end-time scenarios which will play out in our day. And the focus of his condemnation is not on the unbelievers, but those who are covenant sons and daughters of God. In a nutshell, Isaiah is talking to you and me.

IDOL WORSHIP

Though we perhaps think of idol worship as giving homage to a literal idol, a figurine of stone or wood or silver or gold, the idol worship in ancient times is not much different than ours today. Though we do see some forms of worship to a figurine today, such as statues and crosses, etc., we also see other forms of idolatry throughout our nation and world, even among members of our local churches. These could range from idolizing money to sports, from literal idols to figurative ones. Do we idolize a building, a place, an item, or a person? If Isaiah referenced idolatrous worship in ancient Israel, then he certainly saw idolatrous worship in modern Israel and among the covenant people of God.

What idols do we worship? Just as in days of old, money, wealth, prestige, and other such tangible and intangible items can become idols for us if we put them before the Lord. “For where your treasure is, there will your heart be also” (Matthew 6:21). The idolatry in our day has taken such active part in every aspect of life that it may not seem to us to be idolatrous. One of the greatest sources of idolatry today is sports and entertainment. So many current forms of entertainment so easily entrap us. Sports occupies such a large portion of our culture and time that some will defile Sabbath worship to observe or participate in sports events. Entertainment, from movies to television to video games to social media, etc., are so mind-numbing that we can spend hours of wasted time before we even realize that the time has disappeared, and then we look forward to doing it again. This is almost too personal for each of us to accept. Certainly, we have all been there and done that.

Another question concerning idolatry is who do we worship? Not only can things be idols, but people can also become idols. We even use the word idolize when we envy or venerate our celebrities, our athletes, and yes, even our spiritual or political leaders. Throughout Isaiah's writings are word-links that create an interwoven tapestry of meaning related to the idolizing of mankind, and often it is in reference to our idolizing—or worshiping—of our leaders, those who appear to be most holy and righteous. After all, these most closely emulate what think Jesus Christ would be like. Yet instead of the Christ being the centerpiece of our worship, sometimes we look to others and put them in the center. Do we put a Saint, a pope, a leader, a prophet, or an apostle as our center focus instead of Christ? When we claim that one or more people cannot lead us astray, do they become our focus of worship? Will we eventually be “be ashamed of the oaks which [we] have desired” (Isaiah 1:29)?

Who is it that we idolize, and therefore make our idols? Symbolically throughout Isaiah, trees refer to people, groves refer to small groups of people (usually religious in context), forest refer to larger groups or cities and nations. Understanding that symbolism opens greater meaning to Isaiah's words. Isaiah demonstrates this idolatry in such beautiful imagery.

They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed; and the workmen, they are of men; let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.

*The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms; yea, he is hungry, and his strength faileth; he drinketh no water, and is faint. The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man; according to the beauty of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest; he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn; for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshipeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, *Aha, I am warm, I have seen the fire; And the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshipeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.**

They have not known nor understood; for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

Isaiah 44:9-20

There is only one that we should idolize, and that is Jesus Christ. Yet we are as idolatrous today as our ancient ancestors, if not subtly more so. The Lord said the following about our generations, “And by this you may know they are under the bondage of sin, because they come not unto me, for whoso cometh not unto me is under the bondage of sin and whoso receiveth not my voice is not acquainted with my voice and is not of me, and by this you may know the righteous from the wicked and that the whole world groaneth under sin and darkness even now” (D&C 4:7 [84:50-53]).

Are we so distracted by the good things of the world that we cannot come unto Christ? Do sports or work or entertainment keep us from him? Does our over-zealous church service distract us from him who we truly should serve? Are we so enamored by the beauty and wonder of the temples and the work therein that we cannot see and understand all the symbolism that points to our God? What are we truly worshiping?

THE OAKS WE HAVE DESIRED

The Lord gives a grave warning in a chiasmic form to those who worship other people. Remember that trees symbolize people, and in that context the “oaks which [we] have desired” refer to both literal and figurative idols, the people or individuals (trees, not forests) that we idolize. Before we further justify ourselves by pushing off these accusations to our ancient ancestors or to the world at large, keep in mind that Isaiah's context in this passage is concerning the rebellious covenant sons and daughters of his children. Also remember that he is prophesying of our day. Who is it that we, as

covenant children, worship or idolize? Throughout Isaiah, gardens and trees have a connotation of religious idolatry. “I have spread out my hands all the day to a people who walketh not in my ways, and their works are evil and not good, and they walk after their own thoughts. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick” (Isaiah 65:2-3).

The Lord will not tolerate his people worshipping anything—or anyone—other than him. “Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments” (Exodus 20:5-6). When we look to anyone else other than Jesus Christ for salvation, we are committing idolatrous worship, whether that be in the political, secular, or religious arenas. When we look upon another to elevate them above others, believing that they are more holy than others, we are in danger of idol worship and come very close to the threshold of worshipping a man.

In the last days, the Lord forewarned that we should be vigilant in whom we elect to follow, “For in those days, there shall also arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall deceive the very elect, who are the elect according to the covenant” (Matthew 24:23 [24:24]). We must be careful who we follow, for many in our day will say that they will not and even cannot lead us astray. But history teaches us otherwise.

Jehovah desires that we choose to worship him. But because we worship our idols, the oaks and gardens we have set up as our holy sanctuaries and idol gods (B/B’), we will be consumed with a burning fire (A) and none will be able to quench that burning (A’).

A And the destruction of the transgressors and of the sinners together, and they that forsake the Lord, shall be consumed.

B For they shall be ashamed of the oaks which you have desired, and you shall be confounded for the gardens that you have chosen.

B’ For you shall be as an oak whose leaf fades, and as a garden that has no water.

A’ And the strong shall be as tinder, and the maker of it as a spark, and they shall both burn together and none shall quench.

The forecast for our idolatrous worship is grave. The Lord will come out in anger and punish those who look not to him but look to another for salvation. “For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord” (Isaiah 66:16-17). Let their gods save them, but the Lord God will save his righteous servants. This points us back again to the purpose of why we worship in the temple: to see the face of God. But if we will seek after other forms of salvation, trusting in our leaders to secure it for us, the Lord will “choose [our] delusions, and will bring [our] fears upon [us]; because when [He] called, none did answer; when [He] spake, [we] did not hear; but [we] did evil before [His] eyes, and chose that in which [He] delighted not” (Isaiah 66:4).

May the Lord bless us in our pursuit of worshipping that one and only true God, and may he open our eyes to truly see truth as we struggle to navigate through these end days. We are the covenant sons and daughters of God, and we have work to do. Let us not idolize any other than our Redeemer. Let us put our hearts and minds upon him. Let us seek his glory and no others. Let us sing praises to his name. And let us prepare our hearts and minds for his coming, for he is coming.

APPENDIX: תַּרְגּוּמֵי (TRANSLATIONS)

ISAIAH 1:1

אָ: אִשְׁעִיָּהוּ אָ: אָ (ISAIAH 1:1)

תּוֹזֶן יִשְׁעִיָּהוּ בֶן-אַמוֹץ אֲשֶׁר תָּנָה עַל-יְהוּדָה וְיִירוּשָׁלַם בְּיָמֵי עֲזַיָּהוּ יוֹתָם אֲתוֹ יִתְנַקֶּהוּ מֶלְכֵי יְהוּדָה

Rough Translation: A vision of Isaiah son of Amoz which he saw against Judah and Jerusalem in the days of Uziah, Jotham, Ahaz, Hezekiah kings of Judah

My Translation: The vision of Isaiah, son of Amoz, which he saw regarding Judah and Jerusalem in the days of Uziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

<p>אַמוֹץ ä-mōtz’ prop. n.ms.</p> <p>Derivation: אָ-מָ: meaning to be alert</p> <ol style="list-style-type: none"> Strong Amoz or Amots 	<p>בֶּן ben n.ms.</p> <p>Derivation: בָּ-נָ: to build</p> <ol style="list-style-type: none"> Son, grandson, descendant, male child, foster son Son of (place, vice, God, etc.) Children (male and female) People (of a nation), subject (of a leader) or disciple The young of an animal 	<p>יִשְׁעִיָּהוּ yē-shā-yā-hü’ prop. n.ms.</p> <p>Derivation: combination of יָשַׁע (to be open, wide or free) and יָהּ (Jah, the sacred name of Jehovah, a contraction from יְהוָה)</p> <ol style="list-style-type: none"> Isaiah, Jesaiah, or Jeshaiiah 	<p>תּוֹזֶן hä-zōn’ n.ms.</p> <p>Derivation: תָּ-זָ: to gaze at or perceive, contemplate</p> <ol style="list-style-type: none"> A divine vision A divine revelation An oracle or prophecy
<p>יְהוּדָה hü-dä’ prop. n.ms.</p> <p>Derivation: יָ-דָ: to use (hold out) the hand</p> <ol style="list-style-type: none"> Judah 	<p>עַל äl prep.</p> <p>•Preposition עַל on, upon, above, over; on account of; to, unto; toward, near, against, after; in spite of; because of</p>	<p>תָּנָה hä-zä’ v.3ms.qal perf.</p> <p>Derivation: תָּ-זָ: to gaze at or perceive, contemplate. Paal (Qal) is a simple active verb form: “Isaiah saw [in vision]...”</p> <ol style="list-style-type: none"> To see in vision To look upon, to contemplate To choose or select To see, look, behold or gaze 	<p>אֲשֶׁר ä-she’ relative pro.</p> <p>•Who, which, that</p>
<p>יְהוּדָה hü-dä’ prop. n.ms.</p> <p>Derivation: combination of יָהּ (Jah: the sacred name of Jehovah, a contraction from יְהוָה) and תָּם (complete)</p> <ol style="list-style-type: none"> Jotham Jehovah is upright 	<p>עֲזַיָּהוּ üz-zē-yä’-hü prop. n.ms.</p> <p>Derivation: combination of עָז (strength); and יָהּ (Jah, the sacred name of Jehovah, a contraction from יְהוָה)</p> <ol style="list-style-type: none"> Uziah Strength of God 	<p>בְּיָמֵי bē-māy’ n.ms.</p> <p>•Preposition בְּ/בֵּי in, at, to, on, among, with, toward; according to, by, because of</p> <p>Derivation: יָוֶם: from an unused root meaning to be hot</p> <ol style="list-style-type: none"> Day Today, daytime, at present (pl.) Time (period), year, lifetime 	<p>יִירוּשָׁלַם vē-rü-shā-läm’ prop. n.ms.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: combination of יָרַח (to flow as water) and שָׁלַם (to be safe)</p> <ol style="list-style-type: none"> Jerusalem The possession of peace
<p>יְהוּדָה hü-dä’ prop. n.ms.</p> <p>Derivation: יָ-דָ: to use (hold out) the hand</p> <ol style="list-style-type: none"> Judah 	<p>מֶלְכֵי mäl-häy’ n.mp.</p> <p>Derivation: מָלָךְ: to reign</p> <ol style="list-style-type: none"> King 	<p>יְהוּדָה hēz-kēy-yä’-hü prop. n.ms.</p> <p>Derivation: combination of יָרוּשָׁא (great grandmother to Hezekiah), and יָהּ (Jah, the sacred name of Jehovah, a contraction from יְהוָה)</p> <ol style="list-style-type: none"> Hezekiah 	<p>אֲחָז ä-häz’ prop. n.ms.</p> <p>Derivation: חָ-זָ: to seize or take hold of</p> <ol style="list-style-type: none"> Ahaz (Possessor)

ISAIAH 1:2-4

ב: יִשְׁעֵיהוּ אֶבְיָ (ISAIAH 1:2)

שְׁמְעוּ שָׁמַיִם וְהִאֲזִינִי אֶרֶץ כִּי יְהוָה דָּבַר בְּנִימִים גְּדֹלָתִי וְרוֹמַמְתִּי וְהֵם פָּשְׁעוּ בִּי:

Rough Translation: Hear heavens and hearken earth because Jehovah exhorted sons I brought up and I exalted and they transgressed on me

My Translation: Hear heavens! Hearken earth! because Jehovah speaks, “Sons I have made great and exalted, but they rebelled from me.

<p>אֶרֶץ ע' -rets n.fs.</p> <p>Derivation: from an unused root probably meaning to be firm</p> <ol style="list-style-type: none"> 1. Earth (as opposed to heaven) 2. Earth, land, continent (as opposed to sea) 3. Land, country, district, region, etc. 4. Ground (surface of earth, soil) 5. Elements of the earth 	<p>וְהִאֲזִינִי ו' -hā-^ā-zē'-nē v.fs.hiphil imperative</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: וְ-א-ז: to broaden out the ear. Hiphil is a causative active verb form:</p> <p>“Listen...!”</p> <ol style="list-style-type: none"> 1. To prick up the ears, to listen, to hearken, to attend 2. To lend an ear 3. To answer (a prayer) 4. To obey 	<p>שָׁמַיִם shā-mā-yēm' n.mp.</p> <p>Derivation: שָׁמַיִם: from an unused root meaning to be lofty</p> <ol style="list-style-type: none"> 1. Heaven, sky, height 	<p>שְׁמְעוּ shēm-ū' v.mp.qal imperative</p> <p>Derivation: ש-מ-ע: to hear intelligently, implying with attention or obediently. Paal (Qal) is a simple active verb form:</p> <p>“Hear...!”</p> <ol style="list-style-type: none"> 1. To hear, to listen, to lend an ear to, to attend 2. To understand (what is heard), to obey
<p>בָּנִים bā-nēm' n.mp.</p> <p>Derivation: ב-נ-ה: to build</p> <ol style="list-style-type: none"> 1. Son, grandson, descendant, male child, foster son 2. Son of (place, vice, God, etc.) 3. Children (male and female) 4. People (of a nation), subject (of a leader) or disciple 5. The young of an animal 	<p>דָּבַר dēb-bār' v.3ms.piel perf.</p> <p>Derivation: ד-ב-ר: to arrange (figurative, to speak). Piel is an intensive active verb form:</p> <p>“He exhorted...”</p> <ol style="list-style-type: none"> 1. To speak, to accost 2. To say, to promise, to command, to exhort 3. To plot against, to lay snares 	<p>יְהוָה yē-hō'-vā prop. n.ms.</p> <p>Derivation: י-ה-ה: to be or exist</p> <ol style="list-style-type: none"> 1. Jehovah, meaning the Existing One 	<p>כִּי kī conj.</p> <p>•Conjunction כִּי that, so that, because, when, for</p>
<p>פָּשְׁעוּ pā'-sh-ū v.3cp.qal perf.</p> <p>Derivation: פ-ש-ע: to break away. Paal (Qal) is a simple active verb form:</p> <p>“They transgressed...”</p> <ol style="list-style-type: none"> 1. To fall away, to break away 2. To sin, to transgress, to rebel, to refractory 	<p>וְהֵם vē-hēm' prep.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>•Suffix וְהֵם/ם them, they, their (plural) [3mp]</p>	<p>וְרוֹמַמְתִּי vē-rū-mām'-tē v.1cs.polel perf.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ר-ו-מ: to be high, to rise or raise. Polel is an intensive active verb form (like Piel) used for empty verb form where the last letter is doubled:</p> <p>“I exalted...”</p> <ol style="list-style-type: none"> 1. To make high, to raise, to bring up 2. To build up, to cause to grow 3. To exalt, to celebrate 	<p>גְּדֹלָתִי gēd-dāl'-tē v.1cs.piel perf.</p> <p>Derivation: ג-ד-ל: to twist. Piel is an intensive active verb form:</p> <p>“I brought up...”</p> <ol style="list-style-type: none"> 1. To cause to grow, to make great or strong, to bring up 2. To make much of, to value highly, to make distinguished, mighty or powerful 3. To praise, to extol
			<p>בְּ bēy prep.</p> <p>•Preposition בְּ in, at, to, on, among, with, toward; according to, by, because of</p> <p>•Suffix י me, my [1cs]</p>

ג: א יִשְׁעִיהוּ (ISAIAH 1:3)

יָדַע שׁוֹר קָנָהוּ נִתְמֹר אֲבוּס בְּעַלְיוֹ שְׂרָאֵל לֹא יָדַע עַמִּי לֹא הִתְבוֹנֵן

Rough Translation: An ox knows [one] possessing him and an ass a manger of his owner Israel does not know my people have not understanding

My Translation: An ox knows his owner and an ass his master's stable. Israel does not know; my people do not have understanding.”

