

AN ORACLE AGAINST BABYLON

ISAIAH CHAPTER 13

A prophecy against Babylon. The devastation will be like the destruction of the ancient cities of Sodom and Gomorrah. Jehovah will have mercy on the house of Israel, and they will be liberated. The king of Babylon, the antichrist, will fall. Zion will be founded and the poor and needy shall find safety and trust in Jehovah.

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ISAIAH 13:1

Joseph Smith Inspired Version

The burden of Babylon, which Isaiah the son of Amoz did see.

Biblia Hebraica Stuttgartensia

משא בבל אשר תזה ישעיהו בן-אמז:

A WARNING VOICE

The Lord’s words were pretty clear as he described to me this warning prophecy of end-time Babylon. *Here—in as plain language as I can use—have I prepared a warning for my children. See what is coming, not upon the sanctified ones of God, for I will protect and preserve my elect, but upon the wicked generations of the world.*

The ancient city Babylon, the idolatry and worldliness of that nation, has become the symbol for our present-day worldliness. Babylon and its worldly aspirations are so ubiquitous that none are exempt from its influence. Though some have overcome the call of Babylon, or the pleasures of the world, most of us are still entangled in her tantalizing allure. How important it is to sanctify ourselves before the coming of the Lord and flee from Babylon!

SCRIPTURE REVIEW

| King James’ Version | New American Standard Bible | My Translation | Masoretic Text | Septuagint |
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| The burden of Babylon, which Isaiah the son of Amoz did see. | The oracle concerning Babylon which Isaiah the son of Amoz saw. | An utterance against Babylon, which Isaiah, the son of Amoz, saw in vision. | The burden of Babylon, which Isaiah the son of Amoz did see. | The Vision which Esaias son of Amos saw against Babylon. |

- “The burden of Babylon....” *The Isaiah Institute and 1QIsa translate מַשָּׂא | mäs-sä’ as oracle.*

HEBREW REVIEW

Burden: מַשָּׂא | mäs-sä' can mean *burden*, but can also be translated into *prophecy* or *oracle* from a figurative meaning suggesting *an utterance*, chiefly of pending doom.

Babylon: בָּבֶל | bā-vel' is the same name used in the Old Testament story concerning Babel, where the tower was built to reach to heaven. It is also translated as *Babylon*. It comes from a root that has a connotation of overflowing, specifically with oil. The root is often translated as *mingle* or *mix*.

Isaiah: יֵשַׁעְיָהוּ | ye-shä-yä-hü' meaning *God has saved*. Isaiah's name is a combined word from יָשַׁע | yä-shä', meaning to be open, wide or free, and by implication to be safe, and יָה | yä, meaning *Jah*, the sacred name of Jehovah (a contraction from Jehovah: יְהוָה | ye-hō-vä').

See: הִתְחַזַּק | hä-zä' is derived from a root word meaning *to gaze at* or *perceive* or *contemplate*. This is a word that implies seeing in a vision or seeing prophetically. To see in the normal sense of looking and viewing comes from a different Hebrew root, רָאָה | rä-ä'.

ADDITIONAL NOTES
BURDENS (AKA: PROPHECIES)

The word “burden” (מַשָּׂא | mäs-sä') can also mean *prophecy*, or a *song* or *tribute*. In the context used in this chapter and subsequent chapters (13-23), the connotations are not a tribute, but a lament and prophecy of the destruction awaiting Babylon and the many aspects of her worldliness.

There are nine burdens or prophecies in this section (chapters 13-23) that describe in great detail the consequences of God's judgments against the wicked. There are prophecies against Babylon, Moab, Damascus, Egypt, the “desert of the sea”, Duma, Arabia, Jerusalem, and Tyre. Each nation represents symbolically an aspect of Babylon or worldliness. There is symbolism of the use of nine in these sections (or three times three).

A tenth burden or prophecy is found in chapter 30. This prophecy against the “beasts of the south” completes symbolically a fulness of prophetic woes against Babylon and the world.

BABYLON

Isaiah uses Babylon to symbolize the wickedness of the world and the coming judgments of God against the wicked within the world. Avraham Gileadi extrapolates well on this concept in several of his books and on his website. He describes how Babylon symbolizes both the world and its worldliness, but also how it is used as a greater symbol encompassing a conglomeration of other nations that symbolize aspects of worldliness. He calls this the “Greater Babylon.” You can read in Isaiah chapters 13-23 the judgments against Babylon and the other nations that are encompassed in this Greater Babylon.

Interestingly, the Hebrew word בָּבֶל | bā-vel' is translated as the words *Babylon* as well as *Babel*, as in the ancient tower of Babel where the Lord cursed the people of the earth that they could not understand each other's speech. Based on the scripture, the term Babel suggests a meaning of God's displeasure (see Genesis 11:6 [11:9]).

CROSS REFERENCES
OTHER CONTEMPORARIES THAT SAW IN VISION

- [Micah 1:1](#) - The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.
- [Amos 1:1](#) - The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah....

BABEL (BABYLON): THE DISPLEASURE OF GOD

- [Genesis 11:6 \[11:9\]](#) - And they were confounded, and left off to build the city, and they hearkened not unto the Lord, therefore, is the name of it called Babel, because the Lord was displeased with their works, and did there confound the language of all the earth....
- [Ether 1 \[1:33\]](#) - Jared came forth with his brother and their families...from the great tower, at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.

WORD-LINK COMPENDIUM

The burden of Babylon, which Isaiah the son of Amoz did see.

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| <ul style="list-style-type: none"> • <u>Amoz</u>: אִמּוֹז ä-mōtz' • <u>Babylon</u>: בְּבֶל bä-vel' | <ul style="list-style-type: none"> • <u>Burden</u>: מַשָּׂא mä-sä' (see root מָשָׂא nä-sä') | <ul style="list-style-type: none"> • <u>Isaiah</u>: יֵשַׁע yē-shä-yä-hü' • <u>See</u>: הִזָּה hä-zä' | <ul style="list-style-type: none"> • <u>Son</u>: בֶּן ben |
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SYMBOLISM COMPENDIUM

- Babylon: A personal level of spirituality upon a continuum ascending to heaven. Also represents the world and worldliness. Babylon also represents the greater whole of lesser aspects of worldliness symbolizes by other nations or cities contemporary to Isaiah's time.
- Isaiah: Isaiah symbolizes a messenger from God. His spiritual path symbolizes the path of the Davidic servant's spiritual growth

COMMENTARY

AN UTTERANCE AGAINST BABYLON

Babylon has a long and rich history in ancient Mesopotamia and has come to symbolize idolatry and worldliness. Not only was Babylon an epicenter of worldly splendor in ancient days, it also became a tool for both warning and judgment against the rebellious children of God. The symbolism of Babylon has been used throughout millennia by various prophet to decry wickedness and worldliness and to forewarn the followers of God.

WHAT WAS BABYLON

Babylon was established many millennia ago along the Euphrates river in the region known today as Iraq. Yet the history may go farther back than that. Babylon in Hebrew is also translated as Babel (בְּבֶל|bä-vel'). Babel was that ancient city found in the land of Shinar established by the mighty hunter Nimrod. It was that same city whose people said in about 2200 BC, "Come, go to, let us build us a city, and a tower whose top will be high, nigh unto heaven" (Genesis 11:3). It is possible that Babylon was built upon the ruins of Babel, though there is not much evidence other than a shared name.

Though Babylonia came to some power between 1800-1750 BC, it was not much more than a port city along the Euphrates river. The rise of Babylon as a Mesopotamian superpower came in the time period historians call the Neo-Babylonian age. The nation rose to prominence and after defeating Assyria in 612 BC emerged as the most powerful state in the region for almost 100 years. This was a prosperous time for the Babylonians who built lavish buildings and sought the glory and treasures and beauty of the world.

Babylon was the largest city in the world at one time, believed to be about four square miles inside the thickly fortified walls. Nebuchadnezzar II fortified the city with three perimeter walls about 40 feet high. They were said to be so wide that chariot races could be held on top of the walls. The river Euphrates flowed through the city. Within the walls, Nebuchadnezzar had three opulent palaces. Temples and shrines filled the city. Babylon was also touted to be the home to one of the seven ancient wonders of the world: the hanging gardens of Babylon.

At the pinnacle of Babylonian power, Nebuchadnezzar conquered Jerusalem and carried the Jews away into various parts of the Babylon empire. Most of Biblical references to Babylon are during this period of Jerusalem's captivity, up through Babylon's eventual fall. The reign of the Babylonian empire ended in 539 BC when Cyrus, leading the Medes and Persians, overthrew it. Eventually, Cyrus allowed the Jews and others to return home to rebuild Jerusalem.

SPIRITUAL BABYLON

In scriptural references, Babylon had great symbolic importance in Isaiah's day and later through many of the prophets of the Old Testament. Babylon was not only a military superpower that influenced world politics and economics, but it was also a symbol of the worldly pursuits of power, prestige, wealth, and pleasure. For Isaiah, it became a symbol of the heathenistic pursuits of the world, and even today continues to carry a similar spiritual context.

When the Lord decides to chasten his rebellious covenant people, he sends wicked nations to subdue or destroy them. It is under this context that Isaiah predicted the fall of the Jews and the razing of Jerusalem. To Hezekiah, Isaiah prophesied, "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall

be carried to Babylon; nothing shall be left, saith the Lord” (Isaiah 39:6). Nearly 200 years later, this prophecy became history. Ezra wrote, “But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon” (Ezra 5:12).

Yet Isaiah predicted also the fall of Babylon, that great superpower. In his writings, Isaiah uses Babylon as a type or shadow of worldliness and idolatry. “Sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called, The lady of kingdoms,” Isaiah writes (Isaiah 47:5). In his condemnation of Babylon, he described some of the worldly and wicked patterns that become symbolic paradigms describing our present day worldliness. “But these two things shall come to thee in a moment in one day, the loss of children, and widowhood; they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments” (Isaiah 47:9).

John the Revelator also added or expanded upon the vision of Isaiah as he viewed the woman Babylon sitting upon the earth in his vision of the last days.

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.”

Revelation 17:1-6

Just as Zion can be a symbolic condition of one’s heart, so Babylon describes the condition of others’ hearts. Both were actual historic cities, one of God, the other of the world. Both are or will be actual locations in our day. Yet symbolically and spiritual, both describe the condition of the hearts of people and nations. It does not matter one’s religious affiliation, political preference, economic status, or physical appearance or stature. It boils down to what our hearts seek. Those who appear most pious outwardly may be the most spiritually depraved within, just as those who may be closest to Christ in their hearts may appear to be heretical superficially. This is perhaps why the Lord commanded us not to judge one another, for we cannot know what is in another person’s heart. Yet this is the plea of Isaiah, who spoke as the mouthpiece of God: “Go ye forth of Babylon, flee ye from the Chaldeans” (Isaiah 48:20)!

ISAIAH 13:2-5

JST Inspired Version

Lift ye up my banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones, for mine anger is not upon them that rejoice in my highness. The noise of the multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the hosts of the battle. They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his indignation, to destroy the whole land.

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עַל הַר־נִשְׁפָּה שְׂאוּ־נַס תְּרִימוּ קוֹל לְהֵם הַגִּיפוּ יָד וַיָּבֵאוּ פִתְחֵי
 גְּדִיבִים:
 אָנִי צִוִּיתִי לְמַקְדָּשִׁי גַם קָרָאתִי גְבוּרֵי לְאִפִּי עַל־יָדִי גְּאֹנְתִי
 קוֹל הַמֶּוֹן בְּהָרִים דְּמוֹת עַם־רָב קוֹל שְׂאוֹן מִמְּלְכוֹת גוֹיִם נֹאֲסָפִים
 יִהְיֶה צְבָאוֹת מִפְּקֹד צְבָא מִלְחָמָה

ISAIAH DELIVERS A PROPHETIC WARNING

I have often looked for prophets to come in our day, as they did in days of old, to warn the people of their pending destruction. (And I suppose there have been some warning voices and perhaps there will be prophets that arise and speak the words of God like some did anciently, calling out from the streets—or websites.) Yet the Lord’s revelation to me struck me that Isaiah’s words *are* our prophetic warning. There is ample evidence that they were intended for us. Additionally, the Lord commanded that we learn and understand Isaiah’s words so we would have sufficient forewarning and knowledge of Jehovah’s plan and our condemnation, should we reject God.

I have an army both strong and stern that shall afflict this people with a mighty and powerful stroke. You think you are impenetrable, invincible, but I will show you that in one day I can overthrow this nation. In one hour, I can cause the judgments of my Son to be cast down from the altar of heaven. It takes simply a word from my mouth to completely devastate this people, not out of revenge or spite or grief, but out of love.

His words reminded me of the people of Ammonihah who could not believe their great city could be destroyed in one day. They felt they were too strong and powerful. It causes my heart to ache to think that we as a nation feel similarly confident. There have not been any battles on American soil for centuries and we have never have had to defend our borders from invading armies. We have grown confident in our military and political might, and the Lord will chasten us in a coming day. As we continue to stray from God and reject his words as a nation and as a church, we will align ourselves with Isaiah’s prophetic curses.

As my heart filled with sorrow for our people, and wonder at why and how the great Jehovah would accomplish this prophecy, he assured me that this destruction will not come “*out of revenge or spite or grief, but out of love.*” That statement surprised me. The Lord continued:

I entirely understand this people and love this people, yet to preserve some righteousness among my people, I intend to cleanse them, whether on this side of the earth or with their dead corpses buried within the earth. Their spirits are mine and their hearts belong to God. One way or another I will reclaim and redeem my children when they come unto me, and all but a very few will come unto me in sackcloth and ashes, kneeling before my feet, repenting and returning. But for those who do so in this life, in this time, they will reap more rewards than any others, for they shall seek to bring for the glory of God upon the earth, even the city of Zion, and shall live to see it in its glory and therefore glorify the great Jehovah, who is the God of Zion and the whole earth.

SCRIPTURE REVIEW

| King James' Version | New American Standard Bible | My Translation | Masoretic Text | Septuagint |
|--|--|---|---|--|
| Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land. | Lift up a standard on the bare hill, Raise your voice to them, Wave the hand that they may enter the doors of the nobles. I have commanded My consecrated ones, I have even called My mighty warriors, My proudly exulting ones, to execute My anger. A sound of tumult on the mountains, like that of many people! A sound of the uproar of kingdoms, of nations gathered together! The Lord of hosts is mustering the army for battle. They are coming from a far country, from the farthest horizons, the Lord and His instruments of indignation, to destroy the whole land. | Lift up a signal upon a bare mountain, raise a voice to them, wave a hand, and let them come into the doors of the nobles. I commanded my consecrated, I also called to my valiant, my anger is not upon the exultant of my majesty. A sound of a multitude on the mountains resembling many people, a sound of an uproar of kingdoms of assembling nations, Jehovah of hosts mustering a host of a war, coming from a distant land from the end of the heavens, Jehovah and a tools of his indignation, to destroy the whole land. | Set ye up an ensign upon the high mountain, lift up the voice unto them, wave the hand, that they may go into the gates of the nobles. I have commanded My consecrated ones, yea, I have called My mighty ones for mine anger, even My proudly exulting ones. Hark, a tumult in the mountains, like as of a great people! Hark, the uproar of the kingdoms of the nations gathered together! The Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of His indignation, to destroy the whole earth. | Lift up a standard on the mountain of the plain, exalt the voice to them, beckon with the hand, open the gates, ye rulers. I give command, and I bring them: giants are coming to fulfil my wrath, rejoicing at the same time and insulting. A voice of many nations on the mountains, even like to that of many nations; a voice of kings and nations gathered together: the Lord of hosts has given command to a war-like nation, to come from a land afar off, from the utmost foundation of heaven; the Lord and his warriors are coming to destroy all the world. |

HEBREW REVIEW

Banner: נָסַח | nās derives from a root that has the idea of a signal or flag, carrying an idea of a flag that is fluttering in the wind. It is most often translated as *ensign* in Isaiah's writings.

Country and Land: אֶרֶץ | e'-rets is a root word that is used quite often in Isaiah and is most often translated as *earth* or *land*, but can also be translated as *country*, *nation*, *ground*, or *world*.

High: שָׂפָה | shā-fā' is the only use of this word giving the idea of being high, as in sticking out and being wind barren. There are two additional variations of this root meaning high place (see Isaiah 41:18, 49:9).

Voice and Noise: קוֹל | kōl can be translated as both *voice* and *noise*. Both words in verses 2 and 4 come from the same word (קוֹל | kōl), derived from an unused root meaning *to call out*.

Multitude: הַמֶּוֹן | hā-mōn' comes from a root word meaning *to make a loud sound*, suggesting in this verse a great number of people.

Mustereth: פָּקַד | pā-kād' is a word often used in Isaiah, but only translated once as *muster*. It is most often translated as *visit* or *punish* and comes from a root word meaning *to visit* with friendly or hostile intent.

Sanctified Ones: קָדְשִׁים | kā-dāsh' is a root word that means *to ceremonially* (or morally) *be clean*, and suggests that these are individuals who have been sanctified before God.

ADDITIONAL NOTES

LIFTING THE ENSIGN

The word banner (נָסַח | nās) also can be translated as *ensign* or *standard*. In the church we often hear the word *ensign* and think of the signal of the establishment of Zion. And, true enough, that is one of the interpretations of that word in Isaiah's book. Yet, every symbol in Isaiah has its opposite counterpart. The *ensign* that signals the coming of the Lord to his holy city Zion also has a contrasting parallel of a sign or signal of the antichrist and his banners of war. The banner or *ensign* waved in this chapter is a signal to the armies of the Assyrian to assemble for battle against Babylon and the rebellious sons of God. This is not a good omen.

SYMBOLS OF MOUNTAINS

Mountains symbolize nations great or small throughout the world. High mountains are those nations that are exalted above others (usually self-exalted) and holy mountains represent the Lord's nations. When Isaiah says that the banner or ensign appear on the high or barren mountain, he means that the invading armies of the Assyrian have unfurled their banners of war and are already in the invaded nation.

The word-links concerning a "high mountain" and the "gates of the nobles" describe the nation(s) about which the Lord is speaking. This army is coming against the covenant children as judgment from God for rebellion. We are the rebellious sons Isaiah speaks about in chapter 1, therefore, the mountain mentioned in this chapter refers in part to our nation.

GATES OF THE NOBLES

The Lord speaks of the "gate" (פֶּתַח | pe'-thäh) of the covenant children twice. The first reference to this gate appears up in chapter 3 where Zion sits desolate, lamenting and mourning for the desolation of her fair daughters and the loss of her men in the war. The second occurrence is in chapter 13, and shows the same event but from a different perspective. It's almost as if each perspective is from both sides of this symbolic gate. This gate is in reference to the passageways entering into the covenant nation of God or its cities. Unfortunately, this is the same nation that the Lord says has forsaken him. "How is the faithful city become a harlot," the Lord laments (Isaiah 1:21).

SANCTIFIED ONES

Verse 3 is written parenthetically to the rest of the chapter. This phrase discussing the "sanctified" and "mighty" ones is couched between the unveiling of the banner of an opposing army and the great noise created by that great army. This is the "indignation" of the Lord against those who have forsaken him, who have rebelled. But he is not angry with those who are righteous. "Say unto the righteous, that it is well with them; for they shall eat the fruit of their doings. Woe unto the wicked! for they shall perish; for the reward of their hands shall be upon them" (Isaiah 3:10-11)

MULTITUDE IN THE MOUNTAINS

By the time the invading nation unfurls their banner, they are already in the mountains. What does that mean? It indicates that their feet are already on the ground of the land(s) they are invading. This chapter reveals through prophecy the invasion as it happens before the eyes of the residents of the nation. The people will be taken by surprise. "They shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames" (Isaiah 13:8). "Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know" (Isaiah 47:11).

THEY COME FROM FAR

Isaiah provides evidence that the "hosts" that invade our nation are from foreign lands. The word "far" (מֵרְחֹק | mer-häk) means *remote* or from a distant place or a very far off country. Based on everything we learn in Isaiah's writings, the Assyrian and the Medes represent nations that are antagonistic to the covenant people of God and are quite probably very different from ours culturally. These are foreigners who come. Isaiah qualifies this phrase when he quotes Hezekiah as saying the Babylonians who visited the kingdom "came from a far country" (see Isaiah 39:3). And when those foreign troops come, they will not show mercy. "Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children" (Isaiah 13:18).

THE LORD'S WEAPONS

The "indignation" of the Lord is his weapon against the wicked. He uses the wicked to destroy the wicked while the righteous he preserves. This weapon and indignation are symbols representing the Assyrian. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation" (Isaiah 10:5). It is the Assyrian that becomes the tool to punish the people who have forsaken God. Mormon teaches this principle as he watches the carnage among his own covenant-forsaking people. "But behold, the judgments of God will overtake the wicked; and it is by the wicked, that the wicked are punished: for it is the wicked that stireth up the hearts of the children of men unto bloodshed" (Mormon 2 [4:5]).

CROSS REFERENCES

WEAPONS OF HIS INDIGNATION

- Jeremiah 50:24-25 – “I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened his armory, and hath brought forth the weapons of his indignation; for this is the work of the Lord God of hosts in the land of the Chaldeans.

ADVERSARIES AND REMNANT FROM THE “END OF HEAVEN”

- Matthew 24:31 – “For the Son of man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds; from one end of heaven to the other.”
- D&C 100:1 [133:7] – “Verily I say unto you, again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.”

WORD-LINK COMPENDIUM

Lift ye up my banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones, for mine anger is not upon them that rejoice in my highness. The noise of the multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the hosts of the battle. They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his indignation, to destroy the whole land.

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| • <u>Anger</u> : אַף äf (see root אָנַף ä-näf') | • <u>Gate</u> : פֶּתַח pe'-thäh | • <u>Lift up</u> : נָשָׂא nä-sä' | • <u>Noise</u> : קוֹל kōl (go to Voice) |
| • <u>Banner</u> : נִסָּן nās (go to Ensign) | • <u>Hand</u> : יָד yäd | • <u>Lord</u> : יְהוָה yē-hō-vä' (go to Jehovah) | • <u>People</u> : אָם äm |
| • <u>Battle</u> : מַלְחָמָה mēl-hä-mä' (go to War; see root מָלַח mäl-häm') | • <u>Heaven</u> : שָׁמַיִם shä-mä'-yēm | • <u>Mighty One</u> : גִּבּוֹר gēb-bōr' | • <u>Rejoice</u> : אֲלֵלֵז' äl-lēz' (go to Joy) |
| • <u>Commanded</u> : צִוָּה tsä-vä' | • <u>High</u> : שָׁפָה shä-fä' | • <u>Mountain</u> : הַר här | • <u>Sanctified One</u> : קָדַשׁ kä-däsh' (go to Sanctify) |
| • <u>Country</u> : אֶרֶץ e'-rets | • <u>Highness</u> : גִּאֲוָה gä-ä-vä' (go to Pride) | • <u>Multitude</u> : הַמּוֹן hä-mōn' | • <u>Tumultuous</u> : שֹׁן shä-ōn' |
| • <u>Destroy</u> : חָבַל hä-väl' | • <u>Host</u> : צָבָא tsä-vä' | • <u>Muster</u> : פָּקַד pä-käd' (go to Visit) | • <u>Voice</u> : קוֹל kōl |
| • <u>Exalt</u> : רִימ rüm | • <u>Indignation</u> : זַעַם zä'-äm | • <u>Nation</u> : גּוֹי gō'-ē | • <u>Weapon</u> : כֵּל kel-ē (go to Vessel) |
| | • <u>Kingdom</u> : מַמְלָכָה mam-lä-kä' (see root מָלַךְ mäl-läk') | • <u>Noble</u> : נָדִיב nä-dēv' (go to Liberal) | |
| | • <u>Land</u> : אֶרֶץ e'-rets | | |

SYMBOLISM COMPENDIUM

- 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.
- Indignation: A symbol of the Assyrian tyrant that becomes the means of the Lord's judgment upon the house of Israel and the world.
- Mountain: A symbol of a nation, country, or kingdom. Mountains world represent larger nations and hills smaller nations.
- Voice: A symbol of the message of God's end-time Davidic servant. Can also symbolize the false or blasphemous messages of the wicked.