<p>וְהַתְמוֹר vā-h^ā-mōr’ n.ms.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: תָּמַח-: to boil up</p> <ol style="list-style-type: none"> 1. Ass 2. Heap, load 	<p>וְהוּ kō-vā’-nū adj.ms.qal part.</p> <p>•Suffix הוּ/ה/וֹ his, him, its [3ms]</p> <p>Derivation: קָנָה-: to erect. Paal (Qal) is a simple active verb form: “One possessing him...”</p> <ol style="list-style-type: none"> 1. To acquire, to procure, to gain 2. To buy, to purchase 3. To create, to possess, to redeem 4. (part.) Owner 	<p>שׁוֹר shōr n.ms.</p> <p>Derivation: שָׁר-: to turn</p> <ol style="list-style-type: none"> 1. Head of cattle, ox, bull, cow, calf 	<p>יָדַע yā-dā’ v.3ms.qal perf.</p> <p>Derivation: יָדַע-: to know. Paal (Qal) is a simple active verb form: “He knows...”</p> <ol style="list-style-type: none"> 1. To know, to perceive, to be aware of, to understand 2. To discover, to get to know 3. To become acquainted with 4. To become acquainted with a woman (sexually) 5. To foresee, to expect 6. To care for, to turn the mind to 7. To be knowing or wise
<p>וְלֹא lō particle</p> <p>•Particle לֹא no, not</p>	<p>וְיִשְׂרָאֵל yēs-rā-āl’ prop. n.ms.</p> <p>Derivation: combination of שָׂרָא (to prevail) and אֵל (God)</p> <ol style="list-style-type: none"> 1. Israel 2. Israelite, descendant(s) of Israel (Jacob) 	<p>וְבַעַלְיוֹ b^ē-ā-lāyv’ n.ms.</p> <p>•Suffix הוּ/ה/וֹ his, him, its [3ms]</p> <p>Derivation: בָּעַל-: to be master of</p> <ol style="list-style-type: none"> 1. Master, lord 2. Possessor, owner, husband 3. Citizen, burgess, inhabitant 4. Baal 	<p>וְאֲבוּס ā-vūs’ n.ms.</p> <p>Derivation: אָבַס-: to fodder</p> <ol style="list-style-type: none"> 1. Stable, stall, crib, manger, place of feeding cattle
<p>וְהִתְבוֹנֵן hōth-bō-nān’ v.3ms.hithpolel perf.</p> <p>Derivation: בָּנָה-: to separate mentally, to distinguish. Hitpolel is an intensive reflexive verb form (like Hitpaal) used for empty verb form where the last letter is doubled: “He has understanding...”</p> <ol style="list-style-type: none"> 1. To attend to, to consider, to mark 2. To perceive 3. To have understanding, to be sensible 	<p>וְלֹא lō particle</p> <p>•Particle לֹא no, not</p>	<p>וְעַמִּי ām-mē n.ms.</p> <p>•Suffix יְ me, my [1cs]</p> <p>Derivation: אָמַם-: to associate</p> <ol style="list-style-type: none"> 1. People, nation, tribe, community 2. Kindred, race, family, relatives 3. Common people, men, inhabitants, populace, mankind 	<p>יָדַע yā-dā’ v.3ms.qal perf.</p> <p>Derivation: יָדַע-: to know. Paal (Qal) is a simple active verb form: “He knows...”</p> <ol style="list-style-type: none"> 1. To know, to perceive, to be aware of, to understand 2. To discover, to get to know 3. To become acquainted with 4. To become acquainted with a woman (sexually) 5. To foresee, to expect 6. To care for, to turn the mind to 7. To be knowing or wise

ד: א יִשְׁעִיהוּ (ISAIAH 1:4)

הוּי | גוֹי חָטָא עִם כְּבֹד עֲוֹן זָרַע מְרַעִים בְּנִים מְשִׁחִיתִים עֲזָבוּ אֶת־יְהוָה נֹאצָּו אֶת־קְדוֹשׁ יִשְׂרָאֵל נָזְרוּ אַחֲוֹר

Rough Translation: O! Nation failing people of abundant sin progeny of evil makers sons of corrupters they forsook Jehovah they scorned the holy of Israel they have turned away westward

My Translation: O failing nation, a people of abundant perverseness, seed of evil doers, corrupting sons! They forsook Jehovah, they derided the Holy One of Israel, they have turned westward.

TRANSLATION: ISAIAH 1:2-4

<p>עם ām n.ms.</p> <p>Derivation: א-מ-ע: to associate</p> <ol style="list-style-type: none"> 1. People, nation, tribe, community 2. Kindred, race, family, relatives 3. Common people, men, inhabitants, populace, mankind 	<p>אָהַטָא hō-tā' adj.ms.qal part.</p> <p>Derivation: א-ט-ה: to miss. Paal (Qal) is a simple active verb form: "Sinning one..."</p> <ol style="list-style-type: none"> 1. To miss, to fail 2. To sin, to forfeit 3. To endanger 	<p>גֹּיִם gō-yē' n.ms.</p> <p>Derivation: ג-א-ג: to mount up</p> <ol style="list-style-type: none"> 1. A people, tribes, populace nations (at large) 2. Gentiles, heathen people (or non-Israelite) 3. Herds or groups of animals 	<p>הוֹי hōy interjection</p> <p>• Interjection of lamentation הוֹי Ol, woe!, alas!, ho!</p> <p>Derivation: ה-ה-א: from a primitive word expressing pain exclamatorily, Oh!</p>
<p>מַרְעִים m^e-rā-ēm' adj.mp.hiphil part.</p> <p>Derivation: ע-ר-ע: to spoil. Hiphil is a causative active verb form: "Ones making evil..."</p> <ol style="list-style-type: none"> 1. To make bad or evil 2. To do evil, to act badly or wickedly 3. To break to pieces, to destroy 	<p>זֶרַע ze'-rā n.ms.</p> <p>Derivation: ז-ר-ע: to sow</p> <ol style="list-style-type: none"> 1. Sowing, sowing time 2. Seed, corn, crop 3. Issue, semen virile, progeny, posterity, family, race 	<p>עֲוֹן ā-vōn' n.ms.</p> <p>Derivation: ע-ו-ה: to crook or make crooked</p> <ol style="list-style-type: none"> 1. Perverseness, sin, guilt, crime 2. The penalty (for sin), punishment, suffering 	<p>כָּבֵד kə'-ved adj.ms.</p> <p>Derivation: כ-ב-ד: to be heavy</p> <ol style="list-style-type: none"> 1. Heavy, weighty, grievous, burdensome 2. Abundant, numerous, great 3. Difficult, hard, dull, awkward 4. Slow, not easily moved
<p>אֶת et particle</p> <p>• Particle אֶת marks a determined accusative (no translation)</p>	<p>זָנְחוּ āz-vū' v.3cp.qal perf.</p> <p>Derivation: ז-ח-ז: to loosen. Paal (Qal) is a simple active verb form: "They forsook..."</p> <ol style="list-style-type: none"> 1. To loosen, to release, to set free 2. To leave, to forsake, to abandon, to leave behind 3. To leave off, to cease, to omit, to relax 	<p>מַשְׁחִיתִים māsh-hē-thēm' adj.mp.hiphil part.</p> <p>Derivation: ח-ה-ש: to decay. Hiphil is a causative active verb form: "Ones corrupting..."</p> <ol style="list-style-type: none"> 1. To destroy, to kill, to corrupt, to mar or injure 2. To act wickedly 	<p>בָּנִים bā-nēm' n.mp.</p> <p>Derivation: ב-נ-ב: to build</p> <ol style="list-style-type: none"> 1. Son, grandson, descendant, male child, foster son 2. Son of (place, vice, God, etc.) 3. Children (male and female) 4. People (of a nation), subject (of a leader) or disciple 5. The young of an animal
<p>קָדוֹשׁ k^e-dōsh' adj.ms.</p> <p>Derivation: ש-ד-ק: to be clean or make clean</p> <ol style="list-style-type: none"> 1. Pure, holy, sacred, consecrated, pious 	<p>אֶת et particle</p> <p>• Particle אֶת marks a determined accusative (no translation)</p>	<p>נִצְּאוּ nē-ā-tsu' v.3cs.piel perf.</p> <p>Derivation: א-צ-נ: to scorn. Piel is an intensive active verb form: "They scorned..."</p> <ol style="list-style-type: none"> 1. To reject, to contemn 2. To cause to speak evil, to despise or deride 	<p>יְהוָה yē-hō'-vā prop. n.ms.</p> <p>Derivation: ה-י-ה: to be or exist</p> <ol style="list-style-type: none"> 1. Jehovah, meaning the Existing One
	<p>אָחוּר ā-hōr' n.ms.</p> <p>Derivation: א-ח-ר: Achira (an Israelite name meaning "brother of wrong"). Combination of primitive roots: חָא āh, meaning brother; and רָא rā, meaning bad or evil</p> <ol style="list-style-type: none"> 1. Back, backside 2. West, west side, westward 3. Latter times, future 	<p>נָזְרוּ nā-zō'-rū v.3cp.niphal prf.</p> <p>Derivation: ר-ז-נ: to turn aside. Niphal is a simple passive verb form: "They turned away..."</p> <ol style="list-style-type: none"> 1. To turn away 	<p>יִשְׂרָאֵל yēs-rā-āl' prop. n.ms.</p> <p>Derivation: combination of שָׁרָא (to prevail) and אֵל (God)</p> <ol style="list-style-type: none"> 1. Israel 2. Israelite, descendant(s) of Israel (Jacob)

ISAIAH 1:5-6

יִשְׁעֵיהוּ אָה (ISAIAH 1:5)

עַל מָה תִּפּוּ עוֹד תּוֹסִיפוּ סָרָה כָּל־רֹאשׁ לְחֵלִי וְכָל־לֵבָב דְּוִי:

Rough Translation: Upon what will you be beaten further you will do again offense whole head to disease and hole heart sick

My Translation: Wherefore will you continually be struck? You will further add offense, the whole head in disease and the whole heart ill.

<p>עוֹד ōd</p> <p>adv.</p> <ul style="list-style-type: none"> • Again, once more • Continually, further, longer, still, yet 	<p>תִּפּוּ thü-kü'</p> <p>v.2mp.huphal imp.</p> <p>Derivation: תִּכּוּ-ה: to strike. Huphal is a causative passive verb form: "You will be beaten..."</p> <ol style="list-style-type: none"> 1. To be beaten, to be hit, to be punished 2. To be killed 	<p>מָה me</p> <p>pro. interrogative</p> <ul style="list-style-type: none"> • What? • Which? • Anything, something • (with prep. עַל-) Wherefore? 	<p>עַל äl</p> <p>prep.</p> <ul style="list-style-type: none"> • Preposition עַל on, upon, above, over; on account of; to, unto; toward, near, against, after; in spite of; because of
<p>רֹאשׁ rōsh</p> <p>n.ms.</p> <p>Derivation: שׂא: from an unused root possibly meaning to shake</p> <ol style="list-style-type: none"> 1. Head, person 2. Chief, highest, supreme, leader, prince; also town or place 3. Point, top, summit, first rank, the best 4. Total, sum amount 5. First, foremost, beginning 6. Poisonous plan, poppy, poison 	<p>כָּל kāl</p> <p>n.ms.</p> <p>Derivation: כָּל-ל: to complete</p> <ol style="list-style-type: none"> 1. The whole or totality 2. All, each, every 3. Any, whosoever 4. (adv.) All, wholly, altogether 	<p>סָרָה sä-rä'</p> <p>n.fs.</p> <p>Derivation: סָר-ר: to turn off</p> <ol style="list-style-type: none"> 1. Violation, offense, turning away, apostasy 2. Cessation, remission 	<p>תּוֹסִיפוּ tō-sē'-fü</p> <p>v.2mp.hiphil imp.</p> <p>Derivation: יָסַף-וּ: to add or augment. Hiphil is a causative active verb form: "You will do again..."</p> <ol style="list-style-type: none"> 1. To add, to increase 2. To do again, to do after, to do further or longer
<p>דְּוִי däv-vöy'</p> <p>adj.ms.</p> <p>Derivation: דָּו-וּ: to be sick</p> <ol style="list-style-type: none"> 1. Sick, severely ill 	<p>לֵבָב lä-väv'</p> <p>n.ms.</p> <p>Derivation: לָבַב-וּ: to be enclosed</p> <ol style="list-style-type: none"> 1. The heart 2. The soul, life 3. The senses, emotion, affection 4. Mode of thinking and acting 5. Will and power (the seat of) 6. Intellect and wisdom 7. The center or middle, interior, midst 	<p>וְכָל־ v'-kāl'</p> <p>n.ms.</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet <p>Derivation: כָּל-ל: to complete</p> <ol style="list-style-type: none"> 1. The whole or totality 2. All, each, every 3. Any, whosoever 4. (adv.) All, wholly, altogether 	<p>לְחֵלִי lä-h'-lē'</p> <p>n.ms.</p> <ul style="list-style-type: none"> • Preposition לְ to, for, toward, belonging to, in regard to, according to, in <p>Derivation: חָלַה-וּ: to be rubbed or worn</p> <ol style="list-style-type: none"> 1. Disease, sickness, illness 2. Affliction, sadness, suffering 3. Evil, calamity

יִשְׁעֵיהוּ אָה (ISAIAH 1:6)

מִן־כַּף־רֶגֶל וְעַד־רֹאשׁ אֵין־בּוֹ מִתָּם פָּצַע וְחַבּוּרָה וּמִכָּה טְרִיָּה לֹא־זָרוּ וְלֹא תִבְשּׁוּ וְלֹא רִפְּכָה בַּשֶּׁמֶן:

Rough Translation: From the sole of the foot and as far as the head not in it wholeness wound and bruise and fresh wound were not pressed out and were not bound up and were not softened with oil

My Translation: From the sole of the foot unto the head there is no soundness in it. The wound and bruise and raw gash have not been pressed out nor bound up nor softened with oil.

<p>רֹאשׁ rōsh</p> <p>n.ms.</p> <p>Derivation: שׂא: from an unused root</p>	<p>וְעַד־ v'-gd</p> <p>prep.</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, 	<p>רֶגֶל re'-gel</p> <p>n.fs.</p> <p>Derivation: רָגַל-ל: to walk along</p>	<p>מִן־מִן mē-käf'</p> <p>n.fs.</p> <ul style="list-style-type: none"> • Preposition מִן/מִן from, out of, away
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TRANSLATION: ISAIAH 1:5-6

<p>possibly meaning to shake</p> <ol style="list-style-type: none"> 1. Head, person 2. Chief, highest, supreme, leader, prince; also town or place 3. Point, top, summit, first rank, the best 4. Total, sum amount 5. First, foremost, beginning 6. Poisonous plan, poppy, poison 	<p>also, then, yet</p> <ul style="list-style-type: none"> • Preposition עַד during, while, as far as; עַד כִּי or עַד אֲשֶׁר until that; עַד־עַד till eternity 	<ol style="list-style-type: none"> 1. Foot, leg 2. Step, gait, pace, tread 3. Pudenda 	<p>from, apart from, part of; since, after; because of; (with adj.) more than</p> <p>Derivation: חָ-כַפֿ: to curve</p> <ol style="list-style-type: none"> 1. Hand, palm, hollow of the hand, paw 2. Sole of the foot 3. Hollow vessel, bowl, spoon, pan, dish 4. Handle 5. Twig, branch
<p>טַעַץ פֿצע' -tsä</p> <p>n.ms.</p> <p>Derivation: פֿ-צ-ע: to split</p> <ol style="list-style-type: none"> 1. Wound 	<p>מִתָּם מֵ-tōm'</p> <p>n.ms.</p> <p>Derivation: מֵ-ת-מ: to complete</p> <ol style="list-style-type: none"> 1. Integrity, soundness, wholeness, completeness 2. Thing uninjured, whole or sound part 	<p>בִּין</p> <p>prep.</p> <ul style="list-style-type: none"> • Preposition בֵּין/בִּין in, at, to, on, among, with, toward; according to, by, because of • Suffix הוּ/הָ/וּ his, him, its [3ms] 	<p>אֵינָן</p> <p>particle</p> <ul style="list-style-type: none"> • Particle אֵין used as a negative particle.
<p>לֹא לֹ</p> <p>particle</p> <ul style="list-style-type: none"> • Particle לֹא no, not 	<p>רֵטִי tā-rē'</p> <p>adj.fs.</p> <p>Derivation: טֵר: from an unused root meaning to be moist</p> <ol style="list-style-type: none"> 1. Fresh, moist 	<p>מַכָּה וֹן vü-mäk-kä'</p> <p>n.fs.</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet <p>Derivation: כָּ-ה: to strike</p> <ol style="list-style-type: none"> 1. Smiting, striking, blow, beating, defeat 2. Wound 3. Slaughter 	<p>חִבְרוּהָ וֹן v-ḥāb-bü-rä'</p> <p>n.fs.</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet <p>Derivation: חִ-בֿ-ר: to join</p> <ol style="list-style-type: none"> 1. Stripe, bruise, wound
<p>לֹא וֹן v-ḥā</p> <p>particle</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet • Particle לֹא no, not 	<p>שָׁבוּ חִבְשׁוּ hū-bä'-shü</p> <p>v.3cp.pual perf.</p> <p>Derivation: שָׁ-בֿ-שׁ: to wrap firmly. Pual is an intensive passive form. "They were bound up..."</p> <ol style="list-style-type: none"> 1. To be bound up 	<p>לֹא וֹן v-ḥā</p> <p>particle</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet • Particle לֹא no, not 	<p>רָוּזוּ זֹר v-zō'-rū</p> <p>v.3cp.qal passive perf.</p> <p>Derivation: רָ-ז-ו: to turn aside. Paal (Qal) is a simple active verb form: "They were pressed out..."</p> <ol style="list-style-type: none"> 1. To turn aside, to depart 2. To press together, to press out, to bind up, to crush, to squeeze 3. To turn away from, to recede, to retreat
		<p>מִן בָּשֶׁן bā-shä'-men</p> <p>n.ms.</p> <ul style="list-style-type: none"> • Preposition בֵּין/בִּין in, at, to, on, among, with, toward; according to, by, because of <p>Derivation: מִן-שֶׁן: to shine</p> <ol style="list-style-type: none"> 1. Fat, fatness, fat food 2. Fertility, strength 3. Oil, spiced oil, ointment 	<p>רִיחַ רִיחַ rük-k'-hä'</p> <p>v.3fp.pual perf.</p> <p>Derivation: רִי-חֵ: to soften. Pual is an intensive passive form: "They were softened..."</p> <ol style="list-style-type: none"> 1. To be softened

ISAIAH 1:7-9

יִשְׁעִיָּהוּ אָז (ISAIAH 1:7)

אַרְצְךָ כִּם שְׂמָמָה עָרֵי כִם שְׂרָפוֹת אֲשֶׁר אֲדַמְתִּי כִם לִנְגֵדְךָ כִּם זָרִים אֹכְלִים אֶתְּהוּ וְשְׂמָמָה כַּמְהִפְכֶת זָרִים:

Rough Translation: Your land desolation your cities being destroyed by fire your ground before you foreigners devouring her and desolation as overthrow strangers

My Translation: Your country is a devastation, your cities are being consumed by fire. Your land, in your presence foreigners are devouring her, and the devastation is like an overthrow of foreigners.

<p>שְׂרָפוֹת sh^é-rū-fōth^ʾ adv.fp.qal passive part.</p> <p>Derivation: ש-ר-פ: to be on fire. Paal (Qal) is a simple active verb form: "Being burned...." 1. To burn, to consume 2. To destroy by fire</p>	<p>עָרֵי כִם ä-rā-hēm^ʾ n.fp.</p> <p>• Suffix כִּם you, your (plural) [2mp] Derivation: ע-ר-ו: to wake 1. City, town, village, tower, hamlet, capital 2. Anger, heat of anger 3. Fear, anguish, distress</p>	<p>שְׂמָמָה sh^é-mä-mä^ʾ n.fs.</p> <p>Derivation: מ-ש-מ: to stun 1. Astonishment, horror 2. Desolation, devastation, desert, waste</p>	<p>אַרְצְךָ כִּם är-ts^é-hēm^ʾ n.fs.</p> <p>• Suffix כִּם you, your (plural) [2mp] Derivation: from an unused root probably meaning to be firm 1. Earth (as opposed to heaven) 2. Earth, land, continent (as opposed to sea) 3. Land, country, district, region, etc. 4. Ground (surface of earth, soil) 5. Elements of the earth</p>
<p>זָרִים zä-rēm^ʾ adj.mp.qal part.</p> <p>Derivation: ז-ר-ז: to turn aside. Paal (Qal) is a simple active verb form: "Departing ones...." 1. To turn aside, to depart 2. To press together, to press out, to bind up, to crush, to squeeze 3. To turn away from, to recede, to retreat 4. (part.) Stranger, foreigner</p>	<p>לִנְגֵדְךָ כִּם l^é-neg-d^é-hēm^ʾ prep.</p> <p>• Preposition נִגְדָה before, in the presence of, in the sight of; Over against, in front of, toward, opposite, corresponding to; כִּנְגֵדָה over against; לִנְגֵדָה before, in the presence of; מִנְגֵדָה from before • Suffix כִּם you, your (plural) [2mp]</p>	<p>אַדְמַתְךָ כִּם äd-mäth-hēm^ʾ n.fs.</p> <p>• Suffix כִּם you, your (plural) [2mp] Derivation: ד-ד-א: to show blood 1. Earth (red or tawny) 2. Arable land, soil, ground 3. Land, region, country</p>	<p>אֵשׁ āsh n.fs.</p> <p>Derivation: שֵׁא: primitive word meaning fire 1. Fire, heat 2. Lightning 3. Flame of war 4. Wrath, destruction 5. Radiance, glitter, splendor, brightness</p>
<p>כַּמְהִפְכֶת k^é-mä-pā-häth^ʾ n.fs.</p> <p>• Preposition כִּי/כֵן as, like as if; (before inf.) as, when, if, after Derivation: פ-כ-פ: to turn about or over 1. Overturning, overthrow 2. Destruction, ruin</p>	<p>וְשְׂמָמָה vü-sh^é-mä-mä^ʾ n.fs.</p> <p>• Conjunction וְ and, and therefore, also, then, yet Derivation: מ-ש-מ: to stun 1. Astonishment, horror 2. Desolation, devastation, desert, waste</p>	<p>אֶתְּהוּ ō-thä^ʾ particle</p> <p>• Particle תְּהוּ marks a determined accusative (no translation) • Suffix הָ/הּ her, its [3fp]</p>	<p>אֹכְלִים ō-h^é-lēm^ʾ adj.mp.qal part.</p> <p>Derivation: ל-כ-א: to eat. Paal (Qal) is a simple active verb form: "Devouring...." 1. To eat, to devour 2. To devour, to consume 3. To enjoy 4. To taste away, to destroy 5. To diminish, to lessen, to take from</p>
			<p>זָרִים zä-rēm^ʾ adj.mp.qal part.</p> <p>Derivation: ז-ר-ז: to turn aside. Paal (Qal) is a simple active verb form: "Departing ones...." 6. To turn aside, to depart 7. To press together, to press out, to bind up, to crush, to squeeze 8. To turn away from, to recede, to retreat 9. (part.) Stranger, foreigner</p>

ח: יְשַׁעֶיהוּ (ISAIAH 1:8)

וְנִוְתְרָה בַת־צִיּוֹן כְּסִפָּה בְּכַרְמֵם כְּמִלּוּנָה בְּמִקְשָׁה כְּעֵיר נְצוּרָה:

Rough Translation: And is left daughter of Zion like a hut in a garden like a booth in a cucumber field like a city being guarded

My Translation: And the daughter of Zion is left as a shelter in a vineyard, as a hut in a cucumber field, as a city besieged.

<p>סָפָה k^h-sü-kä' n.fs.</p> <p>•Preposition כְּ/כַּ as, like as if; (before inf.) as, when, if, after</p> <p>Derivation: ס-כ-ך: to entwine as a screen</p> <p>1. Booth, hut, arbor, tent, house, covert</p> <p>2. Lair</p>	<p>צִיּוֹן tsē-ōn' n.fs.</p> <p>Derivation: ציה: from an unused root meaning to parch</p> <p>1. Zion</p> <p>2. The holy mountain of God</p>	<p>בַּת bāth n.fs.</p> <p>Derivation: ב-נ-ה: to build</p> <p>1. Daughter, granddaughter, female descendant</p> <p>1. Maiden, young woman, woman</p> <p>2. Female disciple or worshipper</p> <p>3. Owl, female offspring of an animal, branch</p> <p>4. City, village</p>	<p>וְנִוְתְרָה v^e-nü-th^e-rā' v.3fs.niphal perf.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ו-ת-ר: to jut over or exceed. Niphal is a simple passive verb form:</p> <p>“She is left....”</p> <p>1. To be left, to be let to remain</p> <p>2. To excel, to be superior, to gain victory</p> <p>3. (part.) remaining, remnant</p>
<p>עִיר ē-ir' n.fs.</p> <p>•Preposition כְּ/כַּ as, like as if; (before inf.) as, when, if, after</p> <p>Derivation: ע-ו-ר: to wake</p> <p>1. City, town, village, tower, hamlet, capital</p> <p>2. Anger, heat of anger</p> <p>3. Fear, anguish, distress</p>	<p>מִקְשָׁה mēk-shā' n.fs.</p> <p>•Preposition בְּ/בַּ in, at, to, on, among, with, toward; according to, by, because of</p> <p>Derivation: קשא: from an unused root meaning to be hard</p> <p>1. Field set with cucumbers</p>	<p>מִלּוּנָה kēm-lü-nā' n.fs.</p> <p>•Preposition כְּ/כַּ as, like as if; (before inf.) as, when, if, after</p> <p>Derivation: ל-ו-ן: to stop</p> <p>1. Booth, night hut</p> <p>2. Suspended bed, hammock</p>	<p>כַּרְמֵם v^e-hā^h-rem n.ms.</p> <p>•Preposition בְּ/בַּ in, at, to, on, among, with, toward; according to, by, because of</p> <p>Derivation: כרם: from an unused root of uncertain meaning</p> <p>1. Vineyard, garden, orchard, plantation</p>
			<p>נְצוּרָה tsü-rā' adv.fs.qal passive part.</p> <p>Derivation: נ-צ-ר: to guard. Paal (Qal) is a simple active verb form:</p> <p>“Being guarded....”</p> <p>1. To watch, to guard or protect, to inspect, to keep or preserve</p> <p>2. To observe, to behold</p> <p>3. To hide</p> <p>4. To besiege</p>

ט: יְשַׁעֶיהוּ (ISAIAH 1:9)

לֹא־יִהְיֶה צְבָאוֹת הַתִּיר לָנוּ שְׂרִיד כְּמַעֲט כְּסוּדִם הַיְיָנוּ לְעַמְרָה דְּמִינוּ:

Rough Translation: Unless Jehovah of hosts let remain unto us a survivor almost like Sodom we became to Gomorrah we resembled

My Translation: Unless Jehovah of hosts left us a remnant, we would almost become like Sodom and resemble Gomorrah.

<p>הַתִּיר hō-thēr' v.3ms.hiphil perf.</p> <p>Derivation: ו-ת-ר: to jut over or exceed. Hiphil is a causative active verb form:</p> <p>“He let remain....”</p> <p>1. To cause to abound</p> <p>2. To let remain, to leave, to spare</p>	<p>צְבָאוֹת ts^e-vā-ōth' n.mp.</p> <p>Derivation: צ-ב-א: to mass</p> <p>1. Host, army, troop</p> <p>2. Host of heaven (angels or stars)</p> <p>3. Military service, warfare, campaign</p> <p>4. Heavy service, hardship, calamity, temple service</p>	<p>יְהוָה y^e-hō^h-vā prop. n.ms.</p> <p>Derivation: ה-י-ה: to be or exist</p> <p>1. Jehovah, meaning the Existing One</p>	<p>לֹא־יִהְיֶה lū-lā conj.</p> <p>•Conjunction לֹא if, if yet; oh that!, oh if!</p> <p>•Particle לֹא no, not</p> <p>•Combined meaning: if not, unless</p>
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TRANSLATION: ISAIAH 1:7-9

<p>3. To make profit, to prefer, to give superiority or abundance</p> <p>כְּסָדָם kēs-dōm' prop. n.ms.</p> <ul style="list-style-type: none"> •Preposition כְּ/כַּ as, like as if; (before inf.) as, when, if, after <p>Derivation: from an unused root meaning to scorch</p> <p>1. Sodom</p>	<p>כְּמֵעַט kēm-ät' n.ms.</p> <ul style="list-style-type: none"> •Preposition כְּ/כַּ as, like as if; (before inf.) as, when, if, after <p>Derivation: טָ-ע-ט: to pare off</p> <p>1. (A) Little, (a) few 2. (adv.) Little, a short time 3. (with prep. כְּ) Almost, soon, shortly</p>	<p>שְׂרִיד sä-rēd' n.ms.</p> <p>Derivation: דָּ-ר-ד: to puncture</p> <p>1. Survivor, one escaped, fugitive, remnant</p>	<p>לְנִי lä-nü prep.</p> <ul style="list-style-type: none"> •Preposition לְ to, for, toward, belonging to, in regard to, according to, in •Suffix נוּ our, us [1cp]
	<p>דָּמִינוּ dä-mā'-nü v.1cp.qal perf.</p> <p>Derivation: הָ-מ-ה: to compare. Paal (Qal) is a simple active verb form: “We resembled...”</p> <p>1. To be like, to resemble 2. To make or become like</p>	<p>לְעִמּוֹרָה lä-ä-mō-rä' prop. n.ms.</p> <ul style="list-style-type: none"> •Preposition לְ to, for, toward, belonging to, in regard to, according to, in <p>Derivation: רָ-מ-ר: to heap</p> <p>1. Gomorrah</p>	<p>הָיִינוּ hä-yē'-nü v.1cp.qal perf.</p> <p>Derivation: הָ-י-ה: to be or exist. Paal (Qal) is a simple active verb form: “We become...”</p> <p>1. To be or exist 2. To become, to be made or done 3. To exist or come to pass</p>

ISAIAH 1:10-15

יִשְׁעִיָּהוּ א:י (ISAIAH 1:10)

שְׁמַעוּ דְבַר־יְהוָה קְצִינֵי סֹדֶם הֶאֱזִינוּ תוֹרַת אֱלֹהֵינוּ עִם עֲמֹרָה

Rough Translation: Hear you a word of Jehovah princes of Sodom hearken you law of our God people of Gomorrah**My Translation:** Hear the word of Jehovah, rulers of Sodom; hearken to the law of our God, people of Gomorrah.