COMMENTARY

LIFT UP A SIGNAL UPON A BARE MOUNTAIN

Isaiah always uses two contrasting meanings for symbols used in his writings, and the use of an “ensign” is no different. The word *banner* and *ensign* are from the same base word in Hebrew (נָסַף | nās). In the book of Isaiah, there are two ensigns lifted up as banners to the world. One symbolizes to the Assyrian’s banner, the emblem of a coming downfall and desolation. The other symbolizes the banner of Zion, a symbol of hope for physical and spiritual salvation.

A BANNER OF WAR

In these verses (Isaiah 13), Isaiah is referencing the former symbol. He prophesies of the destruction of Babylon, not by the righteous, but by the wicked; for it is by the wicked that the Lord will bring judgment upon his rebellious children. “It is by the wicked, that the wicked are punished” (Mormon 2 [4:5]). If you follow the chiasmic pattern of Isaiah’s writing in this chapter, it is clear the banner lifted is a banner of war lifted by the Medes. “I will stir up the Medes against them, who shall not regard silver, and gold, they shall not delight in it” (Isaiah 13:17).

When Isaiah states a banner is unfurled on the top of the high mountain, he is not speaking of the ensign of the establishment of Zion at this point—though that does show up latter. Instead it is the antagonist who raises that banner, and it is because God has appointment him to do it. This is the same banner referenced in Isaiah chapter 5 (verses 26-30):

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly; none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken; whose arrows shall be sharp, and all their bows bent, and their horses’ hooves shall be counted like flint, and their wheels like a whirlwind; their roaring shall be like a lion. They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver. And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold darkness and sorrow; and the light is darkened in the heavens thereof.

When the Medes (symbolically implicating another contemporary nation or allied force) invade our country, coming in from the East, they will not be lenient nor will they care about money or even the people. They will come to subjugate. Most commentaries referencing this passage in Isaiah state the fulfillment of this prophecy took place in the invasion by the Medes and Persians, led by Cyrus, against Babylon. Although it is true that this was in part a historical fulfilled, the magnitude of its implications for our modern day seems to be overlooked. These commentators acknowledge a spiritual likeness of these events in our day, yet interestingly there is a persistent perspective that the wicked the Lord will punish are some other group of people; there appears to be no acknowledgement that we are the rebellious sons that Isaiah foresaw. We call ourselves the covenant people of God. Our country is the nation to be invaded.

Erroneous interpretations of Isaiah prophecies began nearly 150 years ago. In the Church of Jesus Christ of Latter-day Saint, Brigham Young spoke of the safety of the Utah valleys, taking quotes from Isaiah out of context to support his position that the Lord will protect those valleys.

“The valleys of Utah are the safest places in the world. There is not another place upon this globe where a people can with more safety assert their rights before the heavens and in the face of all men. Look at those ranges of rocky peaks with which we are surrounded, for “He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure” [Isaiah 33:15-16]. “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it” [Isaiah 2:2]. “The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle” [Isaiah 13:4]. Therefore, O Israel, fear not. If any are afraid, search out among the caves of the impregnable rocks safe places to store up grain and

other nutritious substances, and when trouble comes you can retire and crawl into your hiding places, while the more courageous of your brethren shall fight your battles, and we will whip your enemies soundly, God being our helper.”¹

Brigham assumed that he and our ancestral pioneers were those hosts prepared for a battle with a “tumultuous noise of the kingdoms gathered together.” Perhaps there is a literal mountain implied in Isaiah’s prophecy, yet Isaiah is using symbolism to imply one or more nations in the end-days that will build the Lord’s holy houses, particularly in Zion and Jerusalem. The mountain peaks looming over the Salt Lake Valley may be some of those barren peaks where a banner is unfurled, but if in reference to that verse, it is not a friendly banner.

The root of the misinterpretations began with Brigham Young’s statement in 1853 where he connected Isaiah’s “top of the mountains” in Isaiah 2:2 to the peaks of the Wasatch Front. Two years later, Orson Pratt expands upon Brigham’s viewpoint and quotes Isaiah 2:2 and adds the following statement:

We have got up here over four thousand feet high, and we are going to build Him a house, by the word of the Lord, and by the inspiration of the Almighty, according to the Book of Doctrine and Covenants, commanding us to build one to His name; and it will be a house different from all others, that will attract the attention of the nations; and all nations shall flow into it. What for? Isaiah tells us, “And many people shall go and say, Come ye, 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: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem” [Isaiah 2:3]. In two places the Lord is going to give revelations; the one is in Mount Zion, and the other in Jerusalem.²

Since that initial statement, there have been over 100 references from leaders of the church in conferences and general meetings extrapolating on this idea. It is a teaching that has become so prevalent in our modern-day interpretations of Isaiah in the church that we have built an entire belief system surrounding the “tops of the mountains.” Though there may be partial fulfillment of Isaiah’s prophecy in the establishment of the Utah colonists and the building of the Salt Lake temple in that valley, the actual fulfillment of these prophecies is yet to come.

In addition, the context of the writings of Isaiah do not allude to a gathering of saints who protect their home from the invasion of others. It is referencing the invasion of a host of soldiers coming from the East to lay waste to Babylon. The context does not fit nor the interpretation work in Brigham’s statement. This is a common error that we make in many churches, taking prophecy out of context to fit our own agendas and personal interpretations.

Unfortunately for most members of the LDS church, the fulfillment of these prophecies will be a surprise, as many have not invested enough effort into understanding Isaiah’s writings. Concerning our people, Isaiah says, “Thou that art full of stirs, a tumultuous city, a joyous city; thy slain men are not slain with the sword, nor dead in battle” (Isaiah 22:3), instead we are caught unaware, by surprise. “Therefore shall all hands be faint, and every man’s heart shall melt; and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames” (Isaiah 13:7-8).

THE FALL OF BABYLON

There are two conceptual fulfillments of the fall of Babylon. First, the destruction of the wickedness of the world as spiritual Babylon is overthrown. The Lord forewarns that we should depart from the spiritual wickedness of the world. “Go ye forth of Babylon, flee ye from the Chaldeans” (48:22). When the Lord is ready to destroy the wickedness of spiritual Babylon, it will be a worldwide catastrophe. It will affect all aspects of our lives. As we study Isaiah’s prophecies in chapters 13-23 we see predicted the collapse of our economies and governments on local, national, and global levels, and a rise to civil strife and hardship throughout our nation. The effects of this devastation will traumatize our nation and will be felt worldwide and ripple over every community and nation.

Though none of us will avoid the pending calamities, the righteous will be less impacted as they will be prepared for the coming of the Lord and protected by his hand. Yet they will still need rescue. The Lord and his end-time servant will rescue the remaining portions—the remnant—of the covenant people. “Shall the prey be taken from the mighty, or the lawful captive delivered,” the Lord asks. “But thus saith the Lord; even the captives of the mighty shall be taken away, and

¹ Brigham Young, “Constitutional Powers of the Congress of the United States—Growth of the Kingdom of God,” *Journal of Discourses*, ed. George D. Watt et al (London: Latter-Day Saints’ Book Depot, 1854-1886) 10:40. (Here after *Journal of Discourses*.)

² Orson Pratt, “The Ancient Prophecies,” *Journal of Discourses*, 2:297.

the prey of the terrible shall be delivered; for the mighty God shall deliver his covenant people. For thus saith the Lord, I will contend with them that contend with thee, and I will save thy children” (Isaiah 49:24-25).

Spiritual Babylon is overthrown by the Assyrian tyrant, “O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets” (Isaiah 10:5-6). Assyria anciently was one aggressive nation, but in latter-day context is likely an assembly of allied nations, “a tumultuous noise of the kingdoms of nations gathered together” (Isaiah 13:4). Though Isaiah uses these aspects as a spiritual symbolism, the invasion and devastation will be quite literal.

The second aspect of this fulfillment is the literal overthrow of the modern-day Babylon and Assyria. Anciently, Babylon overthrew Judah and was later overthrown by the Medes. In our day similar events will occur, though the nations involved will not be Babylon or Assyria, but spiritual Babylon and symbolic Assyria. The Assyrian tyrant will conquer and destroy Babylon. Yet eventually, even that oppressing Assyrian, also known as the Babylonian King, will be broken. He is the antichrist. This will lead to the final demise of wickedness and oppression. Then will the earth rejoice. “The whole earth is at rest, and is quiet; they break forth into singing. Yea, the fir trees rejoice at thee, and also the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us” (14:7-8).

It also means there will be a liberation of the righteous disciples of Christ. “The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail” (Isaiah 51:14). “Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy and holiness shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away” (Isaiah 51:11).

I COMMANDED MY CONSECRATED

The introduction of this chapter is a cry from the armies of the Medes (or the Assyrians) who have come upon Babylon. We know that these soldiers are from “kingdoms of nations gathered together” against the Babylonians, just as it happened anciently when the Medes and Persians combined under Cyrus to subdue Babylon. This is pointing to a future event in which an invading army will come upon our nation, which spiritually embraces Babylon. For symbolic purposes, Isaiah uses interchangeably the Medes and the Assyrians in his writings.

THE RIGHTEOUS AND THE WICKED

While this army is amassing, or prior to it’s amassing, the Lord has been preparing his “consecrated” and “mighty ones.” We must be careful not to confuse what the Lord is saying here. This verse—Isaiah 13:3—is a parenthetical statement about the righteous amid the attack upon the wicked. While he warns of this great and noisome army preparing for battle, he simultaneously comforts his righteous disciples. His anger is not against the righteous servants. “Say unto the righteous, that it is well with them; for they shall eat the fruit of their doings. Woe unto the wicked! for they shall perish; for the reward of their hands shall be upon them” (Isaiah 3:10-11). He is angry with his wicked servants, not his faithful ones. Who are the wicked ones the Lord has turned the Medes against? It is the rebellious covenant sons of God. In other words, it is us. There’s almost a visceral reaction from most of us repelling the notion that we could be rebellious. After all, we belong to the only true church! He must be speaking of a different people. Yet is it precisely that elitist viewpoint that gets us into trouble. We cannot even conceptually perceive that we have eased away from God. The Jews similarly had difficulty seeing that they had completely apostatized from God to the point that they even crucified their own God.

As the Lord lamented the spiritual decline of his chosen people, he declared, “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” (Isaiah 1:24-26). This statement pricks the conscience of both covenant groups, those of the covenant house of Israel who rebelled anciently—the Jews—as well as those Gentiles who have made a new and everlasting covenant with God—those who follow the restoration of the gospel of Christ started by Joseph Smith.

The Lord uses a parable to describe what he will do because of the rebellion of his covenant sons. It is similar to what he did anciently with the Jews. Just as Nephi said, “The last shall be first, and the first shall be last” (2 Nephi 3 [13:42]).

I sing to my well-beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill; 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.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes. And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and I will 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; I will also command the clouds that they rain no rain upon it.

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

Isaiah 5:1-7

BECOMING SANCTIFIED

Those who are sanctified will be preserved from much of the coming devastation because of the promises of the Lord. “Hearken unto me, ye that know righteousness, the people in whose heart I have written my law; fear ye not the reproach of men, neither be ye afraid of their revilings” (Isaiah 51:7). Even though they will suffer as others through tribulations, the Lord will lead them as he led the children of Israel out of Egypt. “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” (Isaiah 43:2).

The coming day of the Lord is near, but he will not allow the angels of destruction to come upon us until he has sealed the disciples of Christ in the forehead (see Revelation 7:3). In other words, being sealed in the forehead means “having his Father’s name written in their foreheads” (Revelation 14:1). The Lord commanded the early disciples of this dispensation to sanctify themselves, and his injunction remains valid today if we want to be sealed in our foreheads.

If your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. 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.

D&C 7:18 [88:67-78]

How do we sanctify ourselves? According to the Lord’s instruction to Joseph Smith, living according to the laws or commandments we are given will sanctify us (see D&C 14:3 [43:8-9] and D&C 7:5 [88:20-21]). The Lord described this law as the “law of Christ.” Jesus taught the surviving people of the ancient Americas his law or doctrine as his voice echoed in the hearts of the ancient inhabitants of this continent. As the people trembled in the overwhelming darkness after the great calamities that followed the Savior’s death, they heard the Lord’s voice proclaim the following:

Your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost.

3 Nephi 4 [9:19-20]

When the Lord visited the Nephites in the land Bountiful, he reiterated to the people the law of Christ. “Behold I have given unto you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled; therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven” (3 Nephi 5 [12:19-20]).

To sanctify oneself, a man or woman must abide by the law of Christ. The law of Christ sounds simple: to have a broken heart and a contrite spirit. Yet it is much more difficult to live this law than it may seem. The Lord expounded this law as he visited the Nephite cousins in the mountains of the west, the Nemenhah. To their prophet Ougou, the Lord gave a similar declaration to that which he gave to Nephi.

Exhort always that whoso cometh unto me shall offer the mete sacrifice, even a contrite spirit, and a teachable spirit, and a humble spirit, and a meek spirit, and I shall accept their offering. This you must do, for of it cometh salvation and if my people build upon this foundation, they shall reach for and attain to that eternal life which I enjoy with my Father which is in Heaven. Wherefore, purify yourselves by study and by much prayer and fasting.

Ougou 1:77 [The Mentinab Archives]

To have a broken heart and contrite spirit means to be meek, humble, and teachable. Moroni explained this same principle in different words. He pleaded, “Come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in no wise deny the power of God. And again, if ye, by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of your sins, that ye become holy without spot” (Moroni 10 [10:32-33]).

ISAIAH 13:6-8

JST Inspired Version

Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames.

Biblia Hebraica Stuttgartensia

תִּילִילוּ כִּי קָרוֹב יוֹם יְהוָה כְּשֶׁד מִשְׁדֵּי יְבוּא:
עַל-כֵּן כָּל-יְדָיִם תִּרְפִּינָה וְכָל-לֵבָב אֲנוּשׁ יִמָּס:
וְנִבְהָלוּ צִירִים וְנִחְבְּלִים יֵאָחֲזוּן כִּי-לִדְהָ יִחִילוּן אִישׁ אֶל-רֵעֵהוּ יִתְמָהוּ:
פְּנֵי לְהָבִים פְּנִיָהֶם:

HOPE IN A TROUBLED TIME

The day of the Lord, that final day of destruction, is closing in on us. Isaiah's testimony of that pending destruction is a grave prediction of sorrow and hardship. He says it will be so awful that "it shall be a vexation only to understand the report" (Isaiah 28:19). Isaiah is so pained to see it he writes, "A grievous vision is declared unto me.... My loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth; I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me; the night of my pleasure hath he turned into fear unto me" (21:2-4).

Yet even amidst all the darkness that Isaiah sees, The Lord put hope within my heart with the following words:

The day of the Lord is nigh at hand, my son, and the destruction predicted by my servant Isaiah was given as a warning and as a hope for the righteous to see in the darkness a light of salvation where in the dark there is despair.

Though it will be a time filled with darkness, grief, and sorrow, the underlying message of Isaiah is one of hope. It reminded me of another passage in Isaiah where those who walk in darkness see a shimmer of light, of hope. Isaiah writes, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (9:2). There is hope on the horizon for the righteous servants of God.

SCRIPTURE REVIEW

| King James' Version | New American Standard Bible | My Translation | Masoretic Text | Septuagint |
|--|---|--|--|---|
| Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. | Wail, for the day of the Lord is near! It will come as destruction from the Almighty. Therefore all hands will fall limp, and every man's heart will melt. They will be terrified, pains and anguish will take hold of them; they will writhe like a woman in labor, they will look at one another in astonishment, their faces aflame. | Howl, because the day of Jehovah is near! It will come as violence from the Almighty. Then will all hands fall and every man's heart will melt, and they will be terrified. Pangs and travails will seize them; they will writhe like one giving birth. They will be astounded one toward another, faces flames before them. | Howl ye; for the day of the LORD is at hand; as destruction from the Almighty shall it come. Therefore shall all hands be slack, and every heart of man shall melt. And they shall be affrighted; pangs and throes shall take hold of them; they shall be in pain as a woman in travail; they shall look aghast one at another; their faces shall be faces of flame. | Howl ye, for the day of the Lord is near, and destruction from God shall arrive. Therefore every hand shall become powerless, and every soul of man shall be dismayed. The elders shall be troubled, and pangs shall seize them, as of a woman in travail: and they shall mourn one to another, and shall be amazed, and shall change their countenance as a flame. |

- "It shall come as a destruction from the Almighty...." 1QIsa translates שָׂדֵי as "Devastator," which was influenced by the meaning of the root שָׂדָה | *shā-dād* that has a connotation of ravaging or violence.

HEBREW REVIEW

Amazed: תָּמָה | *tā-mā'* comes from a root word that means *to be in consternation* and carries connotation of being astonished.

Destruction: שָׂדָה | *shōd* is used six times in Isaiah and is translated as *destruction, spoiling/ spoiler, and wasting*.

Faint: רָפָה | rā-fā' derives from a root meaning *to slacken* in either a literal or figurative sense.

Howl: יָלַל | yā-lāl' comes from a primitive root meaning *to howl* particularly in or with a wailing tone.

Melt: מָסָה | mā-sās' is often translated as *melt*, but is also translated as *faint* in Isaiah 10:18. It comes from a root that means *to liquefy*.

Pangs: צָרַר | tsēr is translated either as *pangs* (see Isaiah 13:8, 21:3) or as *ambassador* or *messenger* (see Isaiah 18:2, 57:9).

Sorrows: חָבַל | hā'-vel is translated as *sorrow* and *pang* or *pain*, as well as *cord* or *tacklings*. It comes from a root that means *to wind tightly*, like making a rope.

Take Hold: אָחַז | ā-hāz' comes from a root that means *to seize*, with the idea of holding in possession.

ADDITIONAL NOTES

THE DAY OF THE LORD

This is a phrase Isaiah uses to foretell a specific day. The day of the Lord refers to an end-time day where the judgments of the Lord will finally come forth as prophesied. Though it is called the “day” of the Lord, it is not a specific day, but a time period. It is suggested through Isaiah and other prophecies that the day of the Lord could last up to 3½ years, or perhaps longer, the Lord alone knows. It is that day in which commences the flow of events leading to the Savior’s second coming, and in which amplifies the Lord’s fulfilling of his covenant to the children of Israel. This phrase is placed throughout Isaiah’s writings linking his entire book to one end-time prophecy. The time period links to other passages in Isaiah when he uses the phrase, “In that day...,” meaning *the day of the Lord*.

THE ALMIGHTY

This is an interesting phrase because the Almighty is a God of love and peace, and not a God of destruction. Job declared, “Therefore hearken unto me, ye men of understanding; far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. For the work of a man shall he render unto him, and cause every man to find according to his ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment” (Job 34:10-12). God indeed is not wicked! God is just.

The word Almighty in Hebrew (שָׂדָה | shā-dāē) comes from a root word שָׁדַד | shā-dād' meaning *to be burly* and bearing a connotation of a violent destruction, or ravaging. Though God does not actually perform the destruction, he is the author of it. God chastens those he loves (see Helaman 5 [15:3]), and he does it through the means of others actors. Throughout Isaiah are references to a “desolation,” “indignation,” “judgement,” “wrath,” “anger,” etc., which each symbolize a means by which God will perform this destruction. “I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets” (Isaiah 10:6).

MEN’S HEARTS SHALL MELT

Isaiah uses symbolic terms to show how men (and women) in those last days will lose all courage and hope. This was how the people of Jericho felt when they knew the Lord had promised the land to the Israelites. The harlot who sheltered the two Israeli spies used similar language that helps describe what this phrase meant to them. “She said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you” (Joshua 2:9). Joshua expanded on the phrase, stating, “Their heart melted, neither was there spirit in them any more” (Joshua 5:1), meaning that their courage completely failed them. So will it be in the times shortly to come. Men’s courage will completely fail them. There will be no hope.

PANGS OF A WOMAN

There are several references by Isaiah about the pangs or pains of a woman traveling through childbirth. Isaiah laments, “Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth” (Isaiah 21:3), and the people of Israel declare to the Lord, “Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her sight; so have we been in thy sight, O Lord” (Isaiah 26:7).

One recurrent theme throughout Isaiah’s writings as well as many other prophets, including the Savior’s, is this concept of a woman bearing a child or being in labor. The coming of Zion will be like a woman giving birth. John portrays the same

imagery in his grand end-time revelation, “And there appeared a great sign in heaven, in the likeness of things on the earth; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And the woman being with child, cried, travailing in birth, and pained to be delivered” (Revelation 12:1-2). The contractions and labor pains are immensely intense. Yet after the birth the memories if the pain dissipates and the wonder and beauty of the new child dulls the previous anguish.

THEIR FACES AS FLAMES

The Masoretic text states, “They shall look aghast one at another; their faces shall be faces of flame.” Flame here could be taken literally, figuratively, or symbolically. When we think of the current accessible weaponry, it is not too hard to imagine a scenario in which such an event could literally melt faces and set them aflame, causing people to look at each other aghast. This is not so different than what happened in Hiroshima and Nagasaki from atomic bombs.

The flame is also symbolic of the Assyrian and his mighty armies that will fulfill such a destructive sentence upon Babylon and her people. The word used here (לְהִבִּיחַ | le-hā-vēm) derives from an unused root meaning *to gleam*, and comes with the idea of a spear point or sword blade glinting like a flash in the light. When the people “look at one another in astonishment, their faces aflame” (NASB translation), Isaiah is describing how they are overrun by the Assyrian assailant.

CROSS REFERENCES

THE DAY OF THE LORD

This scripture occurs many times throughout scripture including the following:

- Old Testament: 7 prophets after Isaiah
- New Testament: Peter (twice) and Paul (twice)
- Book of Mormon: Alma, Jesus (quoting Malachi), and Nephi (quoting Isaiah)
- Doctrine & Covenants: 15 occurrences throughout

DESTRUCTION FROM THE ALMIGHTY

- Joel 1:15 — Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

MEN’S HEARTS SHALL MELT

- Ezekiel 21:7 — And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees be weak as water; behold, it cometh, and shall be brought to pass, saith the Lord God.

WORD-LINK COMPENDIUM

Howl, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint; every man’s heart shall melt and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travails; they shall be amazed one at another; their faces shall be as flames.

| | | | |
|---|--------------------------------------|---|---|
| • <u>Afraid</u> : בָּהֵל bā-hāl’ | • <u>Destruction</u> : שָׂדֶה shōd | • <u>Howl</u> : יָלַל yā-lāl’ | • <u>Pangs</u> : צֵר tsēr (go to Ambassador) |
| • <u>Amazed</u> : תָּמָה tā-mā’ (go to Wonder) | • <u>Face</u> : פָּנִים pā-nēm’ | • <u>Man</u> : אָנוּשׁ ‘n-nōsh’ | • <u>Sorrows</u> : חָבַל ḥā’-vel (go to Pang) |
| • <u>At Hand</u> : קָרוֹב kā-rōv’ (go to Near) | • <u>Faint</u> : רָפָה rā-fā’ | • <u>Melt</u> : מָסַס mā-sās’ | • <u>Take Hold</u> : אָחַז ‘ā-hāz’ |
| • <u>Day of the Lord</u> : יוֹם-יְהוָה yōm-yēhōvā | • <u>Flame</u> : לָהֵב lā’-häv | • <u>One</u> : אִישׁ ‘esh (go to Man; see root אָנַשׁ ‘ā-nāsh’) | • <u>Woman that Travails</u> : יָלַד yā-lād’ |
| • <u>Hand</u> : יָד yād | • <u>Heart</u> : לֵבָב lā- vāv’ | • <u>Pain</u> : חוּל ḥül | |

SYMBOLISM COMPENDIUM

- Day of the Lord: A period of time representing the end-day coming of the Lord. It is not a specific day, but represents a season or time period where the culmination of prophesied events are fulfilled.
- Desolation: A symbol of the Assyrian tyrant that becomes the means of the Lord’s judgment upon the house of Israel and the world.

- **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.
- **Heart:** The part of the body that holds belief, knowledge, revelation, or our spiritual health. It is also the center of conscience. It symbolizes our spiritual well-being or state including our conversion.
- **Face:** The face can symbolize the countenance or emotion of a person. It can also represent the attitude of an individual or group, for example a hidden face may suggest humility. Additionally, it can represent the presence of someone, such as seeking the face of God represents seeking an audience with the Lord.
- **Flame:** Similar to the symbolism for fire, flame can represent multiple things: the end-time antichrist and his armies, the end-time Davidic servant and the righteous hosts of Israel, or it can also represent the glory of God.