<p>קְצִינֵי k^é-tsē-nē'</p> <p>n.mp.</p> <p>Derivation: ק-צ-ה: to cut off</p> <ol style="list-style-type: none"> Judge, magistrate Leader (military), commander, general Prince 	<p>יְהוָה y^é-hō'-vā</p> <p>prop. n.ms.</p> <p>Derivation: ה-י-ה: to be or exist</p> <ol style="list-style-type: none"> Jehovah, meaning the Existing One 	<p>דְבַר d^é-vār'</p> <p>n.ms.</p> <p>Derivation: ד-ב-ר: to arrange (figurative, to speak)</p> <ol style="list-style-type: none"> Word, speech, saying, promise, command, news Thing, thing done, affair, business, incident, occurrence Anything, something, nothing Cause, reason, question, law-suit 	<p>שְׁמַעוּ shēm-ū'</p> <p>v.mp.qal imperative</p> <p>Derivation: ש-מ-ע: to hear intelligently, implying with attention or obediently. Paal (Qal) is a simple active verb form:</p> <p>"[You] listen...."</p> <ol style="list-style-type: none"> To hear, to listen, to lend an ear to, to attend To understand (what is heard), to obey
<p>אֱלֹהֵינוּ ^é-lō-hā'-nū</p> <p>n.mp.</p> <p>•Suffix נוּ our, us [1cp]</p> <p>Derivation: אול: from an unused root meaning to twist</p> <ol style="list-style-type: none"> God (the one true God) A god or deity, idol, a divinity 	<p>תוֹרַת tō-rāth'</p> <p>n.fs.</p> <p>Derivation: ת-ו-ר: to flow as water</p> <ol style="list-style-type: none"> Instruction, doctrine, regulation, direction, precept, law Manner, arrangement 	<p>הֶאֱזִינוּ hā-^ā-zē-nū</p> <p>v.mp.hiphil imperative</p> <p>Derivation: ה-ז-נ: to broaden out the ear. Hiphil is a causative active verb form:</p> <p>"[You] hearken..."</p> <ol style="list-style-type: none"> To prick up the ears, to listen, to hearken, to attend To lend an ear To answer (a prayer) To obey 	<p>סֹדֶם s^é-dōm</p> <p>prop. n.ms.</p> <p>Derivation: from an unused root meaning to scorch</p> <ol style="list-style-type: none"> Sodom
		<p>עֲמֹרָה ^ā-mō-rā'</p> <p>prop. n.ms.</p> <p>Derivation: ע-מ-ר: to heap</p> <ol style="list-style-type: none"> Gomorrah 	<p>עַם ām</p> <p>n.ms.</p> <p>Derivation: ע-מ-ם: to associate</p> <ol style="list-style-type: none"> People, nation, tribe, community Kindred, race, family, relatives Common people, men, inhabitants, populace, mankind

יִשְׁעִיָּהוּ א:יא (ISAIAH 1:11)

לְמַה־לִּי רֹב־זִבְחֵיכֶם יֹאמֵר יְהוָה שָׂבַעְתִּי עֲלוֹת אֵילִים וְחֶלֶב מְרִיאִים וְזֶם פְּרִים וְכִבְשִׂים וְעֲתוּדִים לֹא תִפְצְתִּי

Rough Translation: To what to me your many sacrifices will say Jehovah I am satiated holocaust of rams and fat of fattened beasts and blood of young bulls and lambs and goats I will not delight in**My Translation:** To what are your many sacrifices to me, Jehovah says. I am tired of burnt offerings of rams and fat of fattened beasts, and the blood of young bulls and lambs and goats I do not delight in.

<p>זִבְחֵיכֶם zēv-hā'-hēm</p> <p>n.mp.</p> <p>•Suffix כֶּם you, your (plural) [2mp]</p> <p>Derivation: ז-ב-ח: to slaughter an animal (usually by sacrifice)</p> <ol style="list-style-type: none"> Slaying, flesh of slain animals, meal, repast Sacrifice, offering, victim 	<p>רֹב rāv</p> <p>n.ms.</p> <p>Derivation: ר-ב-ב: to cast together</p> <ol style="list-style-type: none"> Much, numerous, many, abundant, sufficient Great, large, vast, strong, mighty (adv.) Much, enough, abundantly 	<p>לְ lē</p> <p>prep.</p> <p>•Preposition לְ to, for, toward, belonging to, in regard to, according to, in</p> <p>•Suffix יָ me, my [1cs]</p>	<p>לְמַה lām-mā'</p> <p>prop. interrogative</p> <p>•Preposition לְ to, for, toward, belonging to, in regard to, according to, in</p> <ol style="list-style-type: none"> What? Which? Anything, something
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<p>עֲלוֹת ō-lōth' n.fp.</p> <p>Derivation: ע-ל-ה: to ascend</p> <ol style="list-style-type: none"> Burnt offering, holocaust Ascent, step 	<p>שָׂבַעְתִּי sä-vä'-tē v.1cs.qal perf.</p> <p>Derivation: ש-ב-ע: to sate or fill to satisfaction. Paal (Qal) is a simple active verb form: "I am satiated...."</p> <ol style="list-style-type: none"> To be or become satisfied or satiated, to be full or filled To have abundance To be weary or tired 	<p>יְהוָה yē-hō'-vā prop. n.ms.</p> <p>Derivation: ה-י-ה: to be or exist</p> <ol style="list-style-type: none"> Jehovah, meaning the Existing One 	<p>יֹאמַר yō-mär' v.3ms.qal imperf.</p> <p>Derivation: א-מ-ר: to say. Paal (Qal) is a simple active verb form: "He will say...." or "He says...."</p> <ol style="list-style-type: none"> To say, name, call, admonish, promise To say to oneself, to think, to suppose, to intend To command
<p>דָּמָם v^ε-dām n.ms.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: מ-ד-ם: to be dumb</p> <ol style="list-style-type: none"> Blood Bloodshed, slaughter, bloody deed (pl.) Blood (shed), the guilt from bloodshed Blood from a grape, juice from a grape, red wine 	<p>מְרִיאִים mε-rē-ēm n.mp.</p> <p>Derivation: מ-ר-א: to rebel</p> <ol style="list-style-type: none"> Fat, fattened, well fed (subst.) fattened beast 	<p>וְחֵלֶב v^ε-hā'-lēv n.ms.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ח-ל-ב: from an unused root meaning to be fat</p> <ol style="list-style-type: none"> Fat, fatness, fat marrow The best and most excellent part 	<p>אֵילִים ā-lēm' n.mp.</p> <p>Derivation: א-ל: from an unused root meaning to twist</p> <ol style="list-style-type: none"> Ram Pilaster, projection (in architecture) Strong tree, oak, terebinth (pl.) Mighty or powerful people, nobles
<p>לֹא lō particle</p> <p>•Particle לֹא no, not</p>	<p>וְעֹדוּדִים v^ε-ä-tü-dēm' n.mp.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ד-ע-ד: to prepare</p> <ol style="list-style-type: none"> He-goat Leader 	<p>וְכִבָּשִׁים vü-k^ε-vā-sēm' n.mp.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: כ-ב-ש: from an unused root meaning to dominate</p> <ol style="list-style-type: none"> Lamb, young sheep 	<p>פָּרִים pā-rēm' n.mp.</p> <p>Derivation: פ-ר-ר: to break up</p> <ol style="list-style-type: none"> Bull, young bullock Victim, offering
			<p>הִאֲפִיחַ hā-fä'-ts^ε-tē v.1cs.qal perf.</p> <p>Derivation: פ-ח-פ: to incline to. Paal (Qal) is a simple active verb form: "I will delight in...."</p> <ol style="list-style-type: none"> To bend, to curve To bow, to incline, to be favorable To find pleasure in, to have an affection to, to delight in, to desire

יִשְׁעֶיךָ הוֹ אֵיב (ISAIAH 1:12)

כִּי תִבְאוּ לְרִאֲוֹת פָּנָי מִי־בִקֵּשׁ זֹאת מִיָּדְךָ רִמְסֵ תִצְרִי

Rough Translation: When you will come to be seen my face who has sought this from your hand to tread my courts

My Translation: When you come to appear before my face, who has sought this from your hand to profane my courts?

<p>פָּנָי pā-nāē' n.mp.</p> <p>•Suffix י me, my [1cs]</p> <p>Derivation: פ-נ-ה: meaning to turn or to face</p> <ol style="list-style-type: none"> Face, countenance Surface, front, forepart Appearance, exterior, person, personal presence 	<p>לְרִאֲוֹת lā-rā-ōth' v.niphalf.</p> <p>•Preposition לְ to, for, toward, belonging to, in regard to, according to, in</p> <p>Derivation: ר-א-ה: to see. Niphalf is a simple passive verb form: "To be seen...."</p> <ol style="list-style-type: none"> To be seen To show or reveal oneself, to 	<p>תִּבְאוּ thä-vō'-ü v.2mp.qal imperf.</p> <p>Derivation: א-ב-ו: to go or come. Paal (Qal) is a simple active verb form: "Y'all will come...."</p> <ol style="list-style-type: none"> To enter or come in or into Come (with), to reach or arrive To come upon or fall upon, attack (enemy) 	<p>כִּי kī conj.</p> <p>•Conjunction כִּי that, so that, because, when, for</p>
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TRANSLATION: ISAIAH 1:10-15

	appear 3. To be shown 4. To be provided or cared for	4. To come to pass, be fulfilled or accomplished 5. To alight, to set (as in the sun) 6. To go (in)	
מֵעַד מִן יָד כֶּם mē-yed-hem' n.fs. •Preposition מֵעַד/מִן from, out of, away from, apart from, part of; since, after; because of; (with adj.) more than •Suffix כֶּם you, your (plural) [2mp] Derivation: יָד: from an unknown root 1. Hand 2. Handle (as in artificial hands), tenon, axel 3. Power, strength, assistance 4. (pl) Turns or times 5. A side, near, by the side 6. A place or part 7. A monument or trophy	זֹאת zōth dem. pro. •This, that •Once	בִּקֵּשׁ vēk-kāsh v.3ms.piel perf. Derivation: שׁ-ק-שׁ: to search out, with particular emphasis of worship or prayer. Piel is an intensive active verb form: "He was sought..." 1. To be sought	מִי mē pro. interrogative •Who? •Which? •Whoever, every one
		הַצָּרִי h ^a -tsā-rāē' n.mp. •Suffix יָ me, my [1cs] Derivation: צ-ר-ר: to surround with a stockade 1. Court, yard 2. Village, hamlet, country village, enclosure, fence, camp	רָמַס r ^e -mōs' v.qal inf. Derivation: ס-מ-ס: to tread upon. Paal (Qal) is a simple active verb form: "To tread..." 1. To tread, to tread down, to trample 2. To profane

יִשְׁעִיָּהוּ א: יג (ISAIAH 1:13)

לֹא תוֹסִיפוּ הִבִּיא מִנְחַת-שָׁנָא קְטֹרֶת תּוֹעֵבָה הִיא לִי חֲדָשׁ וְיָשַׁבֶת קְרָא מִקְרָא לֹא-אוּכַל אֲנִי וְעִצְרָה

Rough Translation: You will do no longer to bring tribute wickedness incense an abomination it to me month and week to summon a congregation not able wickedness and festival

My Translation: No longer bring an offering of iniquity. Incense, it is an abomination to me. The new moon and the sabbath, to call an assembly, I am not able to endure vanity, and the festival.

מִנְחָת mēn-hāth' n.fs. Derivation: מנח: from an unused root meaning to apportion or bestow 1. Gift, present 2. Tribute 3. Sacrifice (usually a bloodless one), gift offered to divinity, offering	הִבִּיא hā-vē' v.hiphil inf. Derivation: ב-ו-א: to go or come. Hiphil is a causative active verb form: "To bring in..." 1. To cause to come in, to bring in, to lead in 2. To bring to 3. To put in 4. To bring (away), to carry with oneself 5. To procure, to get or acquire	תּוֹסִיפוּ thō-sē'-fū v.2mp.hiphil imperf. Derivation: פ-ס-ה: to add or augment. Hiphil is a causative active verb form: "You will add..." 1. To add, to increase 2. To do again, to do after, to do further or longer	לֹא lō particle •Particle לֹא no, not
הִיא hē pers. pro. 3fs. 1. She, it	תּוֹעֵבָה tō-ā-vā' n.fs. Derivation: ט-ע-ב: to loathe 1. Abomination, abominable thing 2. Idolatry, idols	קְטֹרֶת k ^e -tō'-rath n.fs. Derivation: ק-ט-ר: to smoke 1. Incense, offering of incense, fat parts of a sacrifice	שָׁנָא shā'-v ^e n.ms. Derivation: שוא: from an unused root meaning to rush over 1. Wickedness, iniquity, sin 2. Falsehood, a lie 3. Emptiness, vanity, nothingness 4. Calamity

<p>קרא k-rō' v.qal inf.</p> <p>Derivation: ק-ר-א: to call out to. Paal (Qal) is a simple active verb form: "To proclaim...."</p> <ol style="list-style-type: none"> To cry out, to proclaim, pronounce or preach, to roar To call, summon or invite To name or give a name To recite or read aloud To praise or celebrate 	<p>שבת v-shāb-bāth n.ms.</p> <ul style="list-style-type: none"> Conjunction ו and, and therefore, also, then, yet <p>Derivation: ש-ב-ת: to repose</p> <ol style="list-style-type: none"> Sabbath Week 	<p>חדש hō-dash n.ms.</p> <p>Derivation: ש-ד-ח: to be new</p> <ol style="list-style-type: none"> The new moon, the day of the new moon Lunar month, month 	<p>ל lē prep.</p> <ul style="list-style-type: none"> Preposition ל to, for, toward, belonging to, in regard to, according to, in Suffix י me, my [1cs]
<p>אָן ā-ven' n.ms.</p> <p>Derivation: אָן: from an unused root perhaps meaning to pant</p> <ol style="list-style-type: none"> Emptiness, vanity, vainness, nothingness Falsehood, fraud, idolatry Wickedness, iniquity, sin Misfortune, adverse circumstance, calamity, distress, hardship, toil 	<p>אָכַל ū-hāl' v.1cs.qal imperf.</p> <p>Derivation: א-כ-ל: to be able. Paal (Qal) is a simple active verb form: "I am able...."</p> <ol style="list-style-type: none"> To be able, capable To be powerful, to prevail, overcome, master, comprehend 	<p>לֹא lō particle</p> <ul style="list-style-type: none"> Particle לֹא no, not 	<p>מקרא mēk-rā' n.ms.</p> <p>Derivation: ק-ר-א: to call out to</p> <ol style="list-style-type: none"> A calling together, convocation, assembly, congregation Place of meeting Recitation, reading
			<p>אָצְרָה vā-tsā-rā' n.fs.</p> <ul style="list-style-type: none"> Conjunction ו and, and therefore, also, then, yet <p>Derivation: א-צ-ר: to enclose</p> <ol style="list-style-type: none"> Assembly, festive assembly, festival

יִשְׁעֵיָהוּ אֶיִד (ISAIAH 1:14)

חַדְשֵׁיכֶם וּמוֹעֲדֵיכֶם שְׂנֵאָה נַפְשִׁי תְּהִי עָלַי לְטָרַח נִלְאִיתִי נִשְׂאָה

Rough Translation: Your new moons and your seasonal festivals hated my soul they existed toward me for trouble I was wearied to carry

My Translation: Your new moons and your seasonal festivals my soul hated, they were a burden to me, I was exhausted to bear it.