COMMENTARY

EVERY MAN'S HEART WILL MELT

The connotations embedded by Isaiah in these verses are sobering. What is he really saying? What did he see? Whatever he saw, it is clear it was so horrifying that *everyone* will be discouraged and lose hope. The vision Isaiah saw was not unique to him. It is a similar vision seen by others, though perhaps they either saw different portions of it or viewed it in a different angle. Or perhaps they use different words or symbols to describe the same events and images. Isaiah's writings and John's vision appear to be two completely different predictions, yet both prophets viewed the same panoramic vision of the unfolding events of the last days.

Enoch saw this day of judgement long before Isaiah and John.

And 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 have 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

Genesis 7:67-69 [Moses 7:60-61]

The Lord mentions "great tribulations" but does not expound on them in that record. He does expand on them elsewhere. Isaiah's vision is replete with detailed description of these tribulations, so much so that they are daunting to read. Needless to say, those tribulations will be so overwhelming, so terrible and frightening, that "all hands [shall] be faint: every man's heart shall melt and they shall be afraid. Pangs and sorrows shall take hold of them; they shall be in pain as a woman that travails; they shall be amazed one at another; their faces shall be as flames" (Isaiah 13:7-8).

It will be horrific enough that it will make people want to shrink "into the holes of the rocks, and into the caves of the earth, for the fear of the Lord shall come upon them, and the glory of his majesty shall smite them, when he ariseth to shake terribly the earth" (Isaiah 2:19). Two things will happen:

1. The long-foretold destruction will finally be upon us and we will be appalled by what we will see, hear, and experience; and
2. People young and old will come to the awful realization that they can no longer hide from the judgments of God.

So, what is it that will make all hands faint and every man's heart melt? It will be nothing less than the utter panic of our hopeless state in those days, an awful realization and dread. The word "melt" (base Hebrew word מִדָּם | mā-sās) that Isaiah uses literally means to liquefy, like the melting of wax with heat or how Moses described the manna melting when the sun reached its zenith (see Exodus 16:21). It is often also used figuratively meaning a person loses heart, or becomes discouraged or faint. In short, we will come to an "awful dread and fear" (Jacob 4 [6:13]).

What event could make all mankind come to such a dread? Isaiah and John predict two things:

1. The coming of global destructive wars beyond what we have ever experienced in the past; and
2. The coming of natural disasters that far surpass what the earth has ever experienced.

END-TIME CONFLICT

Predictions of end-time conflict saturate ancient and modern scripture. From what we read, we anticipate a great and terrible war will scour the earth before the Lord finally comes. This war is likely not one grand battle, but a series of conflicts that escalate into a world-wide struggle greater than anything yet seen upon the Earth. Then will our hands truly become faint and our hearts melt.

Think of the devastation and repercussions caused by the first two world wars, and various global conflicts since. And yet, that final war will be more destructive and encompassing than any historical conflicts recorded. Some call it Armageddon or refer to it as World War III. Call it what you will, but at that time men's hearts will not only figuratively melt with utter discouragement, but will physically melt as their blood drains upon the ground. Isaiah describes the event in gory detail:

For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted [מִמַּסַּח | nā-mā-soo' from the Hebrew root word מָסַח | mā-sas'] with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. 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. And the reem shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever.

Isaiah 34:2-10

At the end of it all, the loss of life will be appalling. Isaiah summarizes simply by saying, "Thy men shall fall by the sword, and thy mighty in the war." (Isaiah 3:25). He also symbolically describes the sparsity of our survivors in a couple ways. Comparing mankind to refined gold, he says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" (Isaiah 13:12, described in more detail in the next section). He also compared us to clusters of grapes that remain on the vine after the harvest. "And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleanings shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel" (Isaiah 17:5-6).

MODERN IMPLEMENTS OF DESTRUCTION

As if traditional war alone was not devastating enough, war in our modern era has the potential to be even more catastrophic. As we read through Isaiah's predictions of what will happen in the end days, it is hard not to imagine the use of nuclear weapons and their fall-out. Isaiah gives stunning description of such effects of nuclear or chemical warfare that affects the daughters of Zion, as well as others throughout the world.

Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of tinkling ornaments, and cauls, and round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair, baldness; and instead of a stomacher a girding of sackcloth, burning instead of beauty.

Isaiah 3:17-24

In another account, Isaiah writes, "For wickedness burneth as the fire; it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the Lord of hosts is

the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother” (Isaiah 9:18-19). Remember that in Isaiah’s writings, trees are symbols of individuals, and forests symbolize a collection or group of people, or perhaps cities and nations.

The terms *fire* and *flame* appear often in describing the end-time conflicts. This could be both symbolic and literal. The literal aspect is clear enough to imagine based on modern technology. The nuclear warheads that were dropped on Hiroshima and Nagasaki incinerate everything within a closer range and set fire to a great part of the cities. Figuratively, these words are word-links throughout Isaiah representing either the end-time tyrant or the end-time Davidic servant. To the holy people of God, Isaiah writes:

I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

Isaiah 29:2-6

This “devouring fire” is described by Daniel. “And the king [the Assyrian tyrant] shall do according to his will.... And he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown...; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many” (Daniel 11: 36, 40-44).

THE FALL OF EGYPT

What Daniel sees in his vision is consistent with Isaiah’s vision. Throughout Isaiah’s writings, Egypt is a symbol of the United State. If the symbolism is consistent between Isaiah and Daniel—which is very likely as Daniel would have been very familiar with Isaiah’s prophecy—then the visions of both prophets predict the fall of the United States to a foreign nation. Isaiah 19 describes in greater detail the fall of Egypt, “Behold, the Lord rideth upon a swift cloud, and shall come into Egypt” (Isaiah 19:1). It begins with civil strife, an internal conflict. “I will set the Egyptians against the Egyptians; and they shall fight everyone against his brother, and everyone against his neighbor; city against city, and kingdom against kingdom” (verse 2). Then the Lord will allow the nation to fall to invading foreign armies. “The Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them” (verse 4). Then he describes in various ways how the economy of the nation will fail (see verses 5-10).

Watching the national and global state of affairs, it seems like it may not be long before these events will unfold and our hearts will melt as we begin to lose courage. It will not be long before great tribulations will afflict us as we draw nearer to those final days. “And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees be weak as water; behold, it cometh, and shall be brought to pass, saith the Lord God” (Ezekiel 21:7).

Unless we individually and as a nation repent and turn again to the Lord, Isaiah’s declaration will truly be apt: “Howl ye; for the day of the Lord is at hand” (Isaiah 13:6)!

ISAIAH 13:9-12

JST Translation

Behold, the day of the Lord comes, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for evil and the wicked for their iniquity; and I will cause the arrogance of the proud to cease and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir.

Biblia Hebraica Stuttgartensia

הִנֵּה יוֹם־יְהוָה בָּא אֲבֹרֵי וְעִבְרָה נִתְרוֹן אֶף לְשׁוֹם הָאָרֶץ לְשֹׂמֵה
 וְחִטְאֵיהֶּ יִשְׁמֵד מִמֶּנָּה
 כִּי־כּוֹכְבֵי הַשָּׁמַיִם וְכַסְלֵיהֶם לֹא יִהְיוּ אֹרְחֵם חֲשֵׁף הַשָּׁמַשׁ בְּצֵאתוֹ
 וְיָרַח לֹא־יִגִּיעַ אֹרֹו
 וּפְקֻדָּתִי עַל־תַּבַּל רָעָה וְעַל־רָשָׁעִים עֹנָם וְהַשְׁבַּתִּי גֵאוֹן זָדִים וְגֵאוֹנֹת
 עֲרִיצִים אֲשַׁפִּיל
 אֹקִיר אֲנוֹשׁ מִפֶּז וְאָדָם מִכֶּתֶם אֹפִיר

A PROCESS OF REFINEMENT

Even in his fierce anger, the Lord will look out for the welfare of his people. There will come a time when it will be too late for us to repent. But, until then, the Lord will hold out his hand in mercy to all who wish to come unto him in humility. “Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those which have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered” (1 Nephi 1 [2:7]). It will not be easy for anyone, but it is available to everyone, and the peace eventually does come.

As I read this passage in Isaiah, the Lord shared that hope with me. Though his words may sound bleak and dire, I see hope and peace for those who do repent and come to the Lord.

All the people of the world will feel the wrath of God and know my anger is kindled against them, for their iniquity will be reprov'd and their sins will be rooted out and the glory of God will be unto all that are left, if it be that they will repent; for their pains will be as when a woman is in labor and the pains and sorrows will be great, and if it be that they endure this suffering well, then will come a redemption like unto a birth of a child and there will be rejoicing and gladness, and sorrow and mourning will flee away, and the pains of their deliverance will they not any more recall for the joy of their redemption. But for most—for they will not repent—it will be unto death and judgment for the wickedness of their hearts and the hardness of their necks.

The Lord continued, speaking of a refining process of his children. He spoke of those who will pass through that process of pain mentioned above.

This is a process of refinement, and through your tribulation will come a refining, and a man will become more precious than gold or silver, even more precious than the greatest treasures in or on or above the earth, for their hearts will turn from their treasures to their God. and then will they see the worth of mankind, then will they know the greatness of their God.

SCRIPTURE REVIEW

| King James' Version | New American Standard Bible | My Translation | Masoretic Text | Septuagint |
|---|---|---|---|--|
| Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon | Behold, the day of the Lord is coming, cruel, with fury and burning anger, to make the land a desolation; and He will exterminate its sinners from it. For the stars of heaven and their constellations will not flash forth their light; the sun will be dark when it rises and the moon will not shed its | Lo! The day of Jehovah is coming, cruel with rage and burning anger, to lay the land to ruin; and her sinners he will exterminate out of her, for stars of the heavens and their constellations will not emit their light, the sun concealed in its going forth, and the moon will not cause its light to | Behold, the day of the LORD cometh, cruel, and full of wrath and fierce anger; to make the earth a desolation, and to destroy the sinners thereof out of it, for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, | For behold! the day of the Lord is coming which cannot be escaped, a day of wrath and anger, to make the world desolate, and to destroy sinners out of it. For the stars of heaven, and Orion, and all the host of heaven, shall not give their light; and it shall be dark at sunrise, and the moon |

shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

light. Thus I will punish the world for its evil and the wicked for their iniquity; I will also put an end to the arrogance of the proud and abase the haughtiness of the ruthless. I will make mortal man scarcer than pure gold and mankind than the gold of Ophir.

shine. And I will appoint evil upon the world, and upon the wicked their guilt, and I will put an end to the arrogance of the insolent, and the pride of the tyrants will I abase. I will make a man more rare than refined gold, and mankind than pure gold of Ophir.

and the moon shall not cause her light to shine. And I will visit upon the world their evil, and upon the wicked their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the tyrants. I will make man more rare than fine gold, even man than the pure gold of Ophir.

shall not give her light. And I will command evils for the whole world, and will visit their sins on the ungodly: and I will destroy the pride of transgressors, and will bring low the pride of the haughty. And they that are left shall be more precious than gold tried in the fire; and a man shall be more precious than the stone that is in Suphir

HEBREW REVIEW

Darkened: חָשַׁךְ | ḥā-shāk’ comes from a root that means *to be dark*, as in a withholding of light.

Destroy: שָׁמַד | shā-mäd’ is one of many root words translated as *destroy* in English. This word comes from a root meaning *to desolate*.

Fine Gold: פָּז | pāz derives from a root meaning *to refine*, specifically refining gold. It is only used once in Isaiah.

Golden Wedge: כָּתֵם | kē’-them is also only used once in Isaiah and comes from a root meaning *to carve* or *to engrave*, and gives a connotation of gold that either has been intricately engraved or is pure as originally mined.

Light: אֹר | ōr can have a literally meaning of illuminating light or a metaphorical meaning.

Man vs. Man: אֲנוּשׁ | ε-nōsh’ and אָדָם | ä-däm’ are used in this passage, both translated as man. אֲנוּשׁ | ε-nōsh’ is derived from a word that means *to be frail* or *feeble*. אָדָם | ä-däm’ comes from a root meaning *to show blood*, particularly in the face, or *to blush*. It is interesting how the two are used as poetic pairs.

Precious: יָקָר | yā-kār’ means *something that is prized*. It is interesting that it comes from a root meaning *to be heavy*, suggesting value was anciently judge in part by weight.

Proud: זָדָד | zād is a derivation only used once in Isaiah coming from a root that means *to seethe*.

Sinners: חַטָּא | ḥät’-tä means *sinner*, but can also be translated as *offender*, which expands the possible interpretation of this word.

Terrible: עָרֵיץ | ä-rētš’ derived from a root meaning *to awe* or *to dread*.

Wicked: רָשָׁע | rä-shā’ derives from a root meaning *to be, do, or declare wrong*.

ADDITIONAL NOTES

DAY COMETH WITH WRATH

The words *wrath* and *anger* are symbolic terms Isaiah uses throughout his writings to characterize the means he uses to chasten or punish the wicked. These are both terms symbolizing the Assyrian, who comes in like a raging fire or rushing flood/river to “destroy and cut off nations not a few” (Isaiah 10:7).

DESTROY THE SINNERS

Isaiah predicts a remnant of individuals that survives the coming onslaught. The remnant are those righteous few who make it through the tribulations to come, both those who humbled themselves as well as those compelled to humility. Some of the remnant will avoid most of the end-time tribulations because they spiritually prepared beforehand. Others, however, will need to go through the tribulations to be refined. Both groups will become righteous before God. Perhaps it will be much like the Lord’s plea to the Nephites after they great destruction after his crucifixion, when he said, “O all ye that are spared, because ye were more righteous than [those who were destroyed]! will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?” (3 Nephi 4 [9:13]).

Those who will not repent will not be given any more chances. Nephi prophesied, quoting Moses, who said, “A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass that all they which will not hear that prophet, shall be cut off from among the people” (1 Nephi 7 [22:20]). Later, Jesus Christ told the Nephites that he was that prophet (see 3 Nephi 9 [20:23]). At some point, if we will not hearken to the Lord, whether by his own voice or by the voice of his servants, we will not be preserved. At some point, it will be too late to repent.

NOT GIVE LIGHT

This could refer to a physical or spiritual event—or likely both. Whether due to natural phenomenon or to man-made contrivance (or its fallout) the celestial lights will be obscured in and around Babylon. Since Babylon is a symbol of worldliness and may represent several physical locations, there may be darkness across the entire globe.

Aside from physical darkness, there will also be spiritual darkness. Those of all spiritual levels will have their countenances darkened when destruction and despair come. In the vernacular of the LDS church, the stars, moon, and sun draw to the mind three levels of spiritual glories taught by Joseph Smith: telestial, terrestrial and celestial glories. This could also suggest one’s personal commitment or covenant with God. Even those who have made eternal binding covenants may go spiritually dark temporarily, or may have moments where they cannot see the way.

COMPLETENESS IN FOURS

Isaiah often uses parallel comparisons in twos, threes, or fours to further emphasize symbolic meaning. Here, Isaiah uses four examples to symbolize a fullness or completeness of his punishment of the wicked. The Lord will 1) punish the world for their evil, 2) punish the wicked for their iniquity, 3) humble the arrogance of the proud, and 4) cut down the haughtiness of the terrible (or the tyrants). In sum, the destruction of the proud and the wicked will be comprehensive.

MORE PRECIOUS THAN GOLD

After the fall of Babylon, mankind will be so scarce that they will be considered more precious or rare than the “golden wedge” of Ophir. The King James’ version translated **קֶטֶף** |ke’-them as *the golden wedge*. It is uncertain what that word specifically means or whether there truly existed an ornate golden “wedge.” **קֶטֶף** |ke’-them is derived from a root meaning *to carve* or *engrave* and means *pure gold* as it was mined. Whatever it was—either a specific item or a general reference—Isaiah indicates men will be more precious or rare than the pure gold that comes out of Ophir.

Ophir is mentioned a handful of times in the Old Testament. Though the actual location of this distant land is still under debate, it was a place associated with precious and unique goods, including fine gold as well as other commodities. In Isaiah’s writings, gold referenced here has deeper symbolic significance suggesting that those remaining individuals will be of a spiritually higher caliber or elevated to a higher level than those who were destroyed; they will be *more precious* than fine gold.

CROSS REFERENCES

PROUD AND WICKED PUNISHED

- [1 Nephi 7 \[22:15\]](#) — for the day soon cometh, that all the proud and they which do wickedly, shall be as stubble; and the day cometh that they must be burned. For the time soon cometh, that the fulness of the wrath of God shall be poured out upon all the children of men: for he will not suffer that the wicked shall destroy the righteous

SUN AND MOON DARKENED, PAST AND FUTURE

- [Mark 13:38 \[13:24-25\]](#) — And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.
- [Helaman 5 \[14:20\]](#) — But behold, as I said unto you concerning another sign, a sign of his death: behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon, and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead.

WORD-LINK COMPENDIUM

Behold, the [day of the Lord](#) comes, [cruel](#) both with [wrath](#) and [fierce anger](#), to lay the [land desolate](#); and he shall [destroy](#) the [sinners](#) thereof out of it. For the [stars](#) of [heaven](#) and the constellations thereof shall not [give](#) their [light](#), the [sun](#) shall be

darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for evil and the wicked for their iniquity; and I will cause the arrogance of the proud to cease and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir.

- Anger: אַף|āf (see root אָנַף|ā-nāf')
- Arrogance: גָּאֹן|gā-ōn' (see root גָּאָה|gā-ā')
- Cruel: אַחֲזָרִי|ah-zār-rē'
- Darkened: חָשַׁךְ|hā-shāk'
- Day of the Lord: יוֹם-יְהוָה|yōm-yēhōvā'
- Desolate: שָׁמָה|shām-mā' (see root שָׁמַם|shā-mām')
- Destroy: שָׁמַד|shā-mād'
- Evil: רָע|rā (see root רָעָה|rā-ā')
- Fierce: חָרֹן|hā-rōn'
- Fine Gold: פָּז|pāz (go to Gold)
- Give: הָלַל|hā-lāl' (go to Glory)
- Golden Wedge: כֶּתֶם|ke'-them (go to Gold)
- Haughtiness: גָּאֵה|gā-ē (see root גָּאָה|gā-ā')
- Heaven: שָׁמַיִם|shā-mā'-yēm
- Iniquity: עֲוֹן|ā-vōn' (see root עָוָה|ā-vā')
- Land: אֶרֶץ|ē'-rets
- Light: אֹרֶךְ|ōr
- Lay Low: שָׁפַל|shā-fāl' (go to Low)
- Man: אֲדָם|ā-dām' ("even a man than...")
- Man: נֹשֵׂא|nōsh' ("man more precious...")
- Moon: יָרֵחַ|yā-rā'-āh
- Precious: יָקָר|yā-kār'
- Proud: זָד|zād
- Punish: פָּקַד|pā-kād' (go to Visit)
- Shine: נָגַהּ|nā-gā'
- Sinners: חַטָּאת|hāt'-tā
- Star: כּוֹכַב|kō-hāv'
- Sun: שֶׁשׁ|she'-mesh
- Terrible: רָעִים|rā-rēts'
- Wicked: רָשָׁע|rā-shā'
- World: תּוֹבָל|tā-bāl'
- Wrath: עֲבָרָה|ēv-rā'

SYMBOLISM COMPENDIUM

- Anger: A symbol of the Assyrian tyrant that becomes the means of the Lord’s judgment upon the house of Israel and the world.
- Darkness: An antithesis to the symbolism of light. Darkness represents lack of or false truth, knowledge, or revelation; also possibly representing a person or being who exhibits those characteristics. It can also represent the absence or disapproval of the Lord, and possibly the presence and influence of the adversary.
- Day of the Lord: A period of time representing the end-day coming of the Lord. It is not a specific day, but represents a season or time period where the culmination of prophesied events are fulfilled.
- Gold: Represents the spiritual caliber of an individual or group comparative to other precious and common metals. Like silver, gold represents a pure or holy purple, refined. Can also represent an elite person or ruler. Can also represent money or idols.
- Light: A representation of truth, knowledge, or revelation; also possibly representing a person or being who exhibits truth, knowledge, or revelation. It can also represent the presence or influence of the Lord.
- Moon: A representation of the spiritual level of an individual. Just as the sun gives greater light than the moon or the stars, so those of the spiritual level of the sun have great truth, light, and understanding than those of lesser spiritual levels. The level of the moon is greater than the stars, but not as great as the sun.
- Star: A representation of the spiritual level of an individual. Just as the sun gives greater light than the moon or the stars, so those of the spiritual level of the sun have great truth, light, and understanding than those of lesser spiritual levels. Those of the level of star have light, knowledge, and truth above those who only have darkness.
- Sun: A representation of the spiritual level of an individual. Just as the sun gives greater light than the moon or the stars, so those of the spiritual level of the sun have great truth, light, and understanding than those of lesser spiritual levels.
- World: Representation of the inhabitants of the earth as a whole and not individually. Also can represent the lands in which those inhabitants live.
- Wrath: A symbol of the Assyrian tyrant that becomes the means of the Lord’s judgment upon the house of Israel and the world.

COMMENTARY

THE SUN CONCEALED

Indeed, the Lord’s day will feel cruel. That is the final day when the judgments of God will pour down upon the earth. It is not because the Lord is cruel, but that his judgments upon the wicked will feel unjust and unfair. Of course, the wicked have never seen the works of God as just or fair. Yet, the angels will declare at that dreadful day that his judgments are indeed just. “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints” (Revelation 15:3).

Isaiah declares the reason for a day to come full of “wrath and fierce anger.” It is to punish the wicked. “I will punish the world for evil and the wicked for their iniquity; and I will cause the arrogance of the proud to cease and will lay low the haughtiness of the terrible” (Isaiah 13:11). There is precedence for the Lord’s actions. In other words, he’s done this before, both regionally and globally.

THE SIGN OF THE LORD’S DEATH

Isaiah predicts that a day will come when darkness will cover the earth (both physically and symbolically). “For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine” (Isaiah 13:10). This prediction is reminiscent of an account in the Book of Mormon where the ancient inhabitants of the American continent experienced a similar phenomenon.

A prophet named Samuel declared the birth and death of the Messiah to a hardened ancient American people. In that prophetic proclamation he gave a sign of those great events. The sign to mark the death of the Messiah was a thick darkness that would cover the earth.

But behold, as I said unto you concerning another sign, a sign of his death: behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon, and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead.

Helaman 5 [14:20]

About 38 years later, the people beheld the fulfillment of his prophecy. Nephi records, “It came to pass that there was thick darkness upon the face of all the land, insomuch that the inhabitants thereof which had not fallen, could feel the vapour of darkness; and there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the midst of darkness which were upon the face of the land. And it came to pass that it did last for the space of three days, that there was no light seen” (3 Nephi 4 [8:20-23]).

This phenomenon of a black veil upon the earth was the result of catastrophic natural disaster. Nephi recorded the experience:

There arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there was exceeding sharp lightnings, such as never had been known in all the land.... For behold, the whole face of the land changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth.

3 Nephi 4 [8:5-6, 12]

With such powerful changes in the earth, it is not difficult to see how the sky could be obscured by debris and “vapour” from the plumes of smoke from raging fire and the sedimentary dust from mountains falling and valleys rising and from the ash of any volcanoes that may have erupted. The Nephite cousins residing northwest of this people had a similar experience, though not as vehement. Ougou, the prophet of the Nemenha people recorded the following:

Behold and harken you ends of the earth! The sign did come, for the day dawned but there was no light. And the earth shook exceedingly and the air was exceedingly heavy so that no light would pierce the darkness. Yea, and the gulls fled before the darkness and were not seen in Mentinab, and all livestock brayed in terror and in anguish. Yea, there was a great commotion as of the rushing tide of the sea and many foundations of homes and buildings did break up. Nevertheless, the people were all preserved and cried out with a joyous shout unto the Lord

Ougou 1:22 [Mentinab Archives, Volume 1]

For the Nemenha, the devastation was not nearly as catastrophic as it was for the Nephites and Lamanites, for the Lord had told them they were spared because of their righteousness. Shi-Muel, that same prophet that prophesied to the Nephite and Lamanite people (known to them as Samuel) also recorded the experiences of his people during this time. Though many were afraid, for he and his people there was peace and hope. “And when my son Corianton and I did labor together

in that capacity the signs of His death came, and the people were amazed and affrighted. But behold, the Spirit did whisper peace to our minds and to our souls so that we did patiently bear the day, the night and the day of darkness. For, though the occurrence was frightful, still, the Spirit did sing a song of sweet redemption to our souls” (2 Shi-Muel 6:1-2 [Mentinah Archives, Volume 1]).

Though the earth revolted across the globe at the death of the Messiah, it does not seem to have caused as much turbulence elsewhere. Matthew records that at the death of the Savior, “the earth did quake, and the rocks rent” enough to cause fissures in the ground (Matthew 27:55 [27:51]) and rend the veil of the temple. Luke records that “it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst” (Luke 23:45-46 [23:44-45]). As additional records are discovered, it will be intriguing to discover what other nations and people experienced as the Lord “yielded up the ghost” (Matthew 27:54 [27:50]).

THE WORLD DARKENED AGAIN

The Lord could veil the celestial lights any way the Lord sees fit. Yet he uses natural laws to perform those great and mighty works, many of which we do not understand. In the instance of the events that occurred in the ancient Americas, the excessive “vapors”—dirt, ash, and smoke—caused the covering of darkness. This will likely be the catalyst for the darkness in the future.

In a prophetic declaration with some fulfillment ancient and some yet to come, Ezekiel describes the darkness that will cover Egypt. (Remember the symbolic significant of Egypt points to our nation.) “The day shall be darkened, when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her; as for her, a cloud shall cover her, and her daughters shall go into captivity” (Ezekiel 30:18). That cloud could refer to a number of things. In the end days, based on the words of the prophets, it is likely that cloud will be a vapor of darkness similar to that recorded by Nephi. Except this time, it will not be isolated to a specific region, but will be a global phenomenon, either darkening the whole world, or many of the major cities and nations.

And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day;

Amos 8:9

In 1816 the world experienced something similar to this where the eruption of Mount Tambora the year prior altered weather systems world-wide. Though there was not darkness experienced in the Americas, the far-reaching effects of the volcano were evident. Closer to Tambora, the effects were obvious much more traumatic. “Tambora blew up in 1815 and blasted 12 cubic miles of gases, dust and rock into the atmosphere and onto the island of Sumbawa and the surrounding area. Rivers of incandescent ash poured down the mountain’s flanks and burned grasslands and forests. The ground shook, sending tsunamis racing across the JavaSea. An estimated 10,000 of the island’s inhabitants died instantly.”³

Ashfall can cause partial or complete darkness by blocking sunlight. Depending on several factors, including the size and duration of an eruption, strength and direction of the wind, and distance from the volcano, an area may experience dark conditions for as little as a few minutes or as long as 1-3 days.⁴

Remember, that in Isaiah 13 the Lord is specifically speaking to Babylon, and in particular, those nations who most embrace her toxic doctrines. These will be the cities or nations that will experience the brunt of much of the Lord’s burning anger. There are several things that could cause this to happen. In order for it to both physically and symbolically cover the earth, the events will be epic. The combination of fire, volcanic activity, earthquakes, and weapons of war—and their fallout—could quickly obscure the face of the sun, moon, and stars.

Isaiah declares that the Lord will “shake the heavens, and the earth shall remove out of her place” (Isaiah 13:13), and John saw as the sixth seal was opened, “There was a great earthquake; and the sun became black as sackcloth of hair, and the

³ Robert Evans, “Blast from the Past.” Smithsonian Magazine, July 2002. Accessed online 26 August 2021 from <https://www.smithsonianmag.com/history/blast-from-the-past-65102374/>

⁴ “Volcano Hazards Program.” US Geological Survey (USGS). Accessed online 26 August 2021 from https://volcanoes.usgs.gov/Images/Jpg/SoufHills/32424296-060_caption.html

moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens opened as a scroll is opened when it is rolled together; and every mountain, and island, was moved out of its place” (Revelation 6:12-14).

John also saw the seventh angel pour out his vial, saying, “There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great” (Revelation 16:18). There is interesting comparisons between the Nephite experience and that which John predicted will happen in our day.

3 Nephi 4 [8:5-6, 12]

There arose a great storm, such an one as *never had been known in all the land*; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there was exceeding sharp lightnings, such as never had been known in all the land.... For behold, the whole face of the land changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth.

Revelation 16:18

There were voices [noises], and thunders, and lightnings; and there was a great earthquake, such as was *not since men were upon the earth*, so mighty an earthquake, and so great.

The vision seen by John indicates the end-time disasters will be more cataclysmic than anything ever seen on the earth before, “such as was not since men were upon the earth.” If the natural disasters caused such a profound darkness on the people of ancient America, imagine the effect it will have on the earth today.

SPIRITUAL MANIFESTATION OF DARKNESS

When the Lord cried out while he died on the cross, the earth shook violently in the land of Israel. And though it did not have the ferocity as on the ancient American continent, according to the records we have, it was significant enough to tear open the ground. Yet the event in ancient Israel signified a spiritual darkness that rivaled the people who were slain in the Americas. Jacob, the son of Lehi, said of the ancient Jews, “It must needs be expedient that Christ... should come among the Jews, among they which are the more wicked part of the world...; and there is none other nation on earth that would crucify their God” (2 Nephi 7 [10:3]).

That spiritual darkness was physically manifested and symbolically emphasized as the veil of the temple “rent in twain from the top to the bottom” at the same time the earth shook at his death (Matthew 27:55 [27:51]). As with all things in Isaiah, there is a spiritual or symbolic meaning to all he wrote. So he saw as much a symbolic darkness as a physical obscurity when he predicted darkness that will cover the celestial lights in our day. “For, behold, the darkness shall cover the earth, and gross darkness the people” (Isaiah 60:2).

In the last days, the Lord forewarned that there would be false prophets and false Christs. Micah declared the Lord’s words against Israel who listened to the “prophets that make the people to err” and prophesy falsehoods. “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” (Micah 3:6).

Micah predicted in our day visions and revelations will cease among the prophets. They will be in darkness. This is consistent with a revelation Joseph Smith received for Thomas Marsh. In this revelation, the Lord spoke of the great desolation that would sweep the earth. “I say unto you, darkness covereth the earth and gross darkness the people minds of the people, and all flesh has become corrupt before my face.” He continued to forewarn that this darkness will cause the vengeance of God to fall upon the earth, and that it will start because of the wickedness of his own covenant people.

Behold vengeance cometh speedily upon the inhabitants of the earth. A day of wrath! A day of burning! A day of desolation! Of weeping! Of mourning and of lamentation! And as a whirlwind it shall come upon all the face of the earth saith the Lord. And upon

*my house shall it begin and from my house shall it go forth saith the Lord. First among those among you saith the Lord; who have professed to know my name and have not known me and have blasphemed against me in the midst of my house saith the Lord.*⁵

We have seen Micah's prophecy fulfilled in our day. Joseph Smith laid a foundation of revelation and prophecy and the evidence of his revelations and prophecies are clear to see in his and others' writings. Since the death of Joseph Smith, there have been few significant or noteworthy revelations or prophecies as shown in the pattern of Joseph Smith. Where are the prophecies from our prophets? Where are the visions from our seers? Where are the revelations from our revalators? Though the LDS church has stated the leadership is guided directly by God, the policy changes we call "revelations" pale in comparison to the light-filled revelations Joseph Smith received, some even glaringly so.

It is as if the sun has gone down over our prophets and we have had a long stent of darkness. Yes, there is light. And, yes, there are revelations. But there is no comparative prophetic mantel as there was upon Joseph Smith. Isaiah saw this same muted prophetic era. "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).

LIGHT IN THE DARKNESS

In days to come—and certainly even now—there is darkness covering the face of the earth. Sun and moon and stars in Isaiah's vernacular have symbolic weight more so than the reference to orbs of light in the heavens. Each represents a spiritual level of maturity for an individual. The sun represents an individual of highest spiritual caliber, coming close to Godliness. It shines brightest and has the most spiritual energy. Similarly, the moon and stars represent people who have spiritual light in lesser degrees.

In a spiritual sense, Isaiah is indicating that in times to come even those who have attained spiritual aptitude relating to either the sun, moon, or stars will become darkened before the Lord. There will be a time where little or no revelation will come upon the people, at least in the degree it could or should. Those who were the sun to whom the people looked will not be able to give light for a time. Those who were the moon cannot shine. Isaiah says the people "shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness" (Isaiah 8:22).

This light does not break forth in those dark times until after the Lord calls his end-time servant and sets up his standard for the people. This is the same type of spiritual light that occurred as the Messiah came in the meridian of time.

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.... For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah 9:2, 6

To this end-time servant, the Lord says, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isaiah 49:6).

Just as the end-time servant (sometimes called the Davidic servant) and the establishment of Zion becomes a beacon of light to those in spiritual darkness, the Lord will also have the light shine again on the earth to relieve the physical darkness. At that day, there will be an actual physical change in the earth as well as the sun and moon. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isaiah 30:26).

Even as darkness may fall on us in the approaching end-days, we can look forward with perfect hope that the light will again shine. And the light of that day will be the light of the Lord himself! "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory" (Isaiah 60:20).

May we start today to seek the Savior and have Him be our light. Do not wait until those dark days. He will carry us through even our most trying times.

⁵ "Journal, March–September 1838." The Joseph Smith Papers, accessed 9 April 2020, <https://www.josephsmithpapers.org/paper-summary/journal-march-september-1838/59>.

MORE RARE THAN REFINED GOLD

The Lord will make a man more rare than fine gold. Isaiah embeds layered meaning into this statement. He writes this statement amid a description of a world-wide destruction. Word-links throughout Isaiah’s work sketch a picture like a connect-the-dot drawing. Connecting one dot to another may not reveal the picture. The image only takes shape as several lines are connected or as the drawing is complete. Likewise, one occurrence of a symbolic reference in Isaiah’s writing may point to a specific interpretation, but the whole context and meaning are not appreciated until the entire picture is viewed.

TAKING IT FROM CONTEXT

The first 12 verses of Isaiah chapter 13 underline Isaiah’s intent in the Messianic statement, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir” (Isaiah 13:12). The context of this message is the fall of Babylon. He wrote of an invading force that comes suddenly upon an unprepared and unrepentant people. “They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his indignation, to destroy the whole land” (Isaiah 13:5).

When Isaiah says a man will be more precious than fine gold—or in my translation, more rare than refined gold—he is alluding to the scarcity of people that will survive the fall of Babylon. There will be few left, according to Isaiah’s vision. Concerning the Assyrian armies, Isaiah says, “the rest of the trees of his forest shall be few, that a child may write them” (Isaiah 10:19). And concerning the covenant people, Isaiah reports that only a small remnant, a tenth will remain (see Isaiah 6:13).

What will cause this disparity of mankind? “Howl ye,” Isaiah laments, “for the day of the Lord is at hand; it shall come as a destruction from the Almighty” (Isaiah 13:6). Here is a description of what awaits the wicked in those days:

Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.

Isaiah 13:17-19

If you recall in the story of Sodom and Gomorrah, the outcome for the inhabitants did not turn out well for them. All that remained of the ancient cities was rubble and ash. Aside from Lot and his two daughters there were no survivors. Is that the forecast for the coming days? Are we doomed to total annihilation?

Without a course change, sadly the answer is yes. Avraham Gileadi translated Isaiah 13:9 as follows: “The Day of Jehovah shall come as a cruel outburst of anger and wrath to make the earth a desolation, that sinners may be annihilated from it.” Annihilation is an apt word-choice for Isaiah’s use of the verb שָׁמַד | shā-mād’.

PRECIOUS METALS

When Isaiah mentions golds, silvers and precious stones, he refers to elite or refined—precious—individuals. A word-link through Isaiah’s writings shows how gold and silver are used to symbolize a few concepts.

1. The idols worshiped—which could be literal (objects of worship) as well as figurative (elite individuals worshiped)
2. Those covenant children—spiritually or refined elite—who have broken their covenants, and
3. Those remnant who will be raised to a higher spiritual level after being refined by God.

Why are precious metals considered precious? It comes from the rarity of the metal. Golds, silvers, platinum, and other metals are considered precious because they are harder to come by. They carry a value based on supply and demand. They also increase in value as they become refined or purified. This says something about Isaiah’s message for how a man will become more precious than refined gold.

In analyzing the word-links throughout Isaiah works, it is important to remember that Isaiah did not speak English, so analyzing the English occurrences of a word only gives us insight into the translator’s understanding of Isaiah’s writings. Isaiah spoke Hebrew, and so the word-links we are looking for are recurrences of specific or particular repetition of Hebrew words throughout his text, not English words.

In Isaiah’s writings the most often recurrence of “gold” comes from the root word זָהָב | zā-häv’. This is the gold of which we would traditionally think. Isaiah uses this in every occurrence he refers to the wealth of a nation or mentions of idols.

Interestingly, Isaiah does not use **זָהָב** | zā-hāv' in Isaiah 13:12 when talking about making man more precious than gold, but instead uses two different words to describe gold. Both of these occur only once in his text, and both originate from different roots. **יָפֵא** | pāz means refined gold, or in essence, fine gold, and comes from a root meaning *to refine*, particularly refining gold. **כְּתִיב** | ke'-them is translated into the “golden wedge” by the King James’ version, and comes from a root meaning *to engrave* or *carve*. It really carries the connotation of very fine gold in its purity as it is mined. It also could carry a connotation of gold that is intricately carved or engraved.

These two unique uses of “gold” in Isaiah’s writings bring an exclusive meaning to his message. He is suggesting that after the coming days, the utter destruction of the world as we know it, mankind will not only be scarce upon the earth, but those that remain will be highly refined in contrast to the gold mentioned elsewhere throughout Isaiah. These are people who have attained a very high spiritual state and have the image of God engraved or carved upon them.

EVEN MORE PRECIOUS

The foretold calamity will be so devastating that if the Lord does not intervene, none would survive. The Lord tells his disciples, “Except those days should be shortened, there should none of their flesh be saved. But for the elect's sake, according to the covenant, those days shall be shortened” (Matthew 24:19-20 [24:22]).

This concept portrays one of the enduring characteristics of God. Though golds and silvers constitute the riches of this earth, in God’s eyes the true wealth of the earth is in his children. We are the greatest treasure the earth holds for God. The whole purpose of the earth’s creation was to benefit his children. It is only here that we can receive key ordinances and knowledge to become like him. It is here he sent his Beloved Son to prepare a way for our return. “For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life” (John 3:16). The purpose for these end-time catastrophes is truly a manifestation of God’s love, not his anger. “Remember the worth of souls is great in the sight of God: for behold the Lord your Redeemer suffered death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth” (D&C 43:3 [18:10-13]).

It is for these people—the repentant—the Lord suffered. This is the plan and will of the Father. It demonstrates of his infinite love for us.

He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.... Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand

Isaiah 53:3-4, 10

The events of the last days demonstrate God’s commitment to his children, his demonstration to keep his covenant with the children is Israel. Unfortunately, it is our rebellion that brings the destructive events.

I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie; so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them.

Isaiah 63:7-10

For those who do not rebel, the Lord has great blessings in store, whether they be the children of Israel, or whether they be children of strangers. “For 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). While the rebellious receive the indignation is God, “they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isaiah 40:31).

In the end, all upon the earth who survive to usher in the Lord's second coming will be refined through the end-time tribulations. Some will be refined even before those tribulations arise. Then the Lord will spiritually elevate individuals from their current state to another. "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron" (Isaiah 60:17). Those who may have been spiritually dull like iron will become refined and shine like silver. Those who carried many impurities or mixes of alloy like brass (a mix of copper and zinc) will become pure as gold.

Throughout the story Isaiah tells, there is always a comparative parallel of meaning. It is interesting that in his introduction, Isaiah talks about how those we consider pure and spiritually elite—those we consider silver—will become dross because of their rebellion (see Isaiah 1:22-23). Yet those who are considered impure or the common people of the earth—brass and iron—will become refined and become silver. While one group slides into apostasy and forsakes God, the other group come out of obscurity to rise to greater spiritual heights. And those who were gold and silver who were not rebellious will also rise to a higher level. These will become even more precious than fine gold and refined silver.

ISAIAH 13:13-18

JST Translation

Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up; they shall every man turn to his own people, and flee every-one into his own land. Everyone that is proud shall be thrust through; and everyone that is joined to the wicked shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

Biblia Hebraica Stuttgartensia

עֲלֵפוּ שָׁמַיִם אֲרָגִיז וְתִרְעַשׂ הָאָרֶץ מִמְּקוֹמָהּ בְּעִבְרַת יְהוָה צְבָאוֹת
 וּבְיוֹם חֲרוֹן אַפּוֹ
 וְהָיָה כַּצִּבִּי מִדָּח וּכְצֹאן וְאִין מִקִּבְּץ אִישׁ אֶל־עֲמוֹ יָפְנוּ וְאִישׁ
 אֶל־אַרְצוֹ יָנוּסוּ
 כָּל־הַגִּמְצָא יִדְקֶר וְכָל־הַנְּסֻפָּה יִפּוֹל בְּחָרָב
 וְעַל־לֵיהֶם יִרְטָשׁוּ לְעֵינֵיהֶם יִשְׁסוּ בְּתֵיהֶם וּנְשֵׂיהֶם תִּשְׁגַּלְגַּלְנָה
 הַגְּנִי מֵעִיר עָלֵיהֶם אֶת־מִדְּי אֲשֶׁר־כֹּסֶף לֹא יִחְשְׁבוּ וְזָהָב לֹא
 יִחַפְּצוּ־בּוֹ
 וּקִשְׁתוֹת נְעָרִים תִּרְטָשְׁנָה וּפְרִי־בֶטֶן לֹא יִרְחֲמוּ עַל־בְּנָיִם לֹא־תִחַסּוּ
 עֵינָם:

A TIME TO REPENT AND RETURN TO THE LORD

I have long sought to see and understand the vision of Isaiah. This is also the same vision that several other prophets viewed. I have yearned to see and understand the events of the Lord’s second coming. After translating the passage in Isaiah about the desolation caused by the Medes in chapter 13, the Lord counseled me not be so eager to see those horrid scenes.

My son, you wish to see the vision of the days to come, yet you would cower in anguish and fear at the sight of it. I have reserved it for a few to see, and they have been so overwhelmed by the sight that I had to strengthen them in their weakness and their distress. Do not seek to see this vision; but if I will give it, I will give it when I am ready. Know from your reading of Isaiah how tragic the coming day of the Lord will be, and it will be enough for now.

Hearing this, I recalled how Isaiah said he was bent over in anguish at the sight of the vision, and how he wept at hearing the judgment of God against us in the last days (see Isaiah 21:3). And though I pray for peace upon the earth and hope that we as a people can avoid the prophetic calamities of days to come, my heart prays without much faith, for I see the rampant wickedness on the earth. Yes, there is goodness, but there is also an overwhelming darkness across the face of the earth. It reminds me of Mormon’s faithless lament for his people, “My soul had been poured out in prayer unto my God all the day long, for them; nevertheless it was without faith, because of the hardness of their hearts” (Mormon 1 [3:12]).

Yet at the same time, the Lord is always encouraging. My heart lifted to know that though the tragedies will come, there is always hope. There is still an opportunity to return to him! He counseled me to humble my heart and return to him.

The day of repentance has nearly ended, meaning the time allotted to change has nearly come to a close. Yet I will allow a little more time, a space for those who desire to come unto me to return and repent. The day will come when it will be too late to repent, but that day has not come yet. Let men and women everywhere turn to their God and humble themselves and seek their Lord. Come to know me, my son, and encourage all others to come to know and worship me, for I am the Almighty, who will come in anger. I am he who will bring the calamities upon all flesh that will not repent, for I know their hearts. Yet I am also he who will come and save my children, those who seek to do my will and hear my voice. There is still a little time. Come unto me.

SCRIPTURE REVIEW

| King James' Version | New American Standard Bible | My Translation | Masoretic Text | Septuagint |
|---|---|---|--|--|
| Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. | Therefore I will make the heavens tremble, and the earth will be shaken from its place at the fury of the Lord of hosts in the day of His burning anger. And it will be that like a hunted gazelle, or like sheep with none to gather them, they will each turn to his own people, and each one flee to his own land. Anyone who is found will be thrust through, and anyone who is captured will fall by the sword. Their little ones also will be dashed to pieces before their eyes; their houses will be plundered and their wives ravished. Behold, I am going to stir up the Medes against them, who will not value silver or take pleasure in gold. And their bows will mow down the young men, they will not even have compassion on the fruit of the womb, nor will their eye pity children. | Thus the heavens will I enrage and the earth will shake from her place in the fury of Jehovah of hosts and in the day of his burning anger, and it will be like a hunted roebuck, and a sheep, and none gathering it. They will turn, a man toward his people, and they will flee, a man to his land. Each one found will be stabbed through, and each one captured will fall by the sword; and their infants will be dashed to pieces before their eyes, their houses plundered, and their wives raped. Lo, I am rousing the Medes against them, who will not value silver, and gold they will not delight in it; and bows will dash youth in pieces, and they will not have compassion on the fruit of the womb, their eyes will not pity children. | Therefore I will make the heavens to tremble, and the earth shall be shaken out of her place, for the wrath of the Lord of hosts, and for the day of His fierce anger. And it shall come to pass, that as the chased gazelle, and as sheep that no man gathereth, they shall turn every man to his own people, and shall flee every man to his own land. Every one that is found shall be thrust through; and every one that is caught shall fall by the sword. Their babes also shall be dashed in pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, who shall not regard silver, and as for gold, they shall not delight in it. And their bows shall dash the young men in pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. | For the heaven shall be enraged, and the earth shall be shaken from her foundation, because of the fierce anger of the Lord of hosts, in the day in which his wrath shall come on. And they that are left shall be as a fleeing fawn, and as a stray sheep, and there shall be none to gather them: so that a man shall turn back to his people, and a man shall flee to his own land. For whosoever shall be taken shall be overcome; and they that are gathered together shall fall by the sword. And they shall dash their children before their eyes; and they shall spoil their houses, and shall take their wives. Behold, I will stir up against you the Medes, who do not regard silver, neither have they need of gold. They shall break the bows of the young men; and they shall have no mercy on your children; nor shall their eyes spare thy children. |

- *In the Hebrew texts, the scribes did not alter any texts they thought were copied incorrectly. Instead, they noted in the margin what they believed to be the correct text. In Isaiah 13:16, there is a discrepancy between the word תִּשְׁגַּלְגַּלְנָה | tē-shā-gāl'-nā from the root word שָׂגַל | shā-gāl', meaning to copulate with, and תִּשְׁחַבְּנָה | tē-shā-hāv'-nā from the root word שָׁכַב | shā-hāv', meaning to lie down either for rest, sexual connection, or death. The niphal is a passive verb form, which in translation could be either to be ravished or violated (שָׁגַל | shā-gāl') or to be lain with (שָׁכַב | shā-hāv'). Both have sexual connotations, one more violating than the other.*

HEBREW REVIEW

Chased: נָדַח | nā-dāh' come from a root word meaning *to push off*. As a participle in the huphal benyanim, this word is translated as *chased* or *hunted*.

Children: (“...children shall also be dashed to pieces...”): עוֹלָל | ō-lāl' means an infant or suckling child, and comes from a root meaning *to suckle* (giving milk). This is a reference to very small, new-born children within days to months. It is a different word than used later in verse 18 (בֵּן | ben).

Pity and Spare: רָחַם | rā-ḥām' is translated as *pity* but would more aptly be translated as *compassion*. חוּס | hūs is translated as *spare* and also carries a connotation of *compassion*, but more in a sense of *looking upon with compassion* or *having pity*, rather than to show love and compassion as in רָחַם | rā-ḥām'.

Regard: חָשַׁב | ḥā-shāv' is a root word meaning *to plait* or *interpenetrate*, literally meaning *to weave*, but figuratively can mean *to think*, *to regard*, *to value*, or *to compute*, coming from a sense of mental effort.

Remove: רָעַשׁ | rā-āsh' comes from a root word meaning *to undulate*, such as the quaking of a the ground and is translated also as *shake* in Isaiah's other usages of the word.