<p>נַפְשִׁי nāf-shē' n.fs.</p> <p>Derivation: ש-נ-פ: to breathe</p> <ol style="list-style-type: none"> Breath, respiration, life Soul, spirit, mind Person, living being, creature, self 	<p>שְׂנֵאָה sān-ā' v.3fs.qal perf.</p> <p>Derivation: א-נ-ש: to hate. Paal (Qal) is a simple active verb form: "It hated...."</p> <ol style="list-style-type: none"> To hate (part.) Hater, enemy 	<p>וּמוֹעֲדֵיכֶם vū-mō-dā-hēm' n.ms.</p> <ul style="list-style-type: none"> Conjunction ו and, and therefore, also, then, yet Suffix כֶּם you, your (plural) [2mp] <p>Derivation: ד-ע-ו: to fix upon</p> <ol style="list-style-type: none"> Fixed or appointed time, season, term or festival Appointed place Assembly, meeting, congregation, festive gathering Appointed sign, a signal 	<p>חַדְשֵׁיכֶם hād-shā-hēm' n.mp.</p> <ul style="list-style-type: none"> Suffix כֶּם you, your (plural) [2mp] <p>Derivation: ש-ד-ח: to be new</p> <ol style="list-style-type: none"> The new moon, the day of the new moon Lunar month, month
<p>נִלְאִיתִי nēl-ā'-thē v.1cs.niphal perf.</p> <p>Derivation: לאָ: from an unused root meaning to gather. Niphal is a simple passive verb form: "I was tired...."</p> <ol style="list-style-type: none"> To be wearied, to be exhausted, to be tired 	<p>לְטָרַח lā-tō'-rāh n.ms.</p> <ul style="list-style-type: none"> Preposition ל to, for, toward, belonging to, in regard to, according to, in <p>Derivation: ח-ר-ט: to overburden</p> <ol style="list-style-type: none"> Burden, trouble, hardship, encumbrance 	<p>עָלַי ā-lāē prep.</p> <ul style="list-style-type: none"> Preposition אָל to, toward, according to, with regard to, against, into, among, near, with Suffix י me, my [1cs] 	<p>תְּהִי hā-yū' v.3cp.qal perf.</p> <p>Derivation: ה-י-ה: to be or exist. Paal (Qal) is a simple active verb form: "They existed...."</p> <ol style="list-style-type: none"> To be or exist To become, to be made or done

<p>2. To be weary, to tire oneself</p>			<p>3. To exist or come to pass</p> <p>נָשָׂא n^e-sō' v.qal inf.</p> <p>Derivation: נ-ש-נ: to lift. Paal (Qal) is a simple active verb form: “To lift up...”</p> <ol style="list-style-type: none"> 1. To take up, to lift up, to raise (one’s head, eyes, voice, countenance, soul, etc.) 2. To bear or carry, to wear 3. To expiate 4. To take, to receive, to take hold of 5. To accept, to be partial
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וַיִּשְׁעֲתָהּ אֶת־טוֹ (ISAIAH 1:15)

וַיִּבְרַשׁ|כֶּם כִּפְי|כֶם אֲעֲלִים עֵינַי|מִכֶּם גַּם כִּי־תִרְבּוּ תִפְלֵה אֵינִי|בִּי שְׁמַע יְדֵי|כֶם דְּמִים מְלֹאוּ

Rough Translation: And in your to be declared your palms I will hide my eyes from you even when you multiply prayer I not hearer your hands bloodshed became full

My Translation: And with your stretching out your palms, I will hide my eyes from you. Even when you multiply prayer I listen not. Your hands overflow with bloodshed.

<p>אֵינַי ā-nāē' n.fp.</p> <p>Derivation: עָן: from an uncertain root</p> <ol style="list-style-type: none"> 1. Eye 2. Eye of the mind 3. Look, appearance, sight, face, surface 4. Fountain, spring 	<p>אֲעֲלִים ā-lēm' v.1cs.hiphil imperf.</p> <p>Derivation: ע-ל-ם: to veil from sight. Hiphil is a causative active verb form: “I will hide...”</p> <ol style="list-style-type: none"> 1. To hide from 2. To hide or cover over 	<p>כִּפְי כֶם kā-pā-ḥem' n.fp.</p> <p>Derivation: כ-פ-י: to curve</p> <ol style="list-style-type: none"> 1. Hand, palm, hollow of the hand, paw 2. Sole of the foot 3. Hollow vessel, bowl, spoon, pan, dish 4. Handle 5. Twig, branch 	<p>וַיִּבְרַשׁ כֶם vü-v^e-fä-rēs-ḥem' v.piel inf.</p> <ul style="list-style-type: none"> • Conjunction וַי and, and therefore, also, then, yet • Preposition בְּ/כֶם in, at, to, on, among, with, toward; according to, by, because of • Suffix כֶּם you, your (plural) [2mp] <p>Derivation: ש-פ-ר: to separate. Piel is an intensive active verb form: “To be declared...”</p> <ol style="list-style-type: none"> 1. To be said or declared distinctly
<p>תִּרְבּוּ thär-bü' v.2mp.hiphil imperf.</p> <p>Derivation: ר-ב-ה: to increase. Hiphil is a causative active verb form: “You multiply...”</p> <ol style="list-style-type: none"> 1. To make many, to multiply, to increase 2. To make or do much, to do abundantly 3. To give much, to have much 4. To make great 	<p>כִּי cē conj.</p> <ul style="list-style-type: none"> • Conjunction כִּי that, so that, because, when, for 	<p>גַּם gām adv.</p> <ul style="list-style-type: none"> • Also, too, even, together, yea • (גַּם—גַּם) As well as • (גַּם כִּי) Even when, although 	<p>מִמְ כֶם mē-ḥem' prep.</p> <ul style="list-style-type: none"> • Preposition מִמְ/מִכֶּם from, out of, away from, apart from, part of; since, after; because of; (with adj.) more than • Suffix כֶּם you, your (plural) [2mp]
<p>יְדֵי כֶם dā-ḥem' n.fp.</p> <ul style="list-style-type: none"> • Suffix כֶּם you, your (plural) [2mp] <p>Derivation: יד: from an unknown root</p> <ol style="list-style-type: none"> 1. Hand 2. Handle (as in artificial hands), tenon, axel 3. Power, strength, assistance 4. (pl) Turns or times 5. A side, near, by the side 6. A place or part 7. A monument or trophy 	<p>שְׁמַע shō-māā' adj.ms.qal passive part.</p> <p>Derivation: ש-מ-ע: to hear intelligently, implying with attention or obediently. Paal (Qal) is a simple active verb form: “Hearing one...”</p> <ol style="list-style-type: none"> 1. To hear, to listen, to lend an ear to, to attend 2. To understand (what is heard), to obey 	<p>אֵינִי ā-nā'-nē particle</p> <ul style="list-style-type: none"> • Particle אֵין used as a negative particle. • Suffix י me, my [1cs] 	<p>תִּפְלֵה th^e-fēl-lā' n.fs.</p> <p>Derivation: פ-ל-ל: to judge</p> <ol style="list-style-type: none"> 1. Intercession, depreciation 2. Entreaty, supplication, prayer 3. Hymn, sacred song, psalm

TRANSLATION: ISAIAH 1:10-15

		<p>מלאו mä-lā'-ü</p> <p>v.3cp.qal perf.</p> <p>Derivation: מ-ל-א: to fill or be full of. Paal (Qal) is a simple active verb form: <i>"They became full..."</i></p> <ol style="list-style-type: none"> 1. To be full or become full 2. To overflow, to be filled, to be complete 3. To make full, to fill 	<p>דמים dä-mēm'</p> <p>n.ms.</p> <p>Derivation: מ-מ-ד: to be dumb</p> <ol style="list-style-type: none"> 1. Blood 2. Bloodshed, slaughter, bloody deed 3. (pl.) Blood (shed), the guilt from bloodshed 4. Blood from a grape, juice from a grape, red wine
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ISAIAH 1:16-20

יִשְׁעֵי הוֹ אֶטָּ (ISAIAH 1:16)

רְחִצּוּ הַזִּנְכוֹת הַסִּירוּ רַע מֵעַלְלֵי כַּח מִן־נִגְדָ עֵינַי תְּדַלּוּ הָרַע:

Rough Translation: You all wash you all cleanse yourself you all put away evil your deeds from before my eyes you all cease to make evil

My Translation: “Wash yourself! Cleanse yourself! Remove your evil works from before my eyes. Cease to do wickedly.

<p>רָעָ רֹעַ' rō-ä'</p> <p>n.ms.</p> <p>Derivation: רָעָ-רֹעַ: to spoil</p> <ol style="list-style-type: none"> 1. An evil condition, wickedness, wretchedness 2. Deformity 3. Sadness 	<p>רִי-רִי הָסִירוּ hä-sē'-rü</p> <p>v.mp.hiphil imperative</p> <p>Derivation: רִי-רִי: to turn off. Hiphil is a causative active verb form: “You cause to put away...”</p> <ol style="list-style-type: none"> 1. To cause to turn away, to make depart or disappear, to put away, to take away, to remove 2. To cause to turn to, to let come out 	<p>קִי-קִי הִזְכִּירוּ hēz-zäk-kü'</p> <p>v.mp.hiphil imperative</p> <p>Derivation: קִי-קִי: to be translucent. Hiphil is a causative active verb form: “You clean yourself...”</p> <ol style="list-style-type: none"> 1. To cleanse oneself 	<p>רָחֲצוּ רָחֲצוּ rā-hā'-tsü'</p> <p>v.mp.qal imperative</p> <p>Derivation: רָחֲצוּ-רָחֲצוּ: to widen. Paal (Qal) is a simple active verb form: “You wash...”</p> <ol style="list-style-type: none"> 1. To wash, to rinse 2. To wash away 3. To wash oneself, to be washed, to bathe
<p>לִי-לִי הִדְלִי hēd-lü'</p> <p>v.mp.qal imperative</p> <p>Derivation: לִי-לִי: to be flabby. Paal (Qal) is a simple active verb form: “You cease...”</p> <ol style="list-style-type: none"> 1. To cease, to leave off 2. To refrain, to desist, to abstain 3. To quiet, to resign 4. To rest 	<p>אֵי-אֵי עֵינַי ā-nāē'</p> <p>n.fp.</p> <p>• Suffix י me, my [1cs]</p> <p>Derivation: עֵינַי: from an uncertain root</p> <ol style="list-style-type: none"> 1. Eye 2. Eye of the mind 3. Look, appearance, sight, face, surface 4. Fountain, spring 	<p>מִן־מִן מִנְגִּד mē-ne'-ged</p> <p>prep.</p> <p>• Preposition מִן־מִן from, out of, away from, apart from, part of; since, after; because of; (with adj.) more than</p> <p>• Preposition מִן־מִן before, in the presence of, in the sight of; Over against, in front of, toward, opposite, corresponding to; מִן־מִן over against; מִן־מִן before, in the presence of; מִן־מִן from before</p>	<p>מֵעַלְלֵי כַּח מֵעַלְלֵי כַּח mē-äl-lā-ḥem'</p> <p>n.mp.</p> <p>Derivation: מֵעַלְלֵי כַּח-מֵעַלְלֵי כַּח: to effect thoroughly, to glean</p> <ol style="list-style-type: none"> 1. Work, deed, action 2. Great deed
			<p>רָעָ רָעָ hä-rā'-ä</p> <p>v.hiphil inf.</p> <p>Derivation: רָעָ-רָעָ: to spoil. Hiphil is a causative active verb form: “To make bad or evil”</p> <ol style="list-style-type: none"> 1. To make bad or evil 2. To do evil, to act badly or wickedly 3. To break to pieces, to destroy

יִשְׁעֵי הוֹ אֶיִ (ISAIAH 1:17)

לִמְדוּ הַיָּטִב דַּרְשׁוּ מִשְׁפָּט אֲשֶׁרוֹ תְּמוּזַן נִשְׁפָּטוּ יְתוֹם רִיבּוֹ אֶלְמָנָה:

Rough Translation: You all learn to do well you all seek judgment you all guide violent you all judge orphan you all plead widow

My Translation: Learn to do well. Search after judgment. Guide right the violent. Defend the orphan. Contend for the widow.

<p>מִשְׁפָּט מִשְׁפָּט mēsh-pät'</p> <p>n.ms.</p> <p>Derivation: מִשְׁפָּט-מִשְׁפָּט: to judge</p> <ol style="list-style-type: none"> 1. Judgement, sentence 2. Place of judgement 3. Cause, suit, that which is just or lawful 	<p>דַּרְשׁוּ דַּרְשׁוּ dēr-shü'</p> <p>v.mp.qal imperative</p> <p>Derivation: דַּרְשׁוּ-דַּרְשׁוּ: to tread or frequent. Paal (Qal) is a simple active verb form: “You all seek...”</p> <ol style="list-style-type: none"> 1. To frequent a place, to visit 2. To seek, to search after, to inquire, 	<p>יָטִב הֵיטֵב hā-tāv'</p> <p>v.hiphil inf.</p> <p>Derivation: יָטִב-יָטִב: to be or make well. Hiphil is a causative active verb form: “To do well...”</p> <ol style="list-style-type: none"> 1. To do well, to do rightly 2. To do good or make good 	<p>לִמְדוּ לִמְדוּ lēm-dü'</p> <p>v.mp.qal imperative</p> <p>Derivation: לִמְדוּ-לִמְדוּ: to goad. Paal (Qal) is a simple active verb form: “You all learn...”</p> <ol style="list-style-type: none"> 1. To learn, to study, to be accustomed to
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TRANSLATION: ISAIAH 1:16-20

4. Crime, guilt 5. Law, statute, rule, right 6. Manner, custom	to investigate, to examine 3. To ask, to demand, to desire 4. To apply oneself, to study, to practice, to follow	3. To make merry, to make cheerful 4. To fit, to adjust 5. To be good	
יָתוֹם yā-thōm' n.ms. Derivation: יָתוֹם: from an unused root meaning to be lonely 1. Orphan, forsaken, fatherless	שִׁפְטוּ shēf-tū' v.mp.qal imperative Derivation: שִׁפַּט-שׁ: to judge. Paal (Qal) is a simple active verb form: "You all judge..." 1. To judge, to decide, to condemn, to punish, to administer right, to vindicate 2. To defend 3. To rule, to govern	חֲמוֹץ hā-mōts' adj.ms. Derivation: חָמַץ: to be pungent 1. Oppressor, violent man, robber 2. (adj.) oppress, violent	אֲשֶׁר־רָוִי āsh-shē-rū' v.mp.pielimperative Derivation: אֲשֶׁר-רָוַי: to be straight Piel is an intensive active verb form: "You all guide..." 1. To guide, to go, to lead straight, to direct the right way 2. To pronounce happy or fortunate, to make happy
		אֶלְמָנָה āl-mā-nā' n.fs. Derivation: אָלַם-לָא: to tie fast 1. Widow 2. A widowed or desolate place (without a ruler)	רָוִי-רָבִיב rē'-vū v.mp.qal imperative Derivation: רָוַי-רָבַב: to toss. Paal (Qal) is a simple active verb form: "You all contend..." 1. To contend, to strive, to plead

יִשַׁע יְהוָה אֵינִי (ISAIAH 1:18)

לְכוּ-נָא וְנִגְנַקְתָּה יְאֹמֵר יְהוָה אִם-יִתְּנוּ תַטְּאִי כֶם כַּשָּׁנִים כַּשֶּׁלֶג יִלְבִּינוּ אִם-יִאֲדִימוּ כִּי תוֹלַע כַּצִּמְרֵי יְהוָה:

Rough Translation: You all come pray and let us argue Jehovah says if they exist your sins like crimson color like snow they will be cleansed if they will be red like scarlet color like wool they exist

My Translation: Oh come and let us reason together, says Jehovah. Though your sins are like crimson, they will be made white as snow. Though they be red like scarlet, they will be as wool.