Roe: צִבְיָה | tsē-vē' is a word meaning *beautiful* or *glorious*. צִבְיָה | tsē-vē' can also be translated as *roebuck* or *roe deer*, which is a species of deer found in the Mediterranean.

Shake: רָגַז | rā-gāz' is translated as *shake* or *tremble* and comes from a root word meaning *to quiver*, figuratively it means to quiver due to strong emotion.

Silver: כֶּסֶף | ke-sef can be translated as *silver*, and by implication *money*, as silver was a common form of currency. In this instance it indicates that the Medes cannot be bought or bribed.

Spoil: שָׁסַס' | shā-sās' is a root word meaning *to plunder*.

Young Men: נָעַר | nā'-ār comes from a root that gives the idea of tumbling around and is refers to an active child, usually a boy, no matter the age, from youth to adolescence. It can also mean, by implication, *a servant*.

ADDITIONAL NOTES

SHAKE THE HEAVENS

The word used by Isaiah in this passage is רָגַז | rā-gāz', meaning *to quiver*. Most editions of the Bible translate this word as *shake* or *tremble*, which provides an accurate rendering of the root word. Isaiah conjugated the verb in a hiphil benyanim, an active causative form of the verb, meaning the Lord will “cause to shake” the heavens or “cause them to tremble”.

In a more figurative aspect, the word can mean *to be excited* or *perturbed*. Again, the hiphil benyanim is a causative form of the verb and would be translate as *to enrage* or *disturb*. In translating this passage, I liked the imagery created by the heavens being enraged, rather than shaken. It may be difficult to imagine the sky shaking or trembling. It is much easier to imagine an enraged sky full of lightning, thunder, tempests, hail, etc.

REMOVE OUT OF HER PLACE

The shaking of the heavens and the undulating of the earth has a literal meaning in Isaiah’s vision. It is literal in the sense that there will be many end-time calamities that physically shake the earth and alter the skies. John predicted calamities and earthquakes “such as was not since men were upon the earth” (Revelation 16:18). The words “shake” and “remove” come from the Hebrew roots רָגַז | rā-gāz'—meaning *to quiver*—and רָעַשׁ | rā-āsh'—meaning *to undulate*.

The words can also have figurative meanings. רָגַז | rā-gāz' can imply quivering with rage or fear and רָעַשׁ | rā-āsh' can suggest trembling in fear. Surely if the end-day calamities combined with the predicted great world wars will cause a trembling and quivering of fear in people across the globe.

EVERYONE WILL FLEE

The events of the last days, particularly regarding the fall of Babylon, will be chaotic. Men and women will seek refuge in their own town, cities, states, and countries, though many may not make it there. Transportation options may be sparse. And as we see in the following verses, men and women will be killed if they get caught. Isaiah creates an image of a roebuck being hunted. Anyone who has been hunting deer before has a sense of what Isaiah implies in his imagery. Likewise men and women will constantly be in flight and in hiding, trying desperately to escape the invading troops.

He also creates an image of a wandering sheep without a shepherd who are exposed to the dangers of the wild. Those unfortunate stragglers are at risk of being devoured by ravenous beasts. Isaiah predicts people wandering in the wilderness or rural areas that “fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war” (21:15).

FALL BY THE SWORD

Isaiah paints a grim image. I can only imagine how awful it would have been to see this vision. He expressed his distress of the vision he saw. “My loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth; I was bowed down at the hearing of it; I was dismayed at the seeing of it” (21:3). Not only are those that flee (and get caught) killed, but their homes are plundered, their wives violated and tortured and their children massacred before their eyes. It is a horrible scene of carnage. O, that we would repent and avoid this great tragedy! This evil won’t come upon us because of the cruelty of God, but because we provoked him to anger with our perpetual wickedness.

THE MEDES

The Medes lived in the northern and western regions of current-day Iran. It is believed they became a powerful kingdom that contributed to the fall of Assyria. Little is known about the history of the people or kingdom of Medai. There are few references in the Bible about these people and sparse other historical records.

Isaiah's writings predict the fall of Babylon by the Medes. They are not mentioned again until Jeremiah and Daniel, who both prophesy of the uprising of the Medes and Persians against Babylon (see Jeremiah 51:11, 28, and Daniel 8:20). The last king of the Medes fell to the Persian king Cyrus the Great. Under the rule of Cyrus, the Medes participated in the fall of the Babylonian empire. Though the prophecy of Isaiah was in part fulfilled through that historic event, there is a second end-time fulfillment of spiritual Babylon yet to come. The Medes in that day will be in league with Assyria and symbolize a present-day nation or group.

NOT REGARD SILVER

The Medes have a vendetta against Babylon. It is reminiscent of the current Middle Eastern despising of the Western culture. None will be able to buy or bribe these invading militants. They won't care for money—silver and gold. Silver and gold in this context can also have a symbolic reference to people. Silver and gold represent the highest elites—spiritually, politically, or economically—among our society. In this prediction from Isaiah, the Medes will not care who they slaughter. The will be as likely to torture the most prestigious or wealthy among us as well as the common or poorest among our people.

CROSS REFERENCES

THE HEAVENS AND EARTH SHAKING

- [Haggai 2:6-7](#) - For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts.
- [D&C 14:5 \[43:17-18\]](#) - Hearken ye, for behold the great day of the Lord is nigh at hand. for the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live: Ye sinners stay and sleep until I shall call again.

OTHER REBELLIOUS NATIONS SPOILED

- [Nahum 3:10 \[regarding Nineveh\]](#) - Yet was she carried away, she went into captivity; her young children also were dashed in pieces at the top of all the streets; and they cast lots for her honorable men, and all her great men were bound in chains.
- [Hosea 13:16 \[regarding Ephraim\]](#) - Samaria shall become desolate; for she hath rebelled against her God; they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

PROPHECIES OF THE MEDES INVADING BABYLON

- [Isaiah 21:2](#) - A grievous vision is declared unto me; The treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam; besiege, O Media; all the sighing thereof have I made to cease.
- [Jeremiah 51:11](#) - Make bright the arrows; gather the shields; the Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple.
- [Jeremiah 51:28-29](#) - Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.
- [Daniel 8:20](#) - The ram which thou sawest having two horns are the kings of Media and Persia.

WORD-LINK COMPENDIUM

Therefore I will [shake](#) the [heavens](#) and the [earth](#) shall [remove](#) out of her [place](#), in the [wrath](#) of the [Lord](#) of [hosts](#) and in the day of his [fierce anger](#). And it shall be as the [chased roe](#) and as a [sheep](#) that no man takes up. They shall [every man](#) turn to his own [people](#), and [flee everyone](#) into his own [land](#). Everyone that is proud shall be thrust through, and everyone that is [joined](#) to the wicked shall fall by the [sword](#). Their [children](#) also shall be [dashed to pieces](#) before their [eyes](#), their houses shall be [spoiled](#), and their [wives](#) ravished. Behold, I will [stir up](#) the [Medes](#) against them, who shall not [regard silver](#), and [gold](#), they shall not [delight](#) in it. Their [bows](#) also shall [dash](#) the [young men to pieces](#), and they shall have no [pity](#) on the [fruit](#) of the [womb](#); their [eye](#) shall not spare [children](#).

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|---|--|---|---|
| <ul style="list-style-type: none"> • Anger: אַף āf (see root אָנַף ā-nāf') • Bow: קֶשֶׁת kā-sheth' • Chased: נִדְּחָה nā-dāh' (go to Outcast) • Children: בְּנֵי ben ("...not spare children..."; go to Son) • Children: לֵילֵד ō-lāl' ("...children shall also be dashed to pieces..."; go to Child/Children) • Dash to Pieces: תִּשְׁבֵּר rā-tāsh' • Delight: חֵפְזִי hā-fāts' • Earth: אֶרֶץ ē'-rets | <ul style="list-style-type: none"> • Every Man and Everyone: אִישׁ ēsh (see root אָנַשׁ ā-nāsh') • Eye: עֵינַי ā'-yēn • Fierce: חֲרִיבִי hā-rōn' • Fruit: פְּרִי p'-rē' • Heaven: שָׁמַיִם shā-mā'-yēm • Host: צָבָא tsā-vā' • Lord: יְהוָה yē-hō-vā' (go to Jehovah) • Flee: נָסוּ nūs • Gold: זָהָב zā-hāv' • Join: סָפַדְתָּ sā-fā' (go to Add) | <ul style="list-style-type: none"> • Land: אֶרֶץ ē'-rets • Medes: מְדַי mā-dāē' (go to Madai/Medes) • People: עַם ām • Pity: חַמִּידָה rā-hām' (go to Mercy) • Place: מְקוֹמָם mā-kōm' (see root מָקוּם kūm) • Regard: חֵשֶׁב hā-shäv' (go to Esteem) • Remove: שָׁעַר rā-āsh' (go to Shake) • Roe: צִבְיָה tsē-vē' (go to Glory) | <ul style="list-style-type: none"> • Shake: רָגַז rā-gāz' (go to Tremble) • Sheep: צֹאן tsōn • Silver: כֶּסֶף kē-sef' • Spoil: שָׁסַף shā-sās' • Stir Up: יָרַע ür (go to Awake) • Sword: חֶרֶב hē'-rev • Young Men: נְעָרִים nā'-är (go to Child/Children) • Wife: אִשָּׁה ēsh-shā' (go to Woman) • Womb: בֶּטֶן be'-ten • Wrath: עֶבְרָה ev-rā' |
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SYMBOLISM COMPENDIUM

- **Anger:** A symbol of the Assyrian tyrant that becomes the means of the Lord's judgment upon the house of Israel and the world.
- **Bow:** The bow has connotations of battle and war and conquering. It can symbolize surprise or ambush related to war.
- **Chased Roe:** A symbol of covenant or choice individuals that are our should be glorious and beautiful in the Lord. It can also symbolize honorable and glorious individuals in the eyes of the world.
- **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.
- **Gold:** Represents the spiritual caliber of an individual or group comparative to other precious and common metals. Like silver, gold represents a pure or holy people, refined. Can also represent an elite person or ruler. Can also represent money or idols.
- **Medes:** A symbol of a ruthless foreign nation allied with Assyria to invade and destroy modern-day Babylon.
- **Sheep:** A kosher animal representing a covenant individual or group of individuals that follow a shepherd, many not along the right path. Also symbolizes the Lord in reference to his atoning sacrifice.
- **Silver:** Represents the spiritual caliber of an individual or group comparative to other precious and common metals. Silver represents a pure or holy people, refined. Can also represent an elite person or ruler. Can also represent money.
- **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.
- **Wrath:** A symbol of the Assyrian tyrant that becomes the means of the Lord's judgment upon the house of Israel and the world.

COMMENTARY

THE EARTH WILL SHAKE FROM HER PLACE

Among the calamities predicted by Isaiah in the last days will be changes in the heavens and on the earth. "For the heavens shall vanish away like smoke," he forewarns, "and the earth shall wax old like a garment, and they that dwell therein shall die in like manner" (Isaiah 51:6). The predictions appear to be more than symbolic imagery, but are literal impending catastrophes. He saw in his vision a new heaven and earth. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind" (Isaiah 65:17, see also 66:22). Imagine the changes that would need to take place to create a new heaven and a new earth. Who knows what it would look like. Though from Isaiah's words it appears the end result will overwhelm our previous memories of the old heavens and earth. After all, it will be an age of greater light and peace for the earth. Yet the transition to get to that point will be a memorable experience as well, and not in a good sense.

As the Lord sat on the Mount of Olives, he revealed a glimpse of end-time events to his disciples after they prodded him for details of his second return. He warned them of coming wars and rumors thereof, famines, pestilence, earthquakes, and even an unprecedented decline of humanity and brotherly love (see Matthew 24:29-30 [24:6-7]). Jacob, Lehi's son share a similar glimpse of things to come. "They that believe not in him, shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodshed, and by pestilence, and by famine" (2 Nephi 5 [6:15]).

THE SHAKING OF THE EARTH

The Savior described some of the pending natural disasters that will make the knees of men weak in a revelation given to Joseph Smith in 1833.

After your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and man shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thundrings [sic], and the voice of lightnings, and voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people.

D&C 7:25 [88:89-91]

Likewise, John reveals in his vision that "there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Revelation 16:18). In those end times, the natural disasters will be greater than anything we have since known. It will include violent hurricanes, tornadoes and gales, along with immense earthquakes which will result in tsunamis and cataclysmic physical destruction. Volcanic activity will cloud the skies so much that the sun, moon and stars will be obscured. Resulting famines and pestilence will plague the world.

How alarming these warning should resound in our ears today as we see some of these prophecies coming to fruition. Yet, few seem concerned or even aware of the pending tribulations. How do we know these predictions are being fulfilled in our time? The Lord gave us a parable to know when these things are close. "Now learn a parable of the fig tree: When its branches are yet tender, and it begins to put forth leaves, ye know that summer is nigh at hand. So likewise mine elect, when they shall see all these things, they shall know that he is near, even at the doors" (Matthew 24:41-42 [24:32-33]). As we look around at our world today, seeing these wars, pandemics, and natural disasters, we can be confident in believing the Lord's final coming is at the threshold, just as one knows summer is coming when he or she sees the sprigs and buds growing on the trees.

There is no question reported earthquakes have increased over the last several decades. Recent earthquakes in Utah and Idaho shook the earth violently, and hopefully also shook our collective conscience. Though we have had increased reports or awareness of earthquakes, there is little convincing evidence of increased frequency or severity of earthquakes compared to previous centuries. The recurrence of earthquakes today may be similar in frequency to that experienced centuries or even millennia ago. But with advancements in technology has come a profound increase in our awareness of these events. Because of improved technology and increased sensitivity of monitoring equipment, there was a tremendous leap in reported earthquakes in the 1970s, and technology has only improved since that time. The technology today is so sensitivity, we have an awareness of even minute shakes and trembles across the globe, some even man-made. This is certainly partial fulfillment of Moroni's prophecy that the Lord would fulfill his covenant promises "in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands; and there shall also be heard of wars, and rumors of wars, and earthquakes in diverse places" (Mormon 4 [8:29-30]).

Sometimes we have the misconception that in the last days there will be a greater number of earthquakes and natural disasters. Yet, the scriptures do not support this idea. Rather, the scriptures suggest a couple of ideas:

1. There will be "heard" of earthquakes in "diverse places," meaning a greater awareness of earthquake or other natural disasters happening throughout the world; and
2. At some future point, there will be an earthquake (or series of quakes) and other natural disasters that will be greater than any previously experienced on earth.

Obviously, we have not suffered that great end-time quaking. But we do have access to geologic websites that can give us the exact location, time, depth, and strength of earthquakes in the most remote locations anywhere on the globe. According to the Lord, the onset of the last-day tribulations—beginning with the rumors of these disasters—are reportedly the "beginnings of sorrows" (Mark 13:21 [13:8]).

AN ANCIENT AMERICAN PRECEDENT

The Book of Mormon provides symbolic foreshadowing of our day through the stories interwoven by Mormon that happened in their time. He tells of a time when the ancient Americans faced a series of monumental natural disasters that to them may have seemed like the end of the world. It was so powerful that it literally changed the topography of the land to be nearly unrecognizable.

And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there was exceeding sharp lightnings, such as never had been known in all the land.

And the city of Zarabemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihab, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward.

But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and noble cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate.

3 Nephi 4 [8:5-14]

This would have been a significantly traumatic and life-altering event. So powerful was the devastation that “the whole face of the land change” and countless people died. What a way to usher in the resurrected Lord. Not only would the spiritual event powerfully change the heart, but how could any forget living through that harrowing experience? It does not say how many people died (or survived) the event. We know from the records that some of the largest cities—and all the inhabitants of each—were drowned, buried, or burned. Yet some did survive.

The Lord reported that those who survived were “more righteous” than those who died. That statement is not entirely comforting. He never called the survivors “righteous,” but *more* righteous than those that died. He called out to those survivors, “O all ye that are spared, because ye were more righteous than they! will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?” (3 Nephi 4 [9:13]). It took some time after this event for the people to truly become righteous.

The effects of that great earthquake and storm also changed the geography. It is interesting how we try to pinpoint landmarks described in the writings of the Book of Mormon to match up with landmarks today. That is an impossible task. Very few landmarks were identified in the Book of Mormon following this singular event; all the landmarks ancient writers referenced preceded this unexpected change in the terrain of the earth. To try to match the ancient map with modern geography may be a hopeless cause.

PELEG: THE EARTH DIVIDED

This type of destructive event—as recorded by Nephi—is not the first of its kind. Only a few references remain to an event that may have been more far-reaching in earth alterations than the great storms and earthquakes experienced by the Nephites. The Old Testament authors of the chronicles of the kings simply wrote of this event, “Unto Eber were born two sons; the name of the one was Peleg; because in his days the earth was divided; and his brother’s name was Joktan” (1 Chronicles 1:19).

What does it mean that the “earth was divided?” Something truly significant must have happened. We know that there was an intense earthquake, for Peleg was named after it. פֶּלֶג |pe’-leg is a Hebrew word meaning *earthquake*. We also know that there was a reshaping of the earth physically, and likely figuratively. פָּלַג |pe’-leg is derived from the Hebrew root word פָּלַג |pā-lag’ meaning *to split* or *divide*, either in a literal or figurative sense.

From scriptural or historical accounts, there is no more detail to draw from. There is debate among historians whether this “divide” was figurative or literal. Some believe the event from which Peleg was named refers to a time when Noah went around (about 100 years after the flood) to divide the lands between his sons. Others believe that prior to the Peleg, the

world was not divided into continents, but was a Pangea, meaning one massive supercontinent, and that there was a great quaking of the earth that physically divided the continents.

It is suspected that Joseph Smith taught that during the days of Peleg the earth was divided from its pangeaic state to the several continents we now know, and that when the Lord comes again the earth will reunite those intercontinental plates. However, the only record we have from Joseph regarding Peleg and this pangeaic idea comes out of the first edition of *The Evening and Morning Star* published in June 1832 where he wrote the following:

*The Star comes in these last days to...open the way for Zion to rise and put on her beautiful garments and become the glory of the earth, that her land may be joined, or married (according to the known translation of Isaiah) to Jerusalem again, and they be one as they were in the days of Peleg.*⁶

FairMormon.org, an apologetic website to the Church of Jesus Christ of Latter-day Saints—though not affiliated with the LDS church—makes a statement suggesting that the scriptures are likely referring to the divide of languages that happened during the time of the tower of Babel. They suggest that the idea of tectonic plates moving so far to change the entire landscape of the earth would be “extraordinarily unlikely.”

*In the December 2004 Indian Ocean earthquake, 1,000 miles of fault line slipped 50 feet, resulting in a 9.3-magnitude earthquake that created seismic sea waves up to 100 feet high. These tsunamis caused the deaths of nearly 230,000 people. The amount of force required to move the major continents thousands of miles apart in the lifetime of a single individual would cause much worse devastation, a global catastrophe on an unimaginable scale. Thus, to accomplish this without a divine miracle which hid all trace of such an event would be extraordinarily unlikely.*⁷

They end their theory by stating that if people want to believe the earth will reform into a prehistoric pangea, they can only rely on their belief, because there is no “science or observation” to back up the theory. Joseph’s statement could be taken figuratively. However, the Lord revealed to Joseph that at the end-days, “he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided” (D&C 100:3 [133:23-24]). This event sounds more literal than figurative.

The statement in the *Evening and Morning Star* was written after the above-quoted revelation. FairMormon.org, referencing this same revelation, states that it refers “to the return to a time when languages no longer divide humankind.” However improbable a grand shifting of tectonic plates may seem, the miracles of God often defy human understanding. Was not the great flood also hard to believe? It was so difficult to believe in Noah’s day that they mocked the idea of it. Also, how does our modern science theories explain how Joshua held the sun in place so the armies could fight through the day. And how did Isaiah turn back the sun 10 degrees for Hezekiah? And how did Moses part the Red Sea? Today, many have discounted those stories suggesting they are symbolic teachings and nothing more. Yet with God’s hand we can see how easy it is for him to divide continents, flood earths, make the sun stand still, divide the waters, and do anything else he deems appropriate. His almighty power is not bound by our understanding of physics or nature.

A FIGURATIVE SHAKING

It is possible Isaiah’s and others’ references to the shaking earth and changing heavens are strictly symbolic, though that is not consistent with historical precedent. More likely, given the pattern of God’s revelations, there is a figurative as well as a literal aspect to these prophecies. This could be seen in a variety of ways.

If there is a figurative sense to these prophecies, it would not be so ordinary as divvying up inheritances or uniting of languages. Those aspects will take place, but that is not the context of the Lord’s revelation to Isaiah. The Lord said, “I will shake the heavens, and the earth shall remove out of her place (Isaiah 13:13). The Hebrew words used for “shake” (רָגַז | rā-gāz) and “remove” (רָעַשׁ | rā-āsh) mean to *quiver* and to *undulate*, respectively. Figuratively, they have connotations of quivering violently with emotion, like anger or fear or swaying with fear. The figurative aspects to these words suggest a traumatic experience, not a placid one.

⁶ Joseph Smith, Jr. *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts (Salt Lake City: Deseret Book, 1973) 1:275.

⁷ “Question: Does the Biblical Story of Peleg Describe the Separation of the Continents?” FairMormon.org, Accessed April 7, 2020 at https://www.fairmormon.org/answers/Question:_Does_the_biblical_story_of_Peleg_describe_the_separation_of_the_continents%3F.

In the last days when the Lord performs his mighty work, there will definitely be significant changes that will thwart the works of conspiring men and women. Those figurative or symbolic changes will be powerful enough to make men quiver with fear or anger as their contrivances and philosophies are splintered, and powerful enough to undulate and shake the governments and economies of the world until they collapse.

DASHED TO PIECES BEFORE THEIR EYES

War is horrific. There is no good that come from warfare. Sometimes war is necessary and cannot be avoided, as was the experience of the Nephites who followed their captain Moroni to thwart the advances of the Lamanites. The aim of the Lamanite leaders was oppression and dominance. Too often that is the motivation of many architects of war. The Axis powers during World War II certainly sought domination and power, to oppress other nations, despite what may have been their propaganda. No matter the cause of war, the aftermath is always devastating.

When thinking of the effects of war, we often focus on the militaristic aspects of it. And when we think of the casualties of war, we often envision wounded soldiers and grieving families. It is uncomfortable and unpleasant to think of the effects of war on children and women, on grandparents, on homes and families. We often don't see their mangled or abused bodies on the big screen or in media. But in the end-days, the wars that will rage upon the earth will have no lines between military and civilian citizens. We already see in modern warfare that line is very blurred. Isaiah prophesied that when Babylon falls, the Medes will not have mercy on children or women. Remember that Babylon and Media are symbols of nations or people in our day. "Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished." Isaiah continues his bleak foretelling of the coming atrocities. "Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children" (Isaiah 13:16, 18).

Many of the Biblical translations use the term "ravished" in Isaiah 13:16. The word *שגל* | *shā-gāl* means *to copulate with*, or *to lie with* in a sexual manner. In the context of this scripture, the sexuality is not consensual nor positive. A better translation for this phrase may be, "Their wives will be raped." This may sound harsh or graphic, but to best understand Isaiah's vision we must truly understand his words. Basically, he is saying that their children will be abused and slaughtered and their wives violated and tortured. The awful scene Isaiah paints is not unique in warfare.

YOUR COUNTRY IS DESOLATE

War is unpleasant no matter the theater or the players. Innocent people always get hurt or killed. And attacking civilians is not a new tactic utilized in military strategy. Modern warfare no longer operates on a "battlefield," but the battlefield is the local streets and cities of the warring nations. Most recent in our news headlines has been the war in Afghanistan. The gorilla-style warfare has no rules nor morals. More than 801,000 individuals have died by direct impact of the wars in Iraq, Syria, Afghanistan, Yemen, and Pakistan over the last ten years. Several of those were military or militia personnel. The majority of casualties, however, are civilian. Estimates exceed 335,000 civilian fatalities due to these wars since 2001.⁸

It is hard for us to understand or sympathize with what it would be like to live in a war zone. Few of us have ever experienced such an event. There has not been a war fought on American soil for centuries. Those contests of war have taken the lives of many of our men and women in different parts of the world, but there has always been safety at home in for us. Isaiah predicts our nation and our land will become part of that end-scene battlefield. The war will be here as well as throughout the world. In our nation, it may start with civil strife, with confrontations among our own people. "I will set the Egyptians against the Egyptians; and they shall fight everyone against his brother, and everyone against his neighbor; city against city, and kingdom against kingdom" (Isaiah 19:2), but ultimately our nation may succumb to foreign powers. "And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts" (Isaiah 19:4). "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" (Isaiah 1:7).

The scene of devastation will be atrocious here in our own nation as well as throughout the world. Isaiah describes the bloodbath of that end-time war.

⁸ "Cost of War: Human Cost." Watson Institute International Public Affairs, Brown University. Obtained online 23 August 2021 from <https://watson.brown.edu/costsofwar/costs/human>

The indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. 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. And the reem shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.

Isaiah 34:2-8

The scene Isaiah describes is painful to consider. “And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh” (Isaiah 66:24). Those that survive will long remember the horrors of this end-game war. Isaiah describes in some detail what happens to the women of Zion during this conflict. “The Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts... It shall come to pass, instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair, baldness; and instead of a stomacher a girding of sackcloth, burning instead of beauty” (Isaiah 3:17, 24).

CASUALTIES OF WAR

The depictions Isaiah gives are sobering and paint an awful portrait of what is to come. Perhaps if we repent before that time we may be able to avoid the coming atrocities! Yet, it is more likely that the Lord will mourn and lament for us as we continue on our path. “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; thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me” (Isaiah 48:18-19).

Isaiah's words loom over us: “Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished” (Isaiah 13:16). Children and women have often suffered more than men in war and conflict. Children, the innocent of the earth, are often discarded as no more than trash. In the last decade, the United Nations reported more than 170,000 grave violations against children throughout the world due to military conflict. These violations include “killing, maiming, sexual violence, abductions, denial of humanitarian access, child recruitment and attacks on schools and hospitals.”⁹ The document reported that more than 12,000 children were killed or maimed in 2018 and more than 10,000 in just the first half of 2019. Numbers have only increased over the past two years.

These type of casualties are not new in war, but have become increasingly glaring. Though children and women have suffered throughout the ages of the earth due to the ravages of war, we have become even more aware of this barbarity within the last century. A few particular events prominently portray some of the heinous barbarism that is evidenced in war. World War II had its share of unethical and barbaric activity. The Nazis are the foremost that come to mind when thinking about large-scale crimes against humanity. The Jewish holocaust is case-in-point. One of the countries most affected by the Nazi expansionism was Poland. It is estimated that 200,000 Polish children were kidnapped during the war. Only a quarter of those ever returned home. More egregious was their treatment of Jews despite their nationality or age.

More than 1 million Jewish children were killed by the Nazis and their allies or crowded into ghettos across Eastern Europe. In these ghettos, children often died from starvation and lack of shelter. Those that did not die were either sent to the death camps to be gassed or were shot on the edges of mass graves.

⁹ “2019 concludes a ‘deadly decade’ for children in conflict, with more than 170,000 grave violations verified since 2010.” UNICEF. 29 December 2019. Obtained online 23 August 2021 from <https://www.unicef.org/press-releases/2019-concludes-deadly-decade-children-conflict-more-170000-grave-violations-verified>.

Only those that were considered productive were spared and even then, their fate was effectively sealed by horrendous working conditions designed to keep them only barely alive. What made these mass killings even worse was the fact that, during the war, most of the world thought that these stories of mass extermination and death camps were only that — stories.¹⁰

Though as atrocious and heinous as these deeds were, Nazi Germany was not the only perpetrator of egregious violence to women and children. In the end of 1937, Japan stormed through China and succeeded in overthrowing the then capital city Nanking (now called Nanjing). The horrors that ensued as the Japanese soldiers stormed the city over the next six weeks are unspeakable. Even Hitler himself, the instigator of the holocaust petitioned the Japanese to desist. Chinese soldiers were massacred by the Japanese, civilian men young and old were outright shot or beheaded, children were beat to death, and women and girls of all ages were molested in the most brutal ways before being murdered. One individual reported the following years after the event.

I was with my family, hiding in our house. We were all in a room sitting next to each other. We all knew the consequences. Suddenly, the Japanese soldier banged the door. When we didn't open it for them, they broke the entrance gate and came inside. First, they gang-raped my grandmother, and when my grandfather wanted to protect her. Those monsters split my grandfather in half. In front of me, they dragged my sisters outside the house. They both were in 14–16 years of age. They gang-raped and killed them with insane brutality, which I can't even explain. I get tears when I think about that day. They humiliated and assaulted my parents on the street and took their clothes from them, and then shot them on their heads from behind.¹¹

That is one of many stories, and gratefully one of the least graphic. The estimates of the Nanking massacre, known as the Raping of Nanking, exceed 200,000 fatalities, a great majority women and children. There are also estimates that anywhere from 20,000-80,000 women were raped and sexually assaulted by the Japanese soldiers, many of whom were afterward murdered in the most inhuman ways. Xia Shuqin, a survivor of the Nanking massacre shared her story decades later.

On the morning of December 13th, 1937, Japanese troops pounded on the door of Xia Shuqin's family home in Nanjing, China. Thirteen people had taken shelter under this particular roof: Eight-year-old Xia, her mother and father, two grandparents, four sisters (one, four, 13 and 15 years old), and four neighbors. The Japanese army had ridden into the city on horseback that morning and faced little resistance; the Chinese army had made a full, chaotic retreat the prior evening, December 12th.

When Xia's father answered the door, the Japanese soldiers immediately shot and killed him. They bludgeoned and killed her one-year-old sister. They raped and killed her mother. They killed her grandparents. They raped and killed her 13-year-old and 15-year-old sisters. And they bayoneted Xia three times in the arm and back.

Xia and her four-year-old sister were the only survivors of this onslaught. And for the next ten days, the girls hid inside the house -- only moving and searching for food at night -- while the Japanese pillaged the rest of the city... Xia and her sister were found by neighbors and taken to the Nanjing Safety Zone, a demilitarized zone established by Westerners to shelter Chinese refugees from the war.¹²

These events are not the only historic tragedies we have seen that has afflicted women and children. Within the last century we have seen several nations commit genocide on other groups or nations. The Khmer Rouge regime in the late 1970s murdered 1.7 people in Cambodia. In the 1990s, an estimated 100,000 Bosniak (Bosnian Muslims) and Croats died in Bosnia. That same decade, 500,000 to 800,000 people, mostly of the Tutsi minority, were slaughtered in Rwanda. The genocide of Rwanda was particularly tragic and brutal. Leaders encouraged “both the killings and sexual violence to further their political goal” of destroying the Tutsi people. “Although the exact number of women raped will never be known, testimonies from survivors confirm that rape was extremely widespread and that thousands of women were individually

¹⁰ Laura Martisiute, “The Forgotten Victims’: Heartbreaking Photos Of The Children Of World War II.” All That’s Interesting (ATI.com). 22 August 2017. Accessed online 23 August 2021 from <https://allthatsinteresting.com/world-war-ii-children>.

¹¹ Krishna Chaudhary, “The Nanking Massacre: 80,000 Gang-Rapes and Millions Were Killed.” Medium.com. Accessed online 24 August 2021 from <https://medium.com/lessons-from-history/the-nanking-massacre-80-000-gang-rapes-and-millions-were-killed-84e1e46400d7>.

¹² Kevin Wong, “A Nanjing Massacre Survivor's Story Lives On Digitally.” Engadget.com. 3 January 2018. Accessed online 24 August 2021 from <https://www.engadget.com/2018-01-03-nanking-massacre-usc-shoah-foundation.html>.

raped, gang-raped, raped with objects such as sharpened sticks or gun barrels, held in sexual slavery (either collectively or through forced ‘marriage’) or sexually mutilated”¹³

Of this type of abuse we even have some scriptural evidence. Mormon describes the “great abomination” of the Lamanites who fed the flesh of the captive men to their children and wives. Yet he decried even more the great sin of the Nephites who did in his view much worse. “And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue; and after that they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after that they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery” (Moroni 9 [9:9-10]).

As vivid and awful as these experiences are, if we are too squeamish to hear about the dark past of our world history, we live in a bubble, and will certainly not understand what Isaiah is predicting. Though none of us want to know the evils of the world, we cannot remain ignorant of those evils. How many times have well-meaning people replied how they wished the events of the second coming would unfold, yet give little thought to the suffering and horrors that await much of the world. Rather than entertain ideas of second coming events, let us repent as a people and avoid the atrocities all together! These examples above are not intended to scare or nauseate, but to awaken people to the grim reality of what Isaiah saw and what is coming for us if we do not change our ways and repent. Mormon wondered in despair how such a people could avoid the judgment of God, who once were “a delightful people” and had the gospel of Christ. Moroni lamented to his son in his letter, “O my son, how can a people like this, whose delight is in so much abomination, how can we expect that God will stay his hand in judgment against us? Behold, my heart cries wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness, and abominations from before thy face” (Moroni 9 [9:12-15]). The same will be our condemnation should we continue to turn our backs on God.

Despite the tragedies and trials that are coming, the Lord would not have us be afraid. The Lord decried the sins of the people saying, “Woe unto the wicked! for they shall perish; for the reward of their hands shall be upon them.” But of the righteous, he spoke otherwise. “Say unto the righteous, that it is well with them; for they shall eat the fruit of their doings” (Isaiah 3:10-11). Even those who suffer shall have an end of suffering. “The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy and holiness shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away” (Isaiah 55:11).

And even if the righteous should suffer and die, the Lord promised to them peace. “The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness” (Isaiah 57:1-2). Despite the horrors that are coming, the blessings and bliss that will follow will far outweigh the suffering we will have to endure. May God continually protect and preserve his righteous sons and daughters.

¹³ “Shattered Lives: Sexual Violence during the Rwandan Genocide and its Aftermath.” Human Rights Watch. 1996. Accessed 24 August 2021 from <https://www.hrw.org/reports/1996/Rwanda.htm>

ISAIAH 13:19-22

JST Translation

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged; for I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish.

Biblia Hebraica Stuttgartensia

וְהָיְתָה כְּבֵל צְבִי מִמְּלָכוֹת תִּפְאֶרֶת גְּאוֹן כְּשֶׁדִּים כְּמַהֲפַכַת אֱלֹהִים אֶת
סֹדֶם וְאֶת עֹמֹרָה
לֹא תֵשֵׁב לְנֶצַח וְלֹא תִשְׁכֵּן עַד דּוֹר וְדוֹר וְלֹא יִהְיֶה שָׁם עָרְבֵי וְרַעִים
לֹא יִרְבְּצוּ שָׁם
וְרִבְצוּ שָׁם צִיִּים וּמִלְאוּ בְתִיבֵיהֶם אֲחִים וְשָׁכְנוּ שָׁם בְּנוֹת יַעֲנָה
וְשִׁעִירִים יִרְקְדוּ שָׁם
וְעֵנָה אִיִּים בְּאֲלֻמְנוֹתָיו וְתַנִּים בְּהִיכְלֵי עֵנָג וְקָרוֹב לְבוֹא עֲתָה וְיָמֶיהָ
לֹא יִמָּשְׁכוּ

BE IN THE WORLD, NOT OF THE WORLD

Babylon, she who calls herself the “glory of kingdoms” and the “beauty of the Chaldees’ excellency,” will soon fall from her self-exalted position and sit humbled upon the ground. “Sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called, The lady of kingdoms” (Isaiah 47:5). Babylon is the embodiment or symbol of worldliness, and her draw is so alluring.

The Lord reassured that she will fall and no longer pull us to worldliness. Yet it is the people of the earth who keep Babylon alive and thriving. Though she is personified in scripture as the worldliness of the earth, it is really the people of this planet who make her what she is. In days to come, the memory of her destruction and the knowledge of God will be sufficient to sever the alluring pull to her seductive lifestyles. I look forward to the day when the world is filled with righteousness and Babylon is only a distant memory. The Lord said the following to me regarding Babylon.

The time is at hand that I will come and redeem my people. The devastation that will afflict the world and the embodiment of Babylon will be so devastating that it will last nearly a thousand years in the memory of the people, and they will throw off the deceiver and he will be bound. No longer will the pull of Babylon or the things of the world attract the attention of my people, for they shall see her as she is, a whore who defaces truth and distorts the ways of God and leads the children of God from men. This is Babylon, the harlot of kingdoms, she that sits on a throne of debauchery and whose god is of her own making, and not me. Yet my people shall see me and know who I am, and I will finally be their God and Babylon will be no more. Unfortunately, I will have to punish Babylon first and all those that worship her before they will come to me. True, there are a few who come to me without being compelled, yet the majority need to be compelled before they will give their hearts fully to me.

A final note of caution he gave was to be careful not to indulge also in the ways of Babylon. Though it is fine to be in the world physically, and to interact with the world, we must be cautions that we do not become part of that worldliness.

Even you and many whom you associate with dabble too much in the world of Babylon and would do well to flee from the Chaldeans and remove yourself from the world, not to be out of the world, but to not indulge in the worldliness of the world, for that is the essence of Babylon.

What is the difference of being in the world and being of the world? I believe it is in whom we place our hearts that makes the determination. Though we live and thrive in this world, surrounded by the worldliness of Babylon, if the Savior Jesus Christ is the center of our thoughts and our worship, we will be oriented correctly. But once our heart puts other things before the Lord, then we shift from being in the world to becoming part of it. “For where your treasure is, there will your heart be also” (Matthew 6:21, see also Luke 12:34).

SCRIPTURE REVIEW

| King James' Version | New American Standard Bible | My Translation | Masoretic Text | Septuagint |
|--|--|--|---|--|
| <p>And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.</p> | <p>And Babylon, the beauty of kingdoms, the glory of the Chaldeans' pride, will be as when God overthrew Sodom and Gomorrah. It will never be inhabited or lived in from generation to generation; nor will the Arab pitch his tent there, nor will shepherds make their flocks lie down there. But desert creatures will lie down there, and their houses will be full of owls; ostriches also will live there, and shaggy goats will frolic there. Hyenas will howl in their fortified towers and jackals in their luxurious palaces. Her fateful time also will soon come and her days will not be prolonged.</p> | <p>And Babylon, the splendor of kingdoms, the beauty of the Chaldeans' glory, will be as the Gods' overthrow of Sodom and Gomorrah. She will no longer remain nor will she abide from generation to generation, and the Arabian will not pitch tent there, nor will the shepherd cause to lie there, but desert animals will lie there and howling creatures will fill their houses, and the offspring of the owl will dwell there, and wild goats will prance there, and howlers will cry in its desolate places and jackals in halls of luxury; and her time is near to come and her days will not be prolonged.</p> | <p>And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild-cats shall lie there; and their houses shall be full of ferrets; and ostriches shall dwell there, and satyrs shall dance there. And jackals shall howl in their castles, and wild-dogs in the pleasant palaces; and her time is near to come, and her days shall not be prolonged.</p> | <p>And Babylon, which is called glorious by the king of the Chaldeans, shall be as when God overthrew Sodoma and Gomorra. It shall never be inhabited, neither shall any enter into it for many generations: neither shall the Arabians pass through it; nor shall shepherds at all rest in it. But wild beasts shall rest there; and the houses shall be filled with howling; and monsters shall rest there, and devils shall dance there, and satyrs shall dwell there; and hedgehogs shall make their nests in their houses. It will come soon, and will not tarry.</p> |

- "...it shall never be inhabited. ..." יָשַׁב |yā-shāv' and שָׁכַן |shā-hān' are both active verbs in Isaiah's usage, not passive. He is personifying Babylon, thus the active verb form denotes that Babylon should not remain or abide. Most translations use a passive voice for this verb suggesting Babylon will not be resided or dwelt in.

HEBREW REVIEW

Beauty: תְּפֹאֶרֶת |tēph-ē'-reth means *an ornament* in any sense of the word and comes from a root meaning *to gleam*. In this use it is intended to depict the magnificence of the Chaldeans' glory.

Desolate Houses: אֶלְמָנָה |āl-mā-nā' means *widow*. This is the only occasion in the Bible this word is translated as *desolate house*. It comes from a connotation of a person or place without a ruler or husband. It could also have symbolic connotations to the personification of the woman Babylon and how she will become a widow (see Isaiah 47:8-9)

Doleful Creatures: אָהוּ |ō'-āh means *a howler* or *lonesome wild animal* which comes from the Hebrew word אָהָה |ā-hā' used as an exclamatory expression such as *Oh!* or *alas!*

Dragon: תַּנִּין |tā-nēn' means *a monster* of some kind, implying something huge or hideous. The best reference for these passages may be a *jackal* or *wild dog*, or something that howls.

Glory: צָבִי |ts^e-vē' is the same word translated as *roe[buck]* in Isaiah 13:14, and has a meaning of conspicuous *splendor*. It is a word suggesting *beauty* or graceful movement.

Make Their Fold: רָבַץ |rā-vāts' is a root word meaning *to crouch*, implying on all four legs like a recumbent animal. In my translation, I use *repose* to imply that when a shepherd reposes in a location, so does his flock. This is the same word used for *lie* in verse 21, describing how the "*wild beasts of the desert shall lie there....*"

Never: נֹצֵחַ |nē'-tsāh means *a goal*, and comes from a root that give the word a meaning of a bright object that glitters in the distance one is traveled toward. In an adverbial sense, it means *continually*, as if continually pursuing something just out of reach. With the negative particle לֹא |lō it gives the connotation of *never* reaching that goal. As a noun, *perpetuity* seems to fit this usage of the word most accurately.

Overthrow: מַהֲפֹכֶת |mā-pā-hāth' is used seven times in the Old Testament, always in reference to the overthrow or destruction of Sodom and Gomorrah.

Palace: הַיְכָל |hā-kāl' can be translated as *palace* or *temple*. Strong's Hebrew dictionary translates this word as *a large public building*.

Pitch Tent: אָהֵל | ā-hāl' is a Hebrew verb that has two meanings, one is *to be clear*, the other is a denominative form of אָהֵל | ā-hel', *tent*, and is translated *to pitch a tent*.

Satyrs: שְׂעִיר | sā-ēr' means *shaggy*, but can be translated as *be-goat* or *fawn*. Others translate this word as a *wood demon* or *satyr*.

Wild Beasts of the Desert: יָצִי | tsē-ē' means *a desert dweller*, whether in regards to a human (*nomad*) or animals (such as *jackals*).

ADDITIONAL NOTES

THE GLORY OF KINGDOMS

In a worldly sense, Babylon epitomized the glory of all kingdoms during its time. The city itself was reportedly a glorious wonder. The impregnable double-walled city was a wonder to behold, with its nine ornate gates into the city, the one hundred temples, including the great temple tower standing 300 feet high, and the fabled hanging gardens termed one of the ancient wonders of the world. The empire stretched throughout ancient Mesopotamia. It's wealth, power and influence extended far beyond its boundaries. Today, Babylon symbolizes those same worldly glories and wonders: wealth and beauty. We look often to those characteristics as exemplary traits of glory today.

THE CHALDEANS

The Chaldeans preceded the Babylonians, and during the Babylonian era, they became some of the elite aristocracy of the Babylonian empire. At least three Babylonian kings were Chaldean. Chaldeans in general were influential, intelligent, and educated. It is reported that they were highly skilled in astrology. The Hebrew word (in plural) for the Chaldeans (כַּשְׁדִּים | kās-dēm') can be translated as *astrologers*, coming from a proverbial reference to the Chaldean people.

FROM GENERATION TO GENERATION

What does the Lord mean by the phrase, "from generation to generation?" The Hebrew word דֹּר | dōr is translated as *generation* and properly means *a revolution of time*, or *a period of a man's life*. From generation to generation suggests that a several lifetimes will pass by before the land is inhabited again.

Some archaeologists believe that they have discovered the site of the ancient city Sodom. In a location in southern Jordan, archaeologists discovered the remnants of a city they call Tall el-Hammam, which reportedly matched nearly every criterion for Sodom according to the Biblical texts. The archaeologists report that sometime around 2,000-1,540 BC (about the time of Sodom), the city experienced a sudden incendiary event destroying the entire city. They found some foundations and floors buried under nearly three feet of ash, and the glassy appearance suggests that temperatures exceeded 2,000 degrees Fahrenheit, about the temperature of volcanic magma. They reported that preliminary tests suggest there was no life after the destruction for about 600-700 years. Whether or not this was actually Sodom, it gives a good example of what such a destruction may look like. No wonder none would live there from generation to generation. In the days to come, Babylon will also suffer such natural disaster, in addition to the after-effects of war.

NO FLOCKS, ONLY BEASTS

Symbolically, Isaiah references clean and unclean animals based on Mosaic law in describing the devastating fall-out of the destruction of Babylon. Sheep are a clean or kosher animal. The wild beasts, owls, satyrs (שְׂעִיר | sā-ēr', wild goats) and dragons (תַּנִּים | tān-nēm', wild dogs or jackals) are all unclean. Isaiah is painting a portrait of the aftermath of this annihilation. The sons and daughters of God, the sheep of the Good Shepherd will not be found in these desolate cities and war-ravaged lands. Instead, they will be united together in holy cities, in Zion. At last the people of God will have heeded his call when he said, "Go ye forth of Babylon, flee ye from the Chaldeans" (Isaiah 48:20). Those that hide out and make a doleful living in the abandoned and dilapidated cities will be those who have not made a covenant with God. They will be scratching out a living just as wild beasts scavenging food in barren lands and surviving day to day just as animals hiding in dens.

HOUSES FULL OF HOWLERS

After the destruction of Babylon, the houses of those inhabitants will be abandoned or full of doleful creatures. אֲהָיִם | ā-hēm' (translated as doleful creatures) means *a howler* or *a lonesome wild animal*. Remember that these animal used by Isaiah represent people or types of people. There shall be mourning and wailing from those that remain. Symbolically these

homes are filled with disarray and sorrow. Isaiah counseled Hezekiah to set his house in order (see Isaiah 38:1). The Lord counseled us in our day to organize ourselves as well and to make our houses “a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God” (D&C 7:36 [88:119]). The symbolism of non-kosher animals wailing in abandoned houses suggests that their houses are not in order spiritually.

HER TIME IS NEAR TO COME

Isaiah ties together the beginning of this chapter to the end. “Howl ye,” Isaiah forewarns Babylon, “for the day of the Lord is at hand [קְרוֹב | kā-rōv’]; it shall come as a destruction from the Almighty” (Isaiah 13:6). Then he proceeds to describe how that day will unfold, in unfortunate graphic detail. Finally he closes the chapter with a similar statement. “Her time is near [קְרוֹב | kā-rōv’] to come, and her days shall not be prolonged.” This is a stark warning for the world. Once we begin to see the signs of Isaiah’s prophecies unfold, the time of Babylon’s demise will truly be at hand, and that time is rapidly approaching.

CROSS REFERENCES

UNINHABITED FROM GENERATE TO GENERATION

- [Jeremiah 49:18](#) - As in the overthrow of Sodom and Gomorrah and the neighbor cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it.
- [Jeremiah 50:39-40](#) - Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein.

HER DAYS WILL NOT BE PROLONGED

- [Ezekiel 12:17-18](#) - 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. Therefore say unto them, Thus saith the Lord God; There shall none of my words be proplonged anymore, but the word which I have spoken shall be done, saith the Lord God.

WORD-LINK COMPENDIUM

And [Babylon](#), the [glory](#) of [kingdoms](#), the [beauty](#) of the [Chaldees’ excellency](#), shall be as when [God overthrew Sodom and Gomorrah](#). It shall never be [inhabited](#), neither shall it be [dwelt](#) in from [generation](#) to [generation](#), neither shall the [Arabian pitch tent](#) there, neither shall the [shepherds](#) make their [fold](#) there. But [wild beasts of the desert](#) shall [lie](#) there; and their houses shall be [full](#) of doleful creatures; and [owls](#) shall [dwell](#) there, and [satyrs](#) shall dance there. And the [wild beasts of the islands](#) shall cry in their [desolate houses](#), and [dragons](#) in their [pleasant palaces](#). And her [time](#) is [near](#) to come, and her days shall not be [prolonged](#), *for I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish*. [Note, the last sentence (*in italics*) was added by Joseph Smith. There is no Hebrew to review].

| | | | |
|---|--|---|---|
| • Arabian : עֲרָבִי rā-vē’ | • Feed : רָעָה rā-ā’ | • Kingdom : מַמְלָכָה mam-lā-kā’ (see root מָלַךְ mā-lāk’) | • Pleasant : נֶגַע nēg’ |
| • Babylon : בָּבֶל bā-vel’ | • Fill : מָלָא mā-lā’ | • Lie : רָבַץ rā-vāts’ (go to Lay/Lie) | • Prolong : שָׁחַח mā-shāh’ |
| • Beauty : תִּפְאָרֶת tēph-ē’-rēth (go to Glory; see root פָּאָר pā-ār’) | • Fold : רָבַץ rā-vāts’ (got to Lay/Lie) | • Near : קְרוֹב kā-rōv’ | • Satyr : שַׁעִיר sā-ēr’ |
| • Chaldees : כַּשְׁדִּי kāś-dē’ | • Generation : דֹּר dōr | • Overthrow : מָהַפְכָה mā-pā-hāth’ (see root הָפַךְ hā-fāh’) | • Sodom : סְדוֹם sē-dōm’ |
| • Desolate House : אֵלְמָנָה āl-mā-nā’ (go to Widow; see root אָלַם ā-lām’) | • Glory : צִבְיָה tse-vē’ | • Owl : בַּת bāth (go to Daughter) | • Time : עַתָּה āth |
| • Dragon : תַּנִּינִי tā-nēn’ | • God : אֱלֹהִים ē-lō-hēm’ (see root אָלוּ ā-lū) | • Palace : הַיְקָל hā-kāl’ (go to Temple; see root יָכַל yā-hōl’) | • Wild Beast of the Desert : אִיָּעִי ā-ī-ē’ (go to Beast; see root יָעַע yā-ē-ē) |
| • Dwell : שָׁכַן shā-hān’ | • Gomorrah : עֲמֹרָה ā-mō-rā’ | • Pitch Tent : אֹהֶל ā-hāl’ (go to Tent) | • Wild Beast of the Island : יָעִי tsē-yē’ (go to Beast) |
| • Excellency : גָּאֹן gā-ōn’ (go to Pride) | • Inhabit : יָשַׁב yā-shāv’ (go to Sit) | | |

SYMBOLISM COMPENDIUM

- Arabian: A symbol referring to a non-covenant nomadic people.
- Babylon: A personal level of spirituality upon a continuum ascending to heaven. Also represents the world and worldliness. Babylon also represents the greater whole of lesser aspects of worldliness symbolized by other nations or cities contemporary to Isaiah's time.
- Chaldees: A personal level of spirituality upon a continuum ascending to heaven at a parallel with Babylon. Also represents the world and worldliness and the beauty and power thereof.
- Dragon: Dragons have two distinct symbols in Isaiah. One is referencing the antichrist, the great dragon of the sea. The second symbol refers to wild or non-covenant people who will come to inhabit places that are left vacant and/or desolate.
- Owl: Represents non-covenant individuals or groups who find residence in desolate places.
- 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.
- Shepherds: Represents a spiritual leader who is responsible for the guidance and protection of a flock of followers.
- Wild Beast: Beasts can represent a variety of people, some are covenant individuals or groups, and some are not, depending on context and root meanings of the words translated as "beast."

COMMENTARY

WILL BE AS THE GODS' OVERTHROW OF SODOM AND GOMORRAH

Entertainment has significantly dramatized and deluded in our minds the atrociousness of war. We watch with rapt attention and exhilaration the thrilling thematic events of historical fiction we create on the big screen. Violence has become such a routine part of our entertainment that we hardly blink an eye at graphic images as they flash along the screen. To add to that, we become increasingly desensitized as we see news reports and videos of distant wars across the globe. Only those few soldiers and civilians who have been unfortunate enough to witness first-hand the cruelty of war have any sense of the heinous after-effects of such barbarism.

As a nation, we have truly been protected and preserved from the horrors of war. Yes, our nation has been engaged in many conflicts over the years, and many of our citizens have suffered the traumas of war as both military and civilian personnel throughout generations. In no way should their service and sacrifice be diminished or minimized. Yet there has been no battlefield fought on American soil since the Battle of Wounded Knee in the 1890s. The closest occurrences were the devastation of the bombing of Pearl Harbor in Hawaii during World War II (December 7, 1941) and the attack on the Twin Towers (September 11, 2001), though the latter is debatable whether that was a foreign attack or a coordinated internal contrivance.

NUCLEAR HOLOCAUST

And though war does ravage nations and people, few historical occurrences have given us preview of what is prophesied to happen to Babylon, the utter annihilation and devastation of that people. Nor have any yet prepared us for the global nature of the pending destruction. The most recent examples we have of global contests that resulted in cataclysmic atrocities were in the last world war. Comparing the overthrow of Babylon to that of Sodom and Gomorrah may remind us of the annihilation of the Japanese people at Hiroshima and Nagasaki.

On August 6, 1945, a B-29 bomber dropped the first atomic bomb over Hiroshima killing an estimated 140,000 people. Men, women, and children were obliterated in a flash. As many as 78,000 others were injured or maimed in horrific ways. Many died over the subsequent years due to complications of nuclear fall-out. Three days later, a second atomic bomb was dropped on the people of Nagasaki. It is estimated 73,000 people died instantly and another 75,000 were injured.

A curve of death rates calculated in the aftermath by the surviving medical staff and students of Nagasaki Medical College showed almost 100% in residents living within a 500-meter radius of ground zero; 90% within 1,000 meters; 50% within 1,500 meters; and 10% within 2,000 meters.¹⁴

The bombing was catastrophic in many ways. Not only was it the first use of a nuclear weapon, it was deployed on a city full of mostly civilians with many women and children among them. The casualties were astounding. The nuclear fall-out still affects the people and areas to this day. And not only were the people annihilated, but the land was completely devastated.

Citizens were suddenly thrown into firestorms at home, factories, and schools; on open roads or on ground; in automobiles and trams; and in city offices, hospitals, pharmacies, fire stations, and almost all city structures.

Many survivors spent the night on the road or the ground. Subsequently, many severely injured victims were forced to remain where they survived the first strike without being provided any meaningful medical treatment. Most of them died there.¹⁵

Many of those who survived these horrific blasts were affected for the rest of their lives.

Kimura Yoshihiro, in third grade at the time, saw the bomb fall [on Hiroshima] from the plane. “Five or six seconds later, everything turned yellow. It was like I’d looked right at the sun. Then there was a big sound a second or two later and everything went dark.” Those at the epicenter of the blast were vaporized instantly. Others suffered horrific burns or were crushed by falling buildings. Hundreds threw themselves into the nearby river to escape the fires that burned throughout the city. As Doctor Michihiko Hachiya recalled, “Hiroshima was no longer a city, but a burnt-over prairie....”

Three days later, the United States dropped a second bomb, a plutonium implosion bomb called “Fat Man,” on Nagasaki, home to an estimated 250,000 at the time. Koichi Wada, two miles away from ground zero, remembered, “The light was indescribable - an unbelievably massive light lit up the whole city.” Sumiteru Taniguchi, fourteen at the time, was blown completely off his bicycle by the force of the blast. “The earth was shaking so hard that I hung on as hard as I could so I wouldn’t get blown away.” Katsuji Yoshida, only a half mile from the explosion, recalled, “Blood was pouring out of my flesh. I know it sounds strange, but I felt absolutely no pain. I even forgot to cry.”¹⁶

With the majority of healthcare providers and medical professional dead, most of the survivors did not receive medical assistance for some time.

The reason we know this is that the extent of the damage in Hiroshima and Nagasaki in 1945 made it nearly impossible to provide aid. In Hiroshima 90 per cent of physicians and nurses were killed or injured; 42 of 45 hospitals were rendered non-functional; and 70 per cent of victims had combined injuries including, in most cases, severe burns....

In Hiroshima and Nagasaki, most victims died without any care to ease their suffering. Some of those who entered the cities after the bombings to provide assistance also died from the radiation.¹⁷

Meanwhile, symptoms of radiation poisoning began. These included hair loss, bleeding gums, loss of energy, purple spots, pain, and high fevers, often resulting in fatalities.¹⁸

¹⁴ Masao Tomonaga, “The Atomic Bombings of Hiroshima and Nagasaki: A Summary of the Human Consequences, 1945-2018, and Lessons for Homo sapiens to End the Nuclear Weapon Age.” *Journal of Peace and Nuclear Disarmament* (Vol 2). 13 Nov 2019. pp 491-517. Obtained online on 20 August 2021 at <https://www.tandfonline.com/doi/full/10.1080/25751654.2019.1681226>

¹⁵ Ibid.

¹⁶ “Survivors of Hiroshima and Nagasaki.” Atomic Heritage Foundation. 27 July 2017. Obtained online 20 August 2021 at <https://www.atomicheritage.org/history/survivors-hiroshima-and-nagasaki>

¹⁷ “Hiroshima and Nagasaki Bombings.” The International Campaign to Abolish Nuclear Weapons (ICAN). Obtained online 20 August 2021 at https://www.icanw.org/hiroshima_and_nagasaki_bombings

¹⁸ “Survivors of Hiroshima and Nagasaki.” Atomic Heritage Foundation. 27 July 2017. Obtained online 20 August 2021 at <https://www.atomicheritage.org/history/survivors-hiroshima-and-nagasaki>

This was the aftermath of nuclear warfare on two cities affecting hundreds of thousands of individuals and families directly and countless others indirectly. These bombs were dropped on cities that had a population of 250,000 (Nagasaki) to \$350,000 (Hiroshima). If we were to look at comparably-sized cities in the United States, we would see cities such as Anaheim, Bakersfield, Colorado Springs, Tampa, Honolulu, Wichita, Minneapolis, St. Louis, Cincinnati, and Pittsburgh, among others. Can you imagine the devastation if an atomic weapon was used on New York City (8.14 million), Houston (about 2 million), Chicago (2.84 million), or Los Angeles (3.84 million)?

Based on calculation projections using the same yield of the bomb dropped on Hiroshima (13 kilotons), a nuclear weapon discharging in down-town Manhattan would result in an estimation of 265,000 fatalities and upward to 515,000 injuries. The bomb dropped on Nagasaki had a slightly larger payload (20 kilotons). North Korea claims to have a warhead that is 150 kilotons. If an atomic bomb with that yield detonated in downtown Manhattan, estimated casualties would reach more than 725,000 fatalities and 1.56 million additional injuries.

These nuclear weapons are child's play in our global nuclear contest. The largest nuclear weapon tested by Russia, the "Tsar Bomba," is 50,000 kilotons (or 50 million tons). The epicenter would cover 41 square miles. The blast range could even extend out as far as 5,000 square miles. Radiation burns would affect individuals as far as 7,000 square miles. This could result in fatalities of more than 7.6 million people with estimates of injuries exceeding 4 million more.

Using those same calculations on Los Angeles, the Tsar Bomba would result in almost 4 million fatalities and 3.7 million injuries. Chicago would result in an estimate 2.8 million fatalities with an addition 2 million injuries. Houston would result in an estimated 1.8 million fatalities with as many injured.¹⁹ Though never tested, Russia has designed another Tsar Bomba that has a 100 million ton payload. Imagine the additional carnage that would follow. Not only would the human casualties be epidemic, the land would be completely desolate. Buildings near the epicenter would be obliterated. Those farther from the epicenter would collapse or burn. Trees and foliage would burn or die, water would be contaminated, and radiation would be toxic far beyond the blast ranges, wafting out across the nation. That is a grim perspective, but a possible scenario none the less.

SODOM AND GOMORRAH

When the Lord compares the destruction of Babylon to Sodom and Gomorrah, an immediate image comes to mind of fire falling from heaven. Moses records the destruction of Sodom and Gomorrah. "And...the Lord rained upon Sodom, and upon Gomorrah; for the angels called upon the name of the Lord for brimstone and fire from the Lord out of heaven. And thus they overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (Genesis 19:31-32 [19:24-25]). The destruction was so thorough that even the herbs and foliage that grew upon the ground were obliterated—every living thing. When Abraham awoke the next morning, all he saw was smoke rising from the ground. "And Abraham got up early in the morning to the place where he stood before the Lord; and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, lo, the smoke of the country went up as the smoke of a furnace" (Genesis 19:34 [19:28]).

Some archaeologists believe that they have discovered the site of the ancient city Sodom. Archaeologists discovered the ruins of a city in southern Jordan nearly nine miles northeast of the Dead Sea. They estimate the city came to sudden catastrophic end around 2000-1540 BC. City ruins known as Tall el-Hammam "seemed to match every Sodom criterion demanded by the text," according to archaeologist Steve Collins, one helping lead a team of archaeologists digging the site.²⁰ Collins reported, "Tall el-Hammam site has twenty-five geographical indicators that align it with the description in Genesis. Compare this with something well known—like Jerusalem—that has only sixteen. Most other sites have only five or six, or less. So, the site has many more geographical 'signs' than any other Old Testament city...." He continues, "Our findings—pottery, architecture, and destruction layers—fit the time frame profile. Meaning, we should expect to find items, like what we're finding, from the Middle Bronze Age, the time of Abraham. This is exactly what we're uncovering."²¹

¹⁹ Data collected from Nukemap designed by Alex Wellerstein. Data accumulated 20 August 2021 from <https://nuclearsecrecy.com/nukemap/>

²⁰ Elisa Cipollone, "City of Sodom Discovered." LifeZette.com. 8 October 2015. Accessed online 21 August 2021 from <https://www.lifezette.com/2015/10/biblical-city-of-sodom-discovered/>

²¹ Brian Nixon, "More Evidence Confirms Tall el-Hammam as Sodom"

Collins and his team reported they found some foundations and floors buried under nearly three feet of ash, and the glassy appearance suggests that temperatures exceeded 2,000 degrees Fahrenheit, about the temperature of volcanic magma.

Given its apparently long and stable history as the region's dominant city-state..., it's remarkable that Tall el-Hammam and its neighbors (notably Tall Nimrin, likely center of the city-state to Hammam's immediate north) suffered a civilization-ending calamity, uniquely their own, toward the end of the Middle Bronze Age. While cities to the west (Jerusalem, Bethel, Hebron), north (Deir 'Alla, Pella, Beth Shan), and east (Rabbath-Ammon, Tall al-Umayri, Nebo) continued in the Late Bronze Age, the cities, towns, and villages of the eastern Jordan Disk did not. In fact, from the time of their destruction toward the end of MB2, the eastern Jordan Disk sites remained unoccupied for the next five-to-seven hundred years.²²

There are also arguments against the hypothesis that Tall el-Hammam is the ancient city of Sodom. Whether this site was actually Sodom or not is irrelevant to this discussion. Either way, it gives a good example of what such a destruction may look like. Whatever happened to those cities, it left them under ash and debris so thick that life was unsustainable in the area. "Samples from the site show that an extremely hot, explosive event leveled an area of almost 200 square miles including the Middle Ghor - a circular plain to the north of the Dead Sea."²³

Phillip Silvia, another archaeologist from the team at Tall el-Hammam suggested that the catalyst of the disaster was a possible meteor. Whatever the event was, the effects were catastrophic, "not only wiping out 100 percent of the Middle Bronze Age cities and towns, but also stripping agricultural soils from once-fertile fields." Silvia and other researchers have theorized that "intense shockwaves from the blast may have also covered the area 'with a super-heated brine of Dead Sea anhydride salts,'"²⁴ which would certainly render the soil infertility.

No wonder none would live there from generation to generation. Whether through natural disaster or through the devastation of war, Isaiah predicts that our proud nations, "the glory of kingdoms," and our beautiful cities, "the beauty of the Chaldees' excellency," will be "as when God overthrew Sodom and Gomorrah" (Isaiah 13:19).

OTHER CATAclysmic EVENTS

As mentioned above, some postulate that Tall el-Hammam was hit by a meteor. There have been historic evidence of meteors hitting the earth. Just over the last century, there have been two meteors that made landfall in Russia, which exemplified the powerful effects that such a blast can have upon the land. In 1908, a meteor hit with a powerful impact near the Podkamennaya Tunguska River in a remote part of Siberia. The effects of the blast were felt so powerfully that it threw people to the ground even 40 miles away from the site of impact.

It is estimated the asteroid entered Earth's atmosphere traveling at a speed of about 33,500 miles per hour. During its quick plunge, the 220-million-pound space rock heated the air surrounding it to 44,500 degrees Fahrenheit. At 7:17 a.m. (local Siberia time), at a height of about 28,000 feet, the combination of pressure and heat caused the asteroid to fragment and annihilate itself, producing a fireball and releasing energy equivalent to about 185 Hiroshima bombs.²⁵

Just over 100 years later, another meteor exploded over Chelyabinsk, Russia. The meteor, a "small asteroid—about the size of a six-story building," exploded over the city on February 15, 2013.

"The asteroid was about 17 meters [56 feet] in diameter and weighed approximately 10,000 metric tons [11,000 tons]," Peter Brown, a physics professor at Western University in Ontario, Canada, said in a statement. "It struck Earth's atmosphere at 40,000 mph [64,370 km/h] and broke apart about 12 to 15 miles [19 to 24 km] above Earth's surface. The energy of the resulting explosion exceeded 470 kilotons of TNT."

²² "Discoveries." Tall el-Hammam Excavation Project (TeHEP). Obtained 21 August 2021 from <https://tallehammam.com/discoveries>

²³ Eric Mack, "New Science Suggests Biblical City of Sodom Was Smote By an Exploding Meteorite." Forbes. 4 December 2018. Obtained online 21 August 2021 from <https://www.forbes.com/sites/ericmack/2018/12/04/new-science-suggests-biblical-city-of-sodom-was-smote-by-an-exploding-meteor/?sh=8e812fb5c677>

²⁴ Ibid.

²⁵ Tony Phillips (ed.), "The Tunguska Impact—100 Years Later." NASA. 30 June 2008. Accessed online 21 August 2021 from https://science.nasa.gov/science-news/science-at-nasa/2008/30jun_tunguska

The explosion was pegged as 30 to 40 times stronger than the atomic bomb the United States dropped on Hiroshima, Japan, during World War II. Chelyabinsk, however, did not produce as much of a blast as the Tunguska meteor, another object that exploded over Siberia in 1908. The Tunguska explosion flattened 825 square miles (2,137 square km) of forest. Although it was a smaller explosion, dust from the Chelyabinsk impact stayed in the atmosphere for months.²⁶

Other examples of civilization-ending events include volcanic eruptions. One of the most famous examples is the eruption of Pompeii. The sudden explosion caught the citizens of Pompeii in their daily routines. Though most did flee from the city, about 2,000 people stayed behind. These were the people who were discovered nearly 1700 years later under a bed of ash and mud. The entire city was engulfed within two days of the eruption, completely erased from the face of the earth.

At noon on August 24, 79 A.D., this pleasure and prosperity [in Pompeii] came to an end when the peak of Mount Vesuvius exploded, propelling a 10-mile mushroom cloud of ash and pumice into the stratosphere. For the next 12 hours, volcanic ash and a hail of pumice stones up to 3 inches in diameter showered Pompeii, forcing the city's occupants to flee in terror. Some 2,000 people stayed in Pompeii, holed up in cellars or stone structures, hoping to wait out the eruption.

A westerly wind protected Herculaneum [a nearby city] from the initial stage of the eruption, but then a giant cloud of hot ash and gas surged down the western flank of Vesuvius, engulfing the city and burning or asphyxiating all who remained. This lethal cloud was followed by a flood of volcanic mud and rock, burying the city.

The people who remained in Pompeii were killed on the morning of August 25 when a cloud of toxic gas poured into the city, suffocating all that remained. A flow of rock and ash followed, collapsing roofs and walls and burying the dead.²⁷

A similar event happened about 1700 years before the eruption of Mount Vesuvius. Around 1646, Mount Thera erupted. "The explosion, estimated to be about the equivalent of 40 atomic bombs or approximately 100 times more powerful than the eruption at Pompeii, blew out the interior of the island and forever altered its topography."²⁸ It's estimated up to 20,000 people died as a result of the eruption.

Not only can these cataclysmic events significantly altar the surrounding area and affect the lives of all living things in the vicinity, they can also affect the earth globally.

The most destructive explosion on earth in the past 10,000 years was the eruption of an obscure volcano in Indonesia called Mount Tambora. More than 13,000 feet high, Tambora blew up in 1815 and blasted 12 cubic miles of gases, dust and rock into the atmosphere and onto the island of Sumbawa and the surrounding area. Rivers of incandescent ash poured down the mountain's flanks and burned grasslands and forests. The ground shook, sending tsunamis racing across the Java Sea. An estimated 10,000 of the island's inhabitants died instantly.

It's the eruption's far-flung consequences, however, that have most intrigued scholars and scientists. They have studied how debris from the volcano shrouded and chilled parts of the planet for many months, contributing to crop failure and famine in North America and epidemics in Europe. Climate experts believe that Tambora was partly responsible for the unseasonable chill that afflicted much of the Northern Hemisphere in 1816, known as the "year without a summer."²⁹

These are only a few of the examples of man-made and natural disasters that could cause our earth to become as Sodom and Gomorrah, a desolate scorched waste without inhabitants and leaving it uninhabitable. And though these direct disasters may affect specific cities or areas, the after-effects can significantly alter life for people around the globe. Though it may be hard to imagine ourselves in such circumstances, it is not picture the aftermath of such events in our day.

²⁶ Elizabeth Howell, "Chelyabinsk Meteor: A Wake-up Call for Earth." Space.com. 9 January 2019. Accessed online 21 August 2021 from <https://www.space.com/33623-chelyabinsk-meteor-wake-up-call-for-earth.html>

²⁷ "Mount Vesuvius Erupts." History.com. Accessed online 21 August 2021 from <https://www.history.com/this-day-in-history/vesuvius-erupts>

²⁸ "Volcanic Eruption At Thera (Santorini)." Canadian Museum of History. Accessed online 21 August 2021 from <https://www.historymuseum.ca/cmhc/exhibitions/civil/greece/gr1040e.html>

²⁹ Robert Evans, "Blast from the Past." Smithsonian Magazine. July 2020. Accessed online 21 August 2021 from <https://www.smithsonianmag.com/history/blast-from-the-past-65102374/>

APPENDIX: תַּרְגוּם (TRANSLATIONS)

ISAIAH 13:1

א:ג: יִשְׁעִיָּהּ בֶּן־אֲמוֹץ (ISAIAH 13:1)

מִשָּׂא בְּבֶל אֲשֶׁר חָזָה יִשְׁעִיָּהּ בֶּן־אֲמוֹץ:

Rough Translation: A burden of Babel which saw in a vision Isaiah son of Amoz**My Translation:** An utterance against Babylon, which Isaiah, the son of Amoz, saw in vision.

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| <p>חָזָה hā-zā' v.3ms.qal perf.</p> <p>Derivation: חָזָה 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 ā-she'r' relative pro.</p> <p>•Who, which, that</p> | <p>בְּבֶל bā-vel' prop. n.ms.</p> <p>Derivation: לֶלֶב: to fodder</p> <ol style="list-style-type: none"> Confusion Babel or Babylon, ancient capital of Babylonia | <p>מִשָּׂא mās-sā' n.ms.</p> <p>Derivation: שָׂא: to lift</p> <ol style="list-style-type: none"> Burden, load Tribute, present, gift Elevation of the voice, song, utterance, oracle Desire, longing |
| | <p>אֲמוֹץ ā-mōtz' prop. n.ms.</p> <p>Derivation: מָצָא: meaning to be alert</p> <ol style="list-style-type: none"> Strong Amoz or Amots | <p>בֶּן ben n.ms.</p> <p>Derivation: בָּנָה: 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>יִשְׁעִיָּהּ yē-shā-yā-hū' prop. n.ms.</p> <p>Derivation: combination of יָשָׁע yā-shā', to be open, wide or free, and by implication to be safe, and יָהּ yā, Jah, the sacred name of Jehovah (a contraction from יְהוָה ye-hō-vā')</p> <ol style="list-style-type: none"> Isaiah, Jesaiah, or Jeshaiiah |

ISAIAH 13:2-5

בַּבִּי שַׁעֲנֵיהֶוּ יָגֹב (ISAIAH 13:2)

עַל הַר־נִשְׁפָּה שְׂאוֹ-נֵס הָרִימוּ קוֹל לְהֵם הַנִּיפוּ יָד וְנִבְאוּ פִתְחֵי נְדִיבִים

Rough Translation: Upon a mountain being wind-swept lift up a flag raise a voice to them shake a hand and let them come to the doors of the princely.