יֹאמֵר yō-mār' v.3ms.qal imperf. Derivation: אָמַר-מַר: to say. Paal (Qal) is a simple active verb form: "He says..." 1. To say, name, call, admonish, promise 2. To say to oneself, to think, to suppose, to intend 3. To command	וְיִנְקָה v ^e -nēv-vā-h ^e -hā' v.1cp.niphil cohortive. •Conjunction וְ and, and therefore, also, then, yet Derivation: נָקַח-יָ: to be right. Niphil is a simple passive verb form: "Let us argue..." 1. To argue, to dispute with one, to be convicted, to be reproved	נָא nā particle •Particle נָא is used in submissive or modest requests. It is used with imperatives where a command is not given, but an entreaty or admonition, such as: Pray! Now! Oh!	יִלְכוּ l ^e -hū' v.mp.qal imperative Derivation: הָלַךְ-לָךְ: to walk. Paal (Qal) is a simple active verb form: "You all walk..." 1. To go, to walk, to go along, to come, to wander, to travel 2. To live, to lead a life 3. To go away or go off, to vanish, to disappear 4. To go on, to go forward, to continue
כֶּם tā-ā-hēm' n.mp. •Suffix כֶּם you, your (plural) [2mp] Derivation: חָטָא-טָא: to miss 1. Sin, transgression, fault 2. Punishment of sin	יִתְּנוּ yē-h ^e -yū' v.3mp.qal imperf. Derivation: נָתַן-יָ: to be or exist. Paal (Qal) is a simple active verb form: "It exists..." 1. To be or exist 2. To become, to be made or done 3. To exist or come to pass	אִם ēm conj. •Conjunction אִם if, whether; אִם-וְ whether—or; אִם לֹא if not, certainly not	יְהוָה yē-hō'-vā prop. n.ms. Derivation: הָיָה-יָ: to be or exist 1. Jehovah, meaning the Existing One
אִם ēm conj. •Conjunction אִם if, whether; אִם-וְ whether—or; אִם לֹא if not, certainly not	יִלְבִּינוּ yāl-bē'-nū v.3mp.hiphil imperf. Derivation: לָבַן-יָ: to be white. Hiphil is a causative active verb form: "They will be cleansed..."	כַּשֶּׁלֶג kāsh-she'-lēg n.ms. •Preposition כַּ/כְּ as, like as if; (before inf.) as, when, if, after Derivation: שָׁלַג-שׁ: to be snow white	כַּשָּׁנִים kāsh-shā-nēm' n.mp. •Preposition כַּ/כְּ as, like as if; (before inf.) as, when, if, after Derivation: of uncertain derivation

TRANSLATION: ISAIAH 1:16-20

	1. To purge, to cleanse, to purify 2. To be or make white	1. Snow	1. Coccus, crimson color, deep scarlet
יָחִי yē-h ^e -yü' v.3mp.qal imperf.	כִּצְמָר kätš-tse'-mer n.ms. • Preposition כִּ/כַּ as, like as if; (before inf.) as, when, if, after Derivation: צָמַר: from an unused root probably meaning to be shaggy 1. Wool	חַתְּ-לֹאֵ hä-t-lä' n.ms. • Preposition כִּ/כַּ as, like as if; (before inf.) as, when, if, after Derivation: לִי-לֵעַ: to blurt or utter inconsiderately 1. Worm, insect, vermin, coccus worm 2. Scarlet, scarlet color	יָאֲדִימוּ yä-dē'-mü v.3mp.hiphil imperf. Derivation: דָּ-דָּ-אֲ: to show blood. Hiphil is a causative active verb form: "They will be red..." 1. To be red (probably to make oneself red)

יִשְׁעִיָּהוּ אֵיט (ISAIAH 1:19)

אִם-תֹּאבוּ וְיִשְׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ:

Rough Translation: If you will be willing and you will hear goodness the land you will eat

My Translation: If you are willing and obey, you will eat the good of the land.

טוֹב tüv n.ms. Derivation: ט-ו-ב: to be good 1. Goodness, excellence, 2. Good things, that which is the best 3. Goods, wealth, property 4. Beauty 5. Welfare, happiness, well-being 6. Gladness, cheerfulness	וְיִשְׁמַעְתֶּם vü-sh ^e -mä-tem' v.2mp.qal perf. • Conjunction וְ and, and therefore, also, then, yet Derivation: שָׁמַע-שָׁמַע: to hear intelligently, implying with attention or obediently. Paal (Qal) is a simple active verb form. When preceded by וְ it becomes sequential: "You all will listen..." 1. To hear, to listen, to lend an ear to, to attend 2. To understand (what is heard), to obey	תֹּאבוּ tō-vü' v.2mp.qal imperf. Derivation: א-ב-ה: to breathe after. Paal (Qal) is a simple active verb form: "You all will be willing..." 1. To be inclined, to be willing or prone, to wish 2. To desire, to long for, to be in want of 3. To be willing, to consent, to obey	אִם em conj. • Conjunction אם if, whether; אם-תְּ whether-or; אם לא if not, certainly not
		תֹּאכְלוּ tō-hä'-lü v.2mp.qal imperf. Derivation: א-כ-ל: from an unused root meaning to dig. Paal (Qal) is a simple active verb form: "You all will eat..." 1. To eat, to devour 2. To devour, to consume 3. To enjoy 4. To taste away, to destroy 5. To diminish, to lessen, to take from	הָאָרֶץ hä-ä'-rets n.fs. • Definite article הַ the Derivation: from an unused root probably meaning to be firm 1. Earth (as opposed to heaven) 2. Earth, land, continent (as opposed to sea) 3. Land, country, district, region, etc. 4. Ground (surface of earth, soil) 5. Elements of the earth

יִשְׁעִיָּהוּ אֵכ (ISAIAH 1:20)

וְאִם-תִּמְאָנוּ וְיִמְרִיתֶם חֶרֶב תֹּאכְלוּ כִּי פִי יְהוָה דִּבֶּר:

Rough Translation: And if you all will refuse and you all will rebel sword you will be eaten because mouth Jehovah said

My Translation: And if you refuse and rebel, you will be eaten by the sword, for the mouth of the Lord spoke.

TRANSLATION: ISAIAH 1:16-20

<p>חֶרֶב חֶרֶב - rēv n.fs.</p> <p>Derivation: ח-ר-פ: to parch 1. Sword, knife, or other cutting instrument 2. Drought</p>	<p>וְ מְרִיתִים - vü-m^e-rē-them' v.2mp.qal perf.</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet <p>Derivation: ח-ר-מ: to be or make bitter. Paal (Qal) is a simple active verb form. When preceded by וְ it becomes sequential: <i>"You all will rebel..."</i></p> <ol style="list-style-type: none"> 1. To stroke, to strike 2. To be contumacious, to be rebellious, to be refractory 3. To rebel, to resist, to despise 	<p>וְ תִּמְאַנּוּ - t^e-mä-ä-nü' v.2mp.piel imperf.</p> <p>Derivation: נ-א-נ: to refuse. Piel is an intensive active verb form: <i>"You all will refuse..."</i></p> <ol style="list-style-type: none"> 1. To refuse, to be unwilling 	<p>וְ אִם - v^e-ēm' conj.</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet • Conjunction אם if, whether; אם-וְ whether—or; לא אם if not, certainly not
<p>יְהוָה יְהוָה - hō'-vä prop. n.ms.</p> <p>Derivation: ה-ו-ה: to be or exist 1. Jehovah, meaning the Existing One</p>	<p>פִּי פִּי - pē n.ms.</p> <p>Derivation: ה-א-פ: to puff, as in blow</p> <ol style="list-style-type: none"> 1. Mouth, bill 2. Opening, entrance 3. Edge, border, side 4. Part, portion, mouthful 5. (with prep. כִּי or לְ) At the rate of, according to 6. (with prep. עַל-) In proportion to, according to command or to one's assertion 	<p>כִּי כִּי - kē conj.</p> <ul style="list-style-type: none"> • Conjunction כִּי that, so that, because, when, for 	<p>וְ תֹאכְלוּ - t^e-ü-h^e-lü' v.2mp.qal imperf.</p> <p>Derivation: ל-א-כ: to eat. Paal (Qal) is a simple active verb form, however, in this instance this is a passive usage: <i>"You all will be eaten..."</i></p> <ol style="list-style-type: none"> 1. To eat, to devour 2. To devour, to consume 3. To enjoy 4. To taste away, to destroy 5. To diminish, to lessen, to take from
			<p>וְ דָּבַר - dēb-bār' v.3ms.piel perf.</p> <p>Derivation: ד-ב-ר: to arrange (figurative, to speak). Piel is an intensive active verb form: <i>"He spoke..."</i></p> <ol style="list-style-type: none"> 1. To speak, to accost 2. To say, to promise, to command, to exhort 3. To plot against, to lay snares

ISAIAH 1:21-26

יִשְׁעִיהוּ אֶכָּא (ISAIAH 1:21)

איכה הייתה לזונה קרינה נאמנה מלאתי משפט צדק ילין ביה ועתה מרצחים:

Rough Translation: How existed to a fornicating one a city being faithful abundant of judgment right abode in it and now killing ones

My Translation: How did the faithful city became a harlot? There was abundance of judgment, righteousness abode in it, and now murderers.

<p>קרנה kēr-yā' n.fs.</p> <p>Derivation: ק-ר-ה: to light upon</p> <p>1. Town, city</p>	<p>לזונה l^e-zō-nā' adj.fs.qal part.</p> <p>•Preposition ל to, for, toward, belonging to, in regard to, according to, in</p> <p>Derivation: נ-ג-ה: to commit adultery. Paal (Qal) is a simple active verb form: "Fornicating one..."</p> <p>1. To fornicate, to whore, to commit adultery</p> <p>2. To apostatize, to commit idolatry, to have intercourse with false gods or foreigners</p> <p>3. (part.) Harlot</p>	<p>היתה hāē-thā' v.3fs.qal perf.</p> <p>Derivation: ה-ה-ה: to be or exist. Paal (Qal) is a simple active verb form: "It existed..."</p> <p>1. To be or exist</p> <p>2. To become, to be made or done</p> <p>3. To exist or come to pass</p>	<p>איכה ā-hā' adv.</p> <p>•How? How!</p> <p>•Where? Alas!</p>
<p>צדק tse'-dek n.ms.</p> <p>Derivation: צ-ד-ק: to be or make right</p> <p>1. Straightness, justice, justness, right, rectitude, honesty</p> <p>2. Liberation, welfare, felicity</p>	<p>משפט mēsh-pāt' n.ms.</p> <p>Derivation: ש-פ-ט: to judge</p> <p>1. Judgement, sentence</p> <p>2. Place of judgement</p> <p>3. Cause, suit, that which is just or lawful</p> <p>4. Crime, guilt</p> <p>5. Law, statute, rule, right</p> <p>6. Manner, custom</p>	<p>מלאתי me-lā-ā-thē' n.ms.</p> <p>Derivation: מ-ל-א: to fill or be full of</p> <p>1. Filling, filling up</p> <p>2. Full, filled, abundant</p> <p>3. Strong, pregnant</p> <p>4. (subst.) Fullness, abundance</p> <p>5. (adv.) Fully</p>	<p>נאמנה ne-ē-mā-nā' adj.fs.niphal part.</p> <p>Derivation: נ-א-מ: to build up or support. Niphal is a simple passive verb form: "One being faithful..."</p> <p>1. To support, to bear in arms</p> <p>2. To be founded, firm or stable, to be fastened</p> <p>3. To last, to continue, to be perennial</p> <p>4. To be faithful or trustworthy</p> <p>5. To be nursed, to be supported</p> <p>6. To be sure or certain</p>
<p>מרצחים m^e-rāts-ts^e-hēm' adv.mp.piel part.</p> <p>Derivation: ר-צ-ח: to dash in pieces. Piel is an intensive active verb form: "Killing ones..."</p> <p>1. To kill, to murder, to destroy, to crush</p>	<p>ועתה ät-tā' adv.</p> <p>•Conjunction ו and, and therefore, also, then, yet</p> <p>•Now, at present, at this time, already</p> <p>•Then, presently, soon, in a short time</p>	<p>ב bā prep.</p> <p>•Preposition ב/ב in, at, to, on, among, with, toward; according to, by, because of</p> <p>•Suffix ה/ה her, its [3fp]</p>	<p>ילין yā-lēn' v.3ms.qal imperf.</p> <p>Derivation: ל-ו-ן: to stop. Paal (Qal) is a simple active verb form: "It lodged..."</p> <p>1. To lodge, to pass the night, to turn in, to stop for the night</p> <p>2. To abide, to remain, to continue, to tarry, to dwell</p>

יִשְׁעִיהוּ אֶכָּב (ISAIAH 1:22)

כסף וזהב לסיגים סבא ומהול במים:

Rough Translation: Your silver existed to dross your wine mixed with water

My Translation: Your silver became dross, your wine mixed with water.

<p>סַבְּאָה sä-v-āh’ n.ms.</p> <p>• Suffix הָ you, your [2fs]</p> <p>Derivation: ס-ב-א: to guzzle to satiety</p> <ol style="list-style-type: none"> 1. Wine, drink 2. Carousal 	<p>לְסִיגִים l^s-sē-gēm’ n.mp.</p> <p>• Preposition לְ to, for, toward, belonging to, in regard to, according to, in</p> <p>Derivation: ג-ו-ס: to flinch</p> <ol style="list-style-type: none"> 1. Refuse, scoria, dross, offal, base metal 	<p>הָיָה hā-yā’ v.3ms.qal perf.</p> <p>Derivation: ה-י-ה: to be or exist</p> <ol style="list-style-type: none"> 1. To be or exist 2. To become, to be made or done 3. To exist or come to pass 	<p>כַּסְפָּה kās-pāh’ n.ms.</p> <p>• Suffix הָ you, your [2ms]</p> <p>Derivation: ה-ס-כ: to become pale</p> <ol style="list-style-type: none"> 1. Silver 2. Money
		<p>בְּמַיִם bā-mā’-yēm n.mp.</p> <p>• Preposition בְּ in, at, to, on, among, with, toward; according to, by, because of</p> <p>Derivation: מ-י-ם: from an unused root derived from a primitive noun meaning water</p> <ol style="list-style-type: none"> 1. Water 2. Juice, liquid 3. Urine, semen 4. Abundance, danger 	<p>מְהוּל mā-hūl’ adj.ms.qal part.</p> <p>Derivation: ל-מ-ה: to cut down or reduce. Paal (Qal) is a simple active verb form: “<i>Being cut off...</i>”</p> <ol style="list-style-type: none"> 1. To cut off, to prune 2. To sophisticate 3. To adulterate, to spoil, to mix wine with water

יִשְׁעֵנְהוּ אֶכֶּבֶד (ISAIAH 1:23)

שְׂרָיִךְ סוֹרְרִים וְתַבְרֵי גִנְבִים כְּלוֹ אֶהֱבֶה שְׂחָד וְרֹדֵף שְׁלֹמְנִים יָתוּם לֹא יִשְׁפְּטוּ וְרִיב אֶלְמָנָה לֹא יָבוֹא אֵלֶיךָ הֵם:

Rough Translation: Your leaders rebelling ones and associates of thieves his whole loving gifts and pursuing bribes orphan they will not judge and strife widow they will not come among them

My Translation: Your leaders are rebellious and associates of thieves, each one coveting gifts and chasing bribes. The orphan they defend not, and the plea of the widow does not come before them.

<p>גַּנְבִים gän-nā-vēm’ n.mp.</p> <p>Derivation: ב-נ-ג: to thieve</p> <ol style="list-style-type: none"> 1. Thief 	<p>וְתַבְרֵי v^e-häv-rā’ n.mp.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ר-ב-ת: to join</p> <ol style="list-style-type: none"> 1. Associate, companion, fellow 	<p>סוֹרְרִים sō-r^e-rēm’ adj.mp.qal part.</p> <p>Derivation: ר-ר-ס: to turn away. Paal (Qal) is a simple active verb form: “<i>Rebellious ones.....</i>”</p> <ol style="list-style-type: none"> 1. To be refractory, to be stubborn, to be rebellious 2. To be evil 3. To apostatize 	<p>שְׂרָיִךְ sä-rā-yēh’ n.mp.</p> <p>• Suffix יך you, your [2fs]</p> <p>Derivation: ר-ש-ר: to have dominion</p> <ol style="list-style-type: none"> 1. Leader, commander, chief, master, commander, prefect 2. Prince, ruler, noble
<p>וְרֹדֵף v^e-rō-dāf’ adv.ms.qal part.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ר-ד-ר: to run after. Paal (Qal) is a simple active verb form: “<i>Running after....</i>”</p> <ol style="list-style-type: none"> 1. To follow, to pursue, to run after 2. To strive after 3. To chase, to drive away, to put to flight 4. To persecute 	<p>שְׂחָד shō-hād’ n.ms.</p> <p>Derivation: ד-ח-ש: to donate</p> <ol style="list-style-type: none"> 1. Present, gift 2. Bribe 	<p>אֶהֱבֶה ō-häv adv.ms.qal part.</p> <p>Derivation: ב-ה-א: to have affection for. Paal (Qal) is a simple active verb form: “<i>Desiring....</i>”</p> <ol style="list-style-type: none"> 1. To desire, to breathe after, to covet 2. To love, to like, to be fond of 3. To delight 	<p>כְּלוֹ kül-lō’ n.ms.</p> <p>• Suffix לו/ה/י his, him, its [3ms]</p> <p>Derivation: ל-ל-כ: to complete</p> <ol style="list-style-type: none"> 1. The whole or totality 2. All, each, every 3. Any, whosoever 4. (adv.) All, wholly, altogether
<p>יִשְׁפְּטוּ yēsh-pō’-tü v.3mp.qal imperf.</p> <p>Derivation: ט-פ-ש: to judge. Paal (Qal) is a simple active verb form: “<i>They will judge....</i>”</p> <ol style="list-style-type: none"> 1. To judge, to decide, to condemn, to 	<p>לֹא lō particle</p> <p>• Particle לֹא no, not</p>	<p>יָתוּם yā-thōm’ n.ms.</p> <p>Derivation: ת-ו-ם: from an unused root meaning to be lonely</p> <ol style="list-style-type: none"> 1. Orphan, forsaken, fatherless 	<p>שְׁלֹמְנִים shāl-mō-nēm’ n.mp.</p> <p>Derivation: ש-ל-ם: to be safe</p> <ol style="list-style-type: none"> 1. Gifts, bribes

<p>punish, to administer right, to vindicate</p> <p>2. To defend</p> <p>3. To rule, to govern</p> <p>4. (part.) Judge, magistrate, ruler</p>			
<p>יאָבֹוא yā-vō' v.3mp.qal imperf.</p> <p>Derivation: א-ו-ב: to go or come. Paal (Qal) is a simple active verb form: "They will come...."</p> <p>1. To enter or come in or into</p> <p>2. Come (with), to reach or arrive</p> <p>3. To come upon or fall upon, attack (enemy)</p> <p>4. To come to pass, be fulfilled or accomplished</p> <p>5. To alight, to set (as in the sun)</p> <p>6. To go (in)</p>	<p>לֹא lō particle</p> <p>• Particle לא no, not</p>	<p>אַלְמָנָה äl-mä-nä' n.fs.</p> <p>Derivation: א-ל-מ: to tie fast</p> <p>1. Widow</p> <p>2. A widowed or desolate place (without a ruler)</p>	<p>וְ v^e-rēv' n.ms.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ו-ר-ב: to toss</p> <p>1. Strife, quarrel, contention, feud, dispute</p> <p>2. Forensic cause, judicial cause, litigation, plea</p>
			<p>אֲלֵיהֶם ^a-lā-hem' prep.</p> <p>• Preposition אֶל to, toward, according to, with regard to, against, into, among, near, with</p> <p>• Suffix הֶם/ם them, they, their (plural) [3mp]</p>

כֹּד יִשְׁעֵיהוּ א: כד (ISAIAH 1:24)

לְכוּן נַאֲם הָאֵדוֹן יְהוָה צְבָאוֹת אֲבִיר יִשְׂרָאֵל הוּא אֲנַקְמָה מְאוֹיְבָי:

Rough Translation: Therefore an oracle of the Lord Jehovah of hosts mighty one of Israel woe I will comfort myself from my adversaries and I will avenge myself from my enemy

My Translation: Therefore, a declaration of the Lord Jehovah of hosts, Mighty One of Israel, "O, I will relieve myself of my adversaries and I will avenge myself of my enemy."

<p>הָיָה hōy^e-vā prop. n.ms.</p> <p>Derivation: ה-י-ה: to be or exist</p> <p>1. Jehovah, meaning the Existing One</p>	<p>הָאֵדוֹן hā^a-ä-dōn n.ms.</p> <p>• Definite article הָ the</p> <p>Derivation: אֵדוֹן: from an unused root meaning to rule</p> <p>1. Lord, master, commander</p> <p>2. אֵדוֹנָי ^a-dō-nāy) My Lord, the Lord God</p>	<p>נַאֲם n^e-üm' n.ms.</p> <p>Derivation: א-נ-מ: to whisper</p> <p>1. Declaration, utterance (usually of a prophet)</p> <p>2. Oracle</p>	<p>לְכוּן lä-hān conj.</p> <p>• Preposition לְ to, for, toward, belonging to, in regard to, according to, in</p> <p>• Adverb כֵּן so, thus, just so, such, so much</p> <p>• Combined meaning: therefore, on account of, nevertheless</p>
<p>הוּי hōy interjection</p> <p>• Interjection of lamentation הוּי Oh!, woe!, alas!, ho!</p> <p>Derivation: ה-ה-א: from a primitive word expressing pain exclamatorily, Oh!</p>	<p>יִשְׂרָאֵל yēs-rā-äl' prop. n.ms.</p> <p>Derivation: combination of שָׂרָא (to prevail) and אֵל (God)</p> <p>1. Israel</p> <p>1. Israelite, descendant(s) of Israel (Jacob)</p>	<p>אֲבִיר ^a-vēr' n.ms.</p> <p>Derivation: א-ב-ר: to soar</p> <p>1. Strong, mighty, manly, courageous, powerful</p> <p>2. Distinguished, noble</p>	<p>צְבָאוֹת ts^e-vā-ōth' n.mp.</p> <p>Derivation: א-צ-ב: to mass</p> <p>1. Host, army, troop</p> <p>2. Host of heaven (angels or stars)</p> <p>3. Military service, warfare, campaign</p> <p>4. Heavy service, hardship, calamity, temple service</p>
<p>מִמֶּנּוּ mā-ō-y^e-vāy adv.mp.qal part.</p> <p>• Preposition מִמֶּנּוּ from, out of, away from, apart from, part of; since, after; because of; (with adj.) more</p>	<p>אֲנַקְמָה ^a-ēn-nāk-mā' v.1cp.niphāl cohortative</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: א-נ-ק: to grudge. Niphāl is</p>	<p>מִמֶּצְרָיִם mēts-tsā-räy' n.mp.</p> <p>• Preposition מִמֶּצְרָיִם from, out of, away from, apart from, part of; since, after; because of; (with adj.) more</p>	<p>אֲנַחַם en-nā-hām' v.1cp.niphāl cohortative</p> <p>Derivation: א-נ-ח: to sigh. Niphāl is a simple passive verb form: "I will grieve...."</p>

TRANSLATION: ISAIAH 1:21-26

<p>than</p> <p>• Suffix ך me, my [1cs]</p> <p>Derivation: א-ל-ב: to hate. Paal (Qal) is a simple active verb form: "Hated one..."</p> <p>1. To hate, to be adversary to, to treat as an enemy</p> <p>2. (part.) Enemy, hater</p>	<p>a simple passive verb form: "I will avenge myself..."</p> <p>1. To avenge oneself, to take revenge</p> <p>2. To be avenged, to be punished</p>	<p>than</p> <p>• Suffix ך me, my [1cs]</p> <p>Derivation: צ-ר-ר: to cramp</p> <p>1. Oppressor, persecutor, adversary, enemy</p> <p>2. Straitness, distress, embarrassment</p> <p>3. Danger, trouble</p> <p>4. A stone</p>	<p>1. To lament, to grieve, to have compassion, to pity, to be sorry</p> <p>2. To comfort oneself</p> <p>3. To feel repentance</p> <p>4. To be revenged, to take vengeance</p>
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יְשַׁעֵיָהוּ אֶכָּה (ISAIAH 1:25)

וְאֶשִׁיבָה יָדַי עָלֶיךָ וְאֶצְרָף כַּבֵּר סִיגֶיךָ וְאֶסִּירָה כָּל-בְּדִילֶיךָ:

Rough Translation: And I will draw back my hand against you and I will refine like lye your dross and I will put away all of your alloys

My Translation: And I will draw back my hand against you, and I will smelt your dross as with lye, and I will remove all of your alloys.

<p>אֶצְרָף v^e-ets-rōf^t</p> <p>v.1cs.qal cohortative</p> <p>• Conjunction ו and, and therefore, also, then, yet</p> <p>Derivation: צ-ר-ר: to fuse (metal). Paal (Qal) is a simple active verb form: "I will refine..."</p> <p>1. To melt, to smelt, to refine</p> <p>2. To prove, to test or examine</p> <p>3. (part.) Smelter, Goldsmith</p>	<p>עָלֶיךָ ā-lā-yēh^t</p> <p>prep.</p> <p>• Preposition אֶל to, toward, according to, with regard to, against, into, among, near, with</p> <p>• Suffix ך you, your [2fs]</p>	<p>יָדַי yā-dē</p> <p>n.fs.</p> <p>Derivation: דָּ: from an unknown root</p> <p>1. Hand</p> <p>2. Handle (as in artificial hands), tenon, axel</p> <p>3. Power, strength, assistance</p> <p>4. (pl) Turns or times</p> <p>5. A side, near, by the side</p> <p>6. A place or part</p> <p>7. A monument or trophy</p>	<p>אֶשִׁיבָה v^e-ā-shē^t-vā</p> <p>v.1cs.hiphil cohortative</p> <p>• Conjunction ו and, and therefore, also, then, yet</p> <p>Derivation: ב-ו-שׁ: to turn back or away. Hiphil is a causative active verb form: "I will draw back..."</p> <p>1. To turn about, away, at, to or upon</p> <p>2. To draw, bring, drive or lead back, to cause to return</p> <p>3. To restore, to reward or recompense, to give back or return</p> <p>4. To answer</p> <p>5. To revoke or recall, to make void</p> <p>6. To render, to offer</p>
<p>כָּל kāl</p> <p>n.ms.</p> <p>Derivation: ל-ל-ל: to complete</p> <p>1. The whole or totality</p> <p>2. All, each, every</p> <p>3. Any, whosoever</p> <p>4. (adv.) All, wholly, altogether</p>	<p>אֶסִּירָה v^e-ā-sē^t-rā</p> <p>v.1cs.hiphil cohortative</p> <p>• Conjunction ו and, and therefore, also, then, yet</p> <p>Derivation: ר-ר-ס: to turn off. Hiphil is a causative active verb form: "I will put away..."</p> <p>1. To cause to turn away, to make depart or disappear, to put away, to take away, to remove</p> <p>2. To cause to turn to, to let come out</p>	<p>סִיגֶיךָ sē-gā^t-yēh</p> <p>n.mp.</p> <p>• Suffix ך you, your [2fs]</p> <p>Derivation: ו-ו-ס: to flinch</p> <p>1. Refuse, scoria, dross, offal, base metal</p>	<p>כַּבֵּר kāb-bōr^t</p> <p>n.ms.</p> <p>• Preposition כִּכ as, like as if; (before inf.) as, when, if, after</p> <p>Derivation: ר-ר-ב: to clarify</p> <p>1. Purity, cleanness of hands, innocence</p> <p>2. That which has a cleaning property, salt of lye, alkali</p>
			<p>בְּדִילֶיךָ b^e-dē-lā^t-yēh</p> <p>n.mp.</p> <p>Derivation: ל-ד-ל: to divide</p> <p>1. Alloy, lead-alloy (mixed with silver)</p> <p>2. Tin</p>

יְשַׁעֵיָהוּ אֶכָּה (ISAIAH 1:26)

וְאֶשִׁיבָה שְׁפֹטֶיךָ כַּבֵּר רְאשֹׁנָה וְיַעֲצִיךָ כַּבֵּר תְּתִלָּה אֶתְרֵי-כֹן יִקְרָא לְךָ עִיר הַיְצִדְקָה קִרְיָה נְאֻמָּה:

Rough Translation: And I will draw back your judges as in the origin and your counselors as in the beginning after that it will be named to you city of the right a city being faithful

My Translation: “And I will restore your judges as in former, and your counselors as in the beginning. Thereafter, it will be called to you city of the righteous, a faithful city.”

<p>וְיִצְעֲזְעוּ v^e-yō-ā-tseḥ’</p> <p>adj.mp.qal part.</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet <p>Derivation: י-ע-צ: to advise. Paal (Qal) is a simple active verb form: “<i>Advising ones...</i>”</p> <ol style="list-style-type: none"> 1. To advise, to counsel, to admonish 2. To take counsel, to decree, to direct, to resolve or decide 3. To consult for, to provide for 4. To predict, to declare 	<p>כְּבָרָאֲשֵׁנָה k^e-bā-rē-shō’-nā</p> <p>adj.fs.</p> <ul style="list-style-type: none"> • Preposition כְּ/כַּ as, like as if; (before inf.) as, when, if, after • Preposition בְּ/בַּ in, at, to, on, among, with, toward; according to, by, because of <p>Derivation: ש-נ-א: from an unused root possibly meaning to shake</p> <ol style="list-style-type: none"> 1. Beginning, commencement, origin 2. Former state or time 3. First, first fruit, firstling, the best 	<p>שֹׁפְטֵיךָ shō-f^e-tā-yēḥ’</p> <p>adj.mp.qal part.</p> <ul style="list-style-type: none"> • Suffix יך you, your [2fs] <p>Derivation: ט-פ-ש: to judge. Paal (Qal) is a simple active verb form: “<i>Judging ones...</i>”</p> <ol style="list-style-type: none"> 1. To judge, to decide, to condemn, to punish, to administer right, to vindicate 2. To defend 3. To rule, to govern 4. (part.) Judge, magistrate, ruler 	<p>וְאָשִׁיבָהּ v^e-ā-shē’-vā</p> <p>v.1cs.hiphil cohortative</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet <p>Derivation: ב-ו-ש: to turn back or away. Hiphil is a causative active verb form: “<i>I will draw back...</i>”</p> <ol style="list-style-type: none"> 1. To turn about, away, at, to or upon 2. To draw, bring, drive or lead back, to cause to return 3. To restore, to reward or recompense, to give back or return 4. To answer 5. To revoke or recall, to make void 6. To render, to offer
<p>יְעַקְרָא yēk-kā’-rā</p> <p>v.3ms.niphal imperf.</p> <p>Derivation: ק-ר-ע: to call out to. Niphal is a simple passive verb form: “<i>It will be named...</i>”</p> <ol style="list-style-type: none"> 1. To be called together 2. To be called, summoned or named 3. To be recited or read aloud 	<p>כֵּן kān</p> <p>conj.</p> <ul style="list-style-type: none"> • So, thus, just so, such, so much • (with prep. לְ) Therefore, on account of, nevertheless • (conj. אַחֲרֵיכֵן) After that, thereafter 	<p>אַחֲרָיִךְ ā-h^a-rāē</p> <p>conj.</p> <ol style="list-style-type: none"> 1. Hinder part, back part, extremity 2. (adv.) Behind, afterward, then 3. (prep.) Behind, after, afterward 4. (conj. אַחֲרֵיכֵן) After that, thereafter 	<p>כְּבָרָאֲחֵלְלָהּ k^e-vā-t^e-hēl-lā’</p> <p>n.ms.</p> <ul style="list-style-type: none"> • Preposition כְּ/כַּ as, like as if; (before inf.) as, when, if, after • Preposition בְּ/בַּ in, at, to, on, among, with, toward; according to, by, because of <p>Derivation: ח-ל-ל: to bore</p> <ol style="list-style-type: none"> 1. Beginning, commencement
<p>קֵרְיָהּ kēr-yā’</p> <p>n.fs.</p> <p>Derivation: ק-ר-ה: to light upon</p> <ol style="list-style-type: none"> 2. Town, city 	<p>הַצְּדִיקָה häts-tse-dek</p> <p>n.ms.</p> <ul style="list-style-type: none"> • Definite article הַ the <p>Derivation: צ-ד-ק: to be or make right</p> <ol style="list-style-type: none"> 1. Straightness, justice, justness, right, rectitude, honesty 2. Liberation, welfare, felicity 	<p>עִיר ēir</p> <p>n.fs.</p> <p>Derivation: ע-ו-ר: to wake</p> <ol style="list-style-type: none"> 1. City, town, village, tower, hamlet, capital 2. Anger, heat of anger 3. Fear, anguish, distress 	<p>לְ lāḥ</p> <p>prep.</p> <ul style="list-style-type: none"> • Preposition לְ to, for, toward, belonging to, in regard to, according to, in • Suffix יך you, your [2fs]
			<p>נֶאֱמָנָה ne-ē-mā-nā’</p> <p>adj.fs.niphal part.</p> <p>Derivation: מ-נ-א: to build up or support. Niphal is a simple passive verb form: “<i>One being faithful...</i>”</p> <ol style="list-style-type: none"> 1. To support, to bear in arms 2. To be founded, firm or stable, to be fastened 3. To last, to continue, to be perennial 4. To be faithful or trustworthy 5. To be nursed, to be supported 6. To be sure or certain