My Translation: Lift up a signal upon a bare mountain, raise a voice to them, wave a hand, and let them come into the doors of the nobles.

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|---|---|---|--|
| <p>שָׁא s^é-ü' v.2mp.qal imp.</p> <p>Derivation: ש-נ meaning <i>to lift</i>. Paal (Qal) is a simple active verb form: "You lift...." 1. To be lifted up, to be raised 2. To be elevated, to be extolled or exalted 3. To be borne, carried or taken away</p> | <p>נִשְׁפָּה nēsh-pe' adj.3ms.niphal part.</p> <p>Derivation: ש-פ meaning <i>to abrade</i>. Niphal is a simple passive verb form: "One being bared...." 1. To be bald or bare 2. (part.) Bare, bald, naked</p> | <p>הַר hār n.ms.</p> <p>Derivation: ר-ר-ר: from an unused root meaning to loom up 1. Mountain 2. Range of hills</p> | <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>הֵם lä-hem' pronoun</p> <p>•Preposition לְ to, for, toward, belonging to, in regard to, according to, in •Suffix הֵם/ם them, they, their (plural) [3mp]</p> | <p>קוֹל kōl n.ms.</p> <p>Derivation: קוּל: from an unused root meaning to call aloud 1. Voice 2. Rumor 3. Sound, noise, thunder, call, cry</p> | <p>הָרִימוּ hä-rē'-mü v.2mp.hiphil imp.</p> <p>Derivation: מ-ר-ר meaning <i>to be high</i>. Hiphil is a causative active verb form. "You make high....", or "You lift...." 1. To make high, to raise, to lift up, to exalt, to elevate 2. To take away, to receive 3. To offer, to present (a sacrifice)</p> | <p>נֵס nās n.ms.</p> <p>Derivation: ס-נ-נ: to gleam from afar 1. Signal, banner, ensign 2. Standard, flag 3. Column or lofty pole 4. A sign of warning (metaphorically)</p> |
| <p>פִּתְחֵי pēth-hāy' n.mp.</p> <p>Derivation: פ-ת-ת to open wide 1. Opening, entrance, door 2. Gate 3. (adv.) At the door</p> | <p>וְנִבְאוּ v^é-yā-vō'-ü v.3mp.qal jussive</p> <p>•Conjunction וְ and, and therefore, also, then, yet Derivation: נ-ו-ב to go or to come. Paal (Qal) is a simple active verb form. "Let them come...." 1. To enter or come in or into 2. Come (with), to reach or arrive 3. To come upon or fall upon, attack (enemy) 4. To come to pass, be fulfilled or accomplished 5. To alight, to set (as in the sun) 6. To go (in)</p> | <p>יָד yād n.fs.</p> <p>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</p> | <p>הָרִיפוּ hä-rē'-fū v.2mp.hiphil imp.</p> <p>Derivation: ר-ו-ר to quiver. Hiphil is a causative active verb form. "You make quiver....", or "You shake...." 1. To cause to move, to wave or shake, to swing 2. To move up and down, to wave (a sacrifice), to dedicate 3. To scatter, to shake forth 4. To sprinkle, to moisten</p> |
| | | | <p>נְדִיבִים nē-dē-vēm' adj.mp.</p> <p>Derivation: נ-ד-ב to impel or volunteer 1. Willing, voluntary, ready 2. Giving spontaneously, liberal 3. Generous, noble 4. (subst.) A noble, prince, tyrant</p> |

יְשַׁעֲיָהוּ יִגַּג (ISAIAH 13:3)

אֲנִי צְנִיטִי לְמִקְדָּשִׁי גַם קְרָאתִי גְבוּרֵי לְאַפִּי עַל עֲלִיזֵי גְאֻנָּתִי

Modified: אֲנִי צְנִיטִי לְמִקְדָּשִׁי גַם קְרָאתִי גְבוּרֵי לֹא לְאַפִּי עַל עֲלִיזֵי גְאֻנָּתִי

Rough Translation (of the modified iteration): I commanded to my consecrated [ones] also I called out to my valiant [ones] not [is] for my anger upon jubilant [ones] my majesty

My Translation: I commanded my consecrated, I also called to my valiant, my anger is not upon the exultant of my majesty.

יְשַׁעֲיָהוּ | לְאַפִּי עַל עֲלִיזֵי גְאֻנָּתִי | *le-ä-pe' ä-l-le-zay' gä-ä-vä-te': This is a complex construct. Abraham Gileadi notes in his translation that this section exhibits a double haplography, and instead of לְאַפִּי עַל עֲלִיזֵי, It should be written as לֹא לְאַפִּי עַל עֲלִיזֵי which is closer to the revealed translation through Joseph Smith.*

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| <p>גַּם gām adv.</p> <p>• Also, even, yea, though</p> | <p>לְמִקְדָּשִׁי lēm-kü-dä-shäē adj.3mp.pual part.</p> <p>• Preposition לְ to, for, toward, belonging to, in regard to, according to, in</p> <p>• Suffix י me, my [1cs]</p> <p>Derivation: שׁ-ד-ק: meaning <i>to be clean</i> or <i>make clean</i>. Pual is an intensive passive form: “One being consecrated....”</p> <p>1. To be consecrated</p> | <p>לְצִנִּיתִי tsē-vā'-thē v.1cs.piel perf.</p> <p>Derivation: ה-ו-צ: meaning <i>to constitute</i> or <i>enjoin</i>. Piel is an intensive active verb form: “I commanded....”</p> <p>1. To constitute, to make firm, to establish, to appoint, to arrange</p> <p>2. To command or charge, to ordain</p> | <p>אֲנִי ä-nē' pro.ms.</p> <p>1. I</p> |
| <p>לְאַפִּי l'ä-p-pē n.ms.</p> <p>• Preposition לְ to, for, toward, belonging to, in regard to, according to, in</p> <p>• Suffix י me, my [1cs]</p> <p>Derivation: ה-ו-א: to breath hard</p> <p>1. Nostrils, nose, face</p> <p>2. Anger, wrath (as in heavy breathing)</p> <p>3. Two persons</p> | <p>לֹא lō particle</p> <p>• Particle לֹא no, not</p> | <p>גְבוּרֵי gē-bō-räē n.ms.</p> <p>• Suffix י me, my [1cs]</p> <p>Derivation: ר-ב-ג: to be strong</p> <p>1. Strong, mighty, impetuous</p> <p>2. A chief, military leader, hero, warrior</p> <p>3. Proud, a tyrant</p> | <p>קְרָאתִי kä-rä'thē v.1cs.qal per.</p> <p>Derivation: א-ק-ר: to call out to. Paal (Qal) is a simple active verb form: “I called out to....”</p> <p>1. To cry out, to proclaim, pronounce or preach, to roar</p> <p>2. To call, summon or invite</p> <p>3. To name or give a name</p> <p>4. To recite or read aloud</p> <p>5. To praise or celebrate</p> |
| | <p>גְאֻנָּתִי gä-ä-vä'-thē n.fs.</p> <p>Derivation: ה-א-ג: to mount up</p> <p>1. Elevation, magnificence, majesty (of God)</p> <p>2. Ornament, splendor</p> <p>3. Pride, arrogance, insolence</p> | <p>עֲלִיזֵי äl-lē-zā' adj.mp.</p> <p>Derivation: ז-ע-ל: to jump for joy</p> <p>1. Exulting, joyful</p> <p>2. Exulting, insolent</p> <p>3. Noisy, proud</p> | <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> |

יְשַׁעֲיָהוּ יִגַּד (ISAIAH 13:4)

קוֹל הַמְּזוֹן בְּהָרִים דְּמוֹת עַם-רַב קוֹל שְׂאוֹן מִמְּלֻכּוֹת גּוֹיִם נְאֻסְפִים יְהוָה צְבָאוֹת מִפְּקֵד צְבָא מְלֻחָמָה

Rough Translation: A voice of a crowd on the mountains resembling many people a voice of an uproar of kingdoms of nations gathering Jehovah of hosts mustering a host of a war

My Translation: A sound of a multitude on the mountains resembling many people, a sound of an uproar of kingdoms of assembling nations, Jehovah of hosts mustering a host of a war,

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| <p>דמוות de-müth' n.fs.</p> <p>Derivation: ד-מ-ו: to compare</p> <ol style="list-style-type: none"> 1. Similitude, likeness, resemblance 2. Model, pattern, shape, image 3. Appearance | <p>בְּהַרִים be-hä-rēm' n.mp.</p> <p>• Preposition ב/בֵּין in, at, to, on, among, with, toward; according to, by, because of</p> <p>Derivation: ר-ה-ר: from an unused root meaning to loom up</p> <ol style="list-style-type: none"> 1. Mountain 2. Range of hills | <p>הַמֶּוֹן hä-mön' n.ms.</p> <p>Derivation: מ-ה-ה: to make a loud sound</p> <ol style="list-style-type: none"> 1. Sound, noise, bustle, tumult 2. Multitude (of people), crowd 3. Plenty, wealth, riches 4. Commotion, agitation | <p>קוֹל köl n.ms.</p> <p>Derivation: קוֹל: from an unused root meaning to call aloud</p> <ol style="list-style-type: none"> 1. Voice 2. Rumor 3. Sound, noise, thunder, call, cry |
| <p>שִׁאוֹן sh^e-ōn' n.ms.</p> <p>Derivation: ש-א-ו: to rush</p> <ol style="list-style-type: none"> 1. Noise, tumult, rush, roar 2. Desolation, destruction, devastation | <p>קוֹל köl n.ms.</p> <p>Derivation: קוֹל: from an unused root meaning to call aloud</p> <ol style="list-style-type: none"> 1. Voice 2. Rumor 3. Sound, noise, thunder, call, cry | <p>רַב räv adj.ms.</p> <p>Derivation: ר-ב-ר: to cast together</p> <ol style="list-style-type: none"> 1. Much, numerous, many, abundant, sufficient 2. Great, large, vast, strong, mighty 3. (adv.) Much, enough, abundantly | <p>עַם äm n.ms.</p> <p>Derivation: ע-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>יְהוָה y^e-hō'-vä prop. n.ms.</p> <p>Derivation: ה-ו-ה: to be or exist</p> <ol style="list-style-type: none"> 1. Jehovah, meaning the Existing One | <p>נֶאֱסַפְּתָם n^e-^e-sä-fēm' adj.mp.niphal part.</p> <p>Derivation: פ-ס-א: to gather for any purpose. Niphal is a simple passive verb form:</p> <p><i>"Nations being assembled..."</i></p> <ol style="list-style-type: none"> 1. To be gathered together, to be collected 2. To be gathered (to one's fathers, e.g., die) 3. To be taken away, to vanish or perish 4. To be received | <p>גוֹיִם gō-yēm' n.mp.</p> <p>Derivation: ה-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>מַמְלְכוֹת mäm-l^e-hōth' n.fp</p> <p>Derivation: מ-ל-מ: to reign</p> <ol style="list-style-type: none"> 1. Kingdom, dominion, realm 2. Reign |
| <p>מִלְחָמָה mäl-hä-mä' n.fs.</p> <p>Derivation: מ-ל-ח: to feed on</p> <ol style="list-style-type: none"> 1. War, fight, battle 2. Weapons, victory | <p>צָבָא tse-vä' n.ms.</p> <p>Derivation: צ-ב-צ: to mass</p> <ol style="list-style-type: none"> 1. Host, army, troop 2. Host of heaven (angels or stars) 3. Military service, warfare, campaign 4. Heavy service, hardship, calamity, temple service | <p>מִפְקֹד me-fä-käd' adj.ms.piel part.</p> <p>Derivation: פ-ק-פ: to visit (with friendly or hostile intent). Piel is an intensive active verb form:</p> <p><i>"The Lord mustering..."</i></p> <ol style="list-style-type: none"> 1. To muster, to call up | <p>צָבָאוֹת tse-vä-ōth' n.mp.</p> <p>Derivation: צ-ב-צ: to mass</p> <ol style="list-style-type: none"> 1. Host, army, troop 2. Host of heaven (angels or stars) 3. Military service, warfare, campaign 4. Heavy service, hardship, calamity, temple service |

יְשַׁעֲיָהוּ יָגֵה (ISAIAH 13:5)

בָּאִים מֵאַרְצֵי מְרֻחָק מִקְצֵה הַשָּׁמַיִם יְהוָה וְכֵלֵי זַעַמ׃ לְחַבֵּל כְּלֵי הָאָרֶץ

Rough Translation: Coming out of a land from afar out of an extremity of the heavens Jehovah and an implement of his fury to destroy all of the land.

My Translation: Coming from a distant land from the end of the heavens, Jehovah and a tools of his indignation, to destroy the whole land.

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| <p>מִקְצֵה mēk-tsä' n.ms.</p> <p>• Preposition מ/מִן from, out of, away from, apart from, part of; since, after; because of; (with adj.) more than</p> <p>Derivation: ק-צ-ק: to cut off</p> <ol style="list-style-type: none"> 1. End, extremity 2. The whole, the sum | <p>מְרֻחָק mer-häk' n.ms.</p> <p>Derivation: ר-ח-ר: to widen</p> <ol style="list-style-type: none"> 1. Remoteness, remote country, far distance, far off place | <p>מֵאַרְצֵי mā-^e'-rets n.fs.</p> <p>• Preposition מ/מִן from, out of, away from, apart from, part of; since, after; because of; (with adj.) more than</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) | <p>בָּאִים bä-ēm' adj.mp.qal part.</p> <p>Derivation: א-ב-א to go or to come. Paal (Qal) is a simple active verb form.</p> <p><i>"Those coming..."</i></p> <ol style="list-style-type: none"> 1. To enter or come in or into 2. Come (with), to reach or arrive 3. To come upon or fall upon, attack (enemy) |
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TRANSLATION: ISAIAH 13:2-5

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| | | <p>2. Earth, land, continent (as opposed to sea)</p> <p>3. Land, country, district, region, etc.</p> <p>4. Ground (surface of earth, soil)</p> <p>5. Elements of the earth</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>זַמּוֹן זַמּוֹן zä-mō'</p> <p>n.ms.</p> <p>• Suffix זַמּוֹן/הָ/וֹ his, him, its [3ms]</p> <p>Derivation: זַמּוֹן-לֵא: to foam at the mouth</p> <p>1. Anger, indignation, wrath (of God)</p> <p>2. Rage, insolence</p> | <p>וְכִלֵּי vü-ḥe-lā'</p> <p>n.mp.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: כֵּל-לֵא: to end</p> <p>1. Utensil, vessel (of gold, silver)</p> <p>2. Clothing</p> <p>3. A vessel (for sailing)</p> <p>4. An implement, a tool</p> <p>5. Arms, weapons</p> | <p>הַיְהוָה yē-hō'-vā</p> <p>prop. n.ms.</p> <p>Derivation: הָ-יְהוָה: to be or exist</p> <p>6. Jehovah, meaning the Existing One</p> | <p>הַשָּׁמַיִם hä-shä-mä-yēm</p> <p>n.mp.</p> <p>• Article הַ the</p> <p>Derivation: שָׁמַיִם: from an unused root meaning to be lofty</p> <p>1. Heaven, sky, height</p> |
| | <p>רֶטֶס hā-ä'-rets</p> <p>n.fs.</p> <p>• Article הַ the</p> <p>Derivation: from an unused root probably meaning to be firm</p> <p>1. Earth (as opposed to heaven)</p> <p>2. Earth, land, continent (as opposed to sea)</p> <p>3. Land, country, district, region, etc.</p> <p>4. Ground (surface of earth, soil)</p> <p>5. Elements of the earth</p> | <p>קוֹל kōl</p> <p>n.ms.</p> <p>Derivation: קוֹל: from an unused root meaning to call aloud</p> <p>1. Voice</p> <p>2. Rumor</p> <p>3. Sound, noise, thunder, call, cry</p> | <p>לְהַבִּיל hāb-bāl'</p> <p>v.piel inf.</p> <p>• Preposition לְ to, for, toward, belonging to, in regard to, according to, in</p> <p>Derivation: לְ-בִיל: to wind tightly (like a rope). Piel is an intensive active verb form:</p> <p><i>"To destroy...."</i></p> <p>1. To writhe with pains or sorrows</p> <p>2. To labor in childbirth or bring forth with pain</p> <p>3. To spoil, injure, ravish or destroy</p> |

ISAIAH 13:6-8

יִשְׁעֵהוּ יָגוּ: (ISAIAH 13:6)

הִלִּילוּ כִּי קָרוֹב יוֹם יְהוָה כַּשֵּׁד מִן־שָׂדֵי יְבוּא:

Rough Translation: Howl because near [is] a day of Jehovah like violence from Shaddai will come**My Translation:** Howl, because the day of Jehovah is near, it will come as violence from the Almighty.

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| <p>יָוֹם yōm n.ms.</p> <p>Derivation: יָוֹם: 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>קָרוֹב kā-rōv' adj.ms.</p> <p>Derivation: קָרוֹב-ב: to approach</p> <ol style="list-style-type: none"> Near, nigh, at hand, lately Near relation, kinsman, neighbor Short, shortness, soon, presently | <p>כִּי kē conj.</p> <p>• Conjunction כִּי that, so that, because, when, for</p> | <p>הִלִּילוּ hā-lē'-lū v.2mp.hiphil imp.</p> <p>Derivation: לָל-ל: to howl or yell. Hiphil is a causative active verb form: "[You] howl..."</p> <ol style="list-style-type: none"> To cause to bring forth or bear, to beget To produce, create or make fruitful |
| <p>יָבוּא yā-vō' v.3ms.qal imp.</p> <p>Derivation: אָבַ-ב: to go or come. Paal (Qal) is a simple active verb form: "It 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) To come to pass, be fulfilled or accomplished To alight, to set (as in the sun) To go (in) | <p>מִן־שָׂדֵי mē-shā-däē n.ms.</p> <p>• Preposition מִן from, out of, away from, apart from, part of; since, after; because of; (with adj.) more than</p> <p>Derivation: שָׂדֵי-ד: to be burly</p> <ol style="list-style-type: none"> The most powerful, the Almighty | <p>כַּשֵּׁד kē-shōd' n.ms.</p> <p>• Preposition כַּכ as, like as if; (before inf.) as, when, if, after</p> <p>Derivation: שָׂדֵי-ד: to swell up</p> <ol style="list-style-type: none"> Violence, oppression Desolation, destruction, ruin | <p>יְהוָה hō'-vā prop. n.ms.</p> <p>Derivation: הָיָה-ה: to be or exist</p> <ol style="list-style-type: none"> Jehovah, meaning the Existing One |

יִשְׁעֵהוּ יָגוּ: (ISAIAH 13:7)

עַל־כֵּן כָּל־יָדַיִם תִּרְפִּינָה וְכָל־לֵבָב אֲנוּשׁ יִמָּס:

Rough Translation: Therefore all hands will sink down and each heart of man will melt**My Translation:** Then will all hands fall and every man's heart will melt,

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| <p>תִּרְפִּינָה tēr-pā'-nä v.3fp.qal imp.</p> <p>Derivation: רָפַי-פ: to slacken. Paal (Qal) is a simple active verb form: "They will slacken..."</p> <ol style="list-style-type: none"> To be slack, weak or feeble To let fall, to relax or desist, to sink, to despond | <p>יָדַיִם yā-dä-yēm' n.fp.</p> <p>Derivation: יָד: from an unknown root</p> <ol style="list-style-type: none"> Hand Handle (as in artificial hands), tenon, axel Power, strength, assistance (pl) Turns or times A side, near, by the side A place or part A monument or trophy | <p>כֹּל kōl n.ms.</p> <p>Derivation: ל-ל-ל: to complete</p> <ol style="list-style-type: none"> The whole or totality All, each, every Any, whosoever | <p>עַל־כֵּן äl-kān conj.</p> <p>• Preposition עַל on, upon, above, over; on account of; to, unto; toward, near, against, after; in spite of; because of</p> <p>• Adverb כֵּן so, thus, just so, such, so much</p> <p>• Combined meaning: therefore, so, thus, hence, therefrom, then</p> |
| <p>יִמָּס yē-mäs' v.3ms.niphal imp.</p> <p>Derivation: מָס-ס-ס: to liquefy. Niphal is a simple passive verb form: "It will melt..."</p> <ol style="list-style-type: none"> To melt or dissolve | <p>אֲנוּשׁ nōsh n.ms.</p> <p>Derivation: שָׁו-נ-א: to be frail or feeble</p> <ol style="list-style-type: none"> Man (individually) Men (collectively) Man, mankind | <p>לֵבָב lē-väv' n.ms.</p> <p>Derivation: ב-ב-ל: to be enclosed</p> <ol style="list-style-type: none"> The heart The soul, life The senses, emotion, affection | <p>וְכָל vē-kōl n.ms.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ל-ל-ל: to complete</p> <ol style="list-style-type: none"> The whole or totality |

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| <p>2. To perish</p> <p>3. To despond or despair, to become faint (with terror or fear or with sorrow)</p> <p>4. To be loosened, to become lean</p> | <p>4. Mode of thinking and acting</p> <p>5. Will and power (the seat of)</p> <p>6. Intellect and wisdom</p> <p>7. The center or middle, interior, midst</p> | <p>2. All, each, every</p> <p>3. Any, whosoever</p> |
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חַסְדֵי יְשׁוּעָהּ יִגְּוּ (ISAIAH 13:8)

וְנִבְהָלוּ צִירִים וְנִתְבָּלְוּ יַאֲחָזוּן כַּיּוֹלֵדָה יִחִילוּ וְאִישׁ אֶל־רֵעֵהוּ יִתְמָהוּ פְּנֵי לְהִבִּים פְּנֵי הֵם:

Rough Translation: and they will be dismayed pangs and travails will take hold of them like one bearing [a child] it will writhe them a man toward his fellow they will be astounded faces flame their faces

My Translation: and they will be terrified. Pangs and travails will seize them; they will writhe like one giving birth. They will be astounded one toward another, faces flames before them.

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| <p>יִאֲחָזוּן yō-hā-zōn’ v.3mp.qal imp.</p> <p>• Suffix יָ/וּ/וֹ them, they, their (plural) [3fp]</p> <p>Derivation: יָ-חָ-זָ: to seize or take hold of. Paal (Qal) is a simple active verb form: “They will seize....”</p> <ol style="list-style-type: none"> To seize, take, grasp or lay hold of To take (by hunting) To hold (something taken) To join, fasten or connect To cover (with timber, etc.) To take out or away (from a group), (part.) taken | <p>וְנִתְבָּלְוּ vā-hā-vā-lēm’ n.mp.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: לָ-בָ-לָ: to wind tightly (like a rope)</p> <ol style="list-style-type: none"> A cord or rope, a line, noose or snare A measuring line, portion of land or district A band (of men), a company or troop Destruction Pain, pangs Pains of birth | <p>צִירִים tsē-rēm’ n.mp.</p> <p>Derivation: רָ-צָ-רָ: to cramp</p> <ol style="list-style-type: none"> Hinge Pains, labor in childbirth Messenger Idol, shape, form | <p>וְנִבְהָלוּ v^ε-nēv-hā’-lū n.ms.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: לָ-בָ-לָ: to tremble inwardly. Niphal is a simple passive verb form: “They will be dismayed....”</p> <ol style="list-style-type: none"> To tremble To be terrified, frightened or perplexed To be quick or hasty To flee (in trepidation) To perish suddenly |
| <p>אֶל el prep.</p> <p>• Preposition אֶל to, toward, according to, with regard to, against, into, among, near, with</p> | <p>אִישׁ ēsh n.ms.</p> <p>Derivation: שָׁ-נָ-אָ: to be frail or feeble</p> <ol style="list-style-type: none"> Man (specifically male) Husband Human being, person, mankind (as opposed to God) Valor, manliness (of mind) Inhabitant, citizen of Followers, companions, soldiers (of leaders); servant, minister (of God) One another (when follow by אִתָּם or אִתָּךְ) Anyone, someone