ISAIAH 1:27-31

יְשַׁעְיָהוּ א:כז (ISAIAH 1:27)

צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה וְשָׁבִי אֶבְצִדְקָה:

Rough Translation: Zion in judgment will be redeemed and her returning ones in right**My Translation:** Zion will be redeemed with judgment and her renewed ones with righteousness.

<p>וְשָׁבִי vəshā-ve'-hä</p> <p>adj.mp.qal part.</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet • Suffix הָ/הֶ her, its [3fp] <p>Derivation: שׁ-ו-ב: to turn back or away. Paal (Qal) is a simple active verb form:</p> <p>"Returning ones...."</p> <ol style="list-style-type: none"> 1. To turn about or turn round, to return 2. To be converted, to turn to or from 3. To bring back, to restore or renew, to be restored 4. To do repeatedly, to repeat 	<p>תִּפְדָּה tē-pā-de'</p> <p>v.3fs.niphal imperf.</p> <p>Derivation: פ-ד-ה: to sever. Niphal is a simple passive verb form:</p> <p>"She will be redeemed...."</p> <ol style="list-style-type: none"> 1. To be redeemed, to be released 	<p>בְּ בִּמְשָׁפֶט bē-mēsh-pät'</p> <p>n.ms.</p> <ul style="list-style-type: none"> • Preposition בְּ in, at, to, on, among, with, toward; according to, by, because of <p>Derivation: ש-פ-ט: to judge</p> <ol style="list-style-type: none"> 1. Judgement, sentence 2. Place of judgement 3. Cause, suit, that which is just or lawful 4. Crime, guilt 5. Law, statute, rule, right 6. Manner, custom 	<p>צִיּוֹן tsēy-yōn'</p> <p>n.fs.</p> <p>Derivation: צי: from an unused root meaning to parch</p> <ol style="list-style-type: none"> 1. Zion 2. The holy mountain of God
			<p>בְּ בִּצְדָקָה bēts-dā-kä'</p> <p>n.fs.</p> <ul style="list-style-type: none"> • Preposition בְּ in, at, to, on, among, with, toward; according to, by, because of <p>Derivation: ק-ד-צ: to be or make right</p> <ol style="list-style-type: none"> 1. Rectitude, right 2. Justice, justness, faithfulness, mildness 3. Righteousness, virtue, piety, mercy 4. Welfare

יְשַׁעְיָהוּ א:כח (ISAIAH 1:28)

וְשִׁבְרַת פְּשָׁעִים וְחִתּוּי חַטָּאִים יַחְדָּו וְעֲזָבֵי יְהוָה יִכָּלוּ:

Rough Translation: And a breaking of transgressing ones and sinners together and loosening of Jehovah they will be finished**My Translation:** But a shattering of the transgressors and sinners together, and they forsaking Jehovah will be destroyed.

<p>יַחְדָּו yāh-dāv'</p> <p>adv.</p> <ul style="list-style-type: none"> • Together (in location), with one another • Together (in time) At the same time • (with כל) All together, all at once • Mutually, jointly, with one another 	<p>וְחִתּוּי חַטָּאִים vē-hät-tā-ēm'</p> <p>n.ms.</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet <p>Derivation: ח-ט-א: to miss</p> <ol style="list-style-type: none"> 1. Sinner 2. One who bears blame, culpable 	<p>פְּשָׁעִים pō-sh-ēm'</p> <p>adj.mp.qal part.</p> <p>Derivation: ע-ש-פ: to break away. Paal (Qal) is a simple active verb form:</p> <p>"Transgressing ones...."</p> <ol style="list-style-type: none"> 1. To fall away, to break away 2. To sin, to transgress, to rebel, to refractory 	<p>וְשִׁבְרַת vē-she'-ver</p> <p>n.ms.</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet <p>Derivation: ר-ב-ש: to burst</p> <ol style="list-style-type: none"> 1. A breaking or shattering, breach, fracture 2. Destruction, misfortune, injury 3. Interpretation, solution 4. Terror 5. Grain, corn grains
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<p>יִכְלֶה yēh-lü'</p> <p>v.3mp.qal imperf.</p> <p>Derivation: כ-ל-ה: to end. Paal (Qal) is a simple active verb form: “They will be finished...”</p> <ol style="list-style-type: none"> To be completed, finished, ready To be past, gone by To be at an end, to be consumed or spent To be destroyed, to vanish 	<p>יְהִי־הָ hō'-vā</p> <p>prop. n.ms.</p> <p>Derivation: ה-י-ה: to be or exist</p> <ol style="list-style-type: none"> Jehovah, meaning the Existing One 	<p>וְעָזְבֵנִי v^e-ōz-vä'</p> <p>adv.mp.qal part.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ע-ז-ב: to loosen. Paal (Qal) is a simple active verb form: “Forsaking Ones...”</p> <ol style="list-style-type: none"> To loosen, to release, to set free To leave, to forsake, to abandon, to leave behind To leave off, to cease, to omit, to relax
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יִשְׁעִיָּהוּ אֶכְטָ (ISAIAH 1:29)

כִּי יִבְשׂוּ מִן־אֵילִים אֲשֶׁר תִּמְדְּתֶם וְיִתְחַפְּרוּ מִן־הַגִּנּוֹת אֲשֶׁר בְּחַרְתֶּם:

Rough Translation: Because they will be ashamed from the oaks which you all desired and you all blushed from the gardens which you all preferred

My Translation: Because they will be ashamed for the oaks which you coveted, and you blushed for the gardens which you preferred.

<p>אֲשֶׁר ^ā-sher'</p> <p>relative pro.</p> <p>• Who, which, that</p>	<p>מִן־אֵילִים mā-ā-lēm'</p> <p>n.mp.</p> <p>• Preposition מִן/מֵ from, out of, away from, apart from, part of; since, after; because of; (with adj.) more than</p> <p>Derivation: אול: from an unused root meaning to twist</p> <ol style="list-style-type: none"> Ram Pilaster, projection (in architecture) Strong tree, oak, terebinth (pl.) Mighty or powerful people, nobles 	<p>יִבְשׂוּ yā-vō'-shü</p> <p>v.3mp.qal imperf.</p> <p>Derivation: ש-ב-ו: to pale. Paal (Qal) is a simple active verb form: “They will be ashamed...”</p> <ol style="list-style-type: none"> To be or feel ashamed To be disappointed To be troubled or disturbed, to be confounded or confused 	<p>כִּי kī</p> <p>conj.</p> <p>• Conjunction כִּי that, so that, because, when, for</p>
<p>אֲשֶׁר ^ā-sher'</p> <p>relative pro.</p> <p>• Who, which, that</p>	<p>מִן־הַגִּנּוֹת mā-hä-gän-nōth'</p> <p>n.fp.</p> <p>• Preposition מִן/מֵ from, out of, away from, apart from, part of; since, after; because of; (with adj.) more than</p> <p>Derivation: ג-מ-ן: to hedge about</p> <ol style="list-style-type: none"> Garden, grove 	<p>וְיִתְחַפְּרוּ v^e-thäh-p^e-rü'</p> <p>v.2mp.qal imperf.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ח-פ-ר: to blush. Paal (Qal) is a simple active verb form. When preceded by וְ it becomes sequential: “You all blushed...”</p> <ol style="list-style-type: none"> To turn red, to blush, to be ashamed To be disappointed 	<p>תִּמְדְּתֶם hä-mäd-tem'</p> <p>v.2mp.qal perf.</p> <p>Derivation: ד-מ-ד: to delight in. Paal (Qal) is a simple active verb form: “You all desired...”</p> <ol style="list-style-type: none"> To desire, to covet, to long for To delight (part.) Desirable, costly
			<p>בְּחַרְתֶּם b^e-här-tem'</p> <p>v.2mp.qal perf.</p> <p>Derivation: ח-ר-ב: to try. Paal (Qal) is a simple active verb form: “You all preferred...”</p> <ol style="list-style-type: none"> To prove, to try, to select, to select, to approve To distinguish, to prefer, to like, love, to delight in

יִשְׁעִיָּהוּ אָל: (ISAIAH 1:30)

כִּי תִהְיֶה כְּאֵלֶּה נֹבֵלֶת עָלֶיהָ וְכַגְּנֶה אֲשֶׁר-מִים אֵין לָהּ:

Rough Translation: Because you all will exist like an oak wilting her leaf and like a garden which water not to her

My Translation: For you will be like an oak, her leaf wilting, and like a garden which has no water for her.

<p>נֹבֵלֶת nō-ve'-leth adv.fs.qal part.</p> <p>Derivation: נ-ב-ל: to wilt. Paal (Qal) is a simple active verb form: "Wilting ones...." 1. To wilt or wither, to fade, to decay 2. To fall down, to faint, to lose strength, to be worn out 3. To vanish, to perish 4. To be or act foolishly</p>	<p>כְּאֵלֶּה k-ä-lä' n.fs.</p> <p>• Preposition כְּ/כַּ as, like as if; (before inf.) as, when, if, after Derivation: ע-ל: from an unused root meaning to twist 1. Strong hardy tree 2. Terebinth, oak</p>	<p>תִּהְיֶה thē-h'-yü' v.2mp.qal imperf.</p> <p>Derivation: ה-י-ה: to be or exist. Paal (Qal) is a simple active verb form: "You will all exist...." 1. To be or exist 2. To become, to be made or done 3. To exist or come to pass</p>	<p>כִּי kī conj.</p> <p>• Conjunction כִּי that, so that, because, when, for</p>
<p>מִים mā'-ēm n.mp.</p> <p>Derivation: מ-י-ם: from an unused root derived from a primitive noun meaning water 1. Water 2. Juice, liquid 3. Urine, semen 4. Abundance, danger</p>	<p>אֲשֶׁר- ä-she'r' relative pro.</p> <p>• Who, which, that</p>	<p>וְכַגְּנֶה vü-h'-gän-nä' n.ms.</p> <p>• Conjunction וְ and, and therefore, also, then, yet • Preposition כְּ/כַּ as, like as if; (before inf.) as, when, if, after Derivation: ג-נ-ג: to hedge about 1. Garden, grove</p>	<p>עָלֶיהָ ä-lē'-hā n.ms.</p> <p>• Suffix הָ/הָ her, its [3fp] Derivation: ע-ל-ה: to ascend 1. Leaf 2. (pl.) Leaves, foliage</p>
		<p>לָהּ läh prep.</p> <p>• Preposition לָּ to, for, toward, belonging to, in regard to, according to, in • Suffix הָ/הָ her, its [3fp]</p>	<p>אֵין ān particle</p> <p>• Particle אֵין used as a negative particle</p>

יִשְׁעִיָּהוּ אָל: (ISAIAH 1:31)

וְהַיָּהּ תִּסֵּן לְנִגְעָתוֹ וְפָעַלְוֹ לְנִיצוּץ וְכַבְּעָרוּ שְׂנֵיָהֶם יַחְדָּו וְאֵין מִכְבֵּה:

Rough Translation: And it will exist the strong for refuse and his action for a spark and they will burn up both together and not extinguishing

My Translation: And the mighty will be for refuse, and his action for a spark, and they will both burn together neither extinguishing.

<p>וְפָעַלְוֹ vü-fō-ä-lō' n.ms.</p> <p>• Suffix הוּ/הוּ/וּ his, him, its [3ms] Derivation: ע-ל-ל: to do or make 1. Deed, action, business, work 2. Product, achievement 3. Wages, gain, reward</p>	<p>לְנִגְעָתוֹ lē-ne-ō'-reth n.fs.</p> <p>• Preposition לָּ to, for, toward, belonging to, in regard to, according to, in Derivation: נ-ע-ר: to growl or tumble about 1. Tow (shaken out), refuse</p>	<p>וְהַיָּהּ hä-hä-sōn' adj.ms.</p> <p>• Definite article הַ the Derivation: ח-ס-ן: to compact or be compact 1. Strong, mighty, powerful</p>	<p>תִּסֵּן v'-hä-yä' v.3ms.qal perf.</p> <p>Derivation: ה-י-ה: to be or exist. Paal (Qal) is a simple active verb form. When preceded by וְ it becomes sequential: "It will exist...." 1. To be or exist 2. To become, to be made or done 3. To exist or come to pass</p>
<p>יַחְדָּו yäh-däv' adv.</p> <p>• Together (in location), with one another</p>	<p>שְׂנֵיָהֶם she-nä-hem' n.mp. (always dual)</p> <p>Derivation: ש-נ-ה: to fold 1. Two, both, a pair</p>	<p>וְכַבְּעָרוּ vü-vä-ä-rü' v.3cp.qal perf.</p> <p>Derivation: ע-ר-ר: to kindle. Paal (Qal) is a simple active verb form. When</p>	<p>לְנִיצוּץ v'-nē-tsoṭs' n.ms.</p> <p>Derivation: צ-צ-ץ: to glare 1. Spark</p>

TRANSLATION: ISAIAH 1:27-31

<ul style="list-style-type: none"> • Together (in time) At the same time • (with כָּל) All together, all at once • Mutually, jointly, with one another 	<p>2. Twofold</p>	<p>preceded by וְ it becomes sequential: <i>"They will burn up...."</i> 1. To burn up, to consume (with fire) 2. To be brutish, to be stupid</p>	
<p>-</p>		<p>מְכַבְּהִים m^e-hā-be' adv.ms.piel part. Derivation: כָּבַד: to expire or extinguish. Piel is an intensive active verb form: <i>"Extinguishing...."</i> 1. To extinguish, to put out, to quench</p>	<p>וְ v^e-ān particle <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet • Particle וְ used as a negative particle </p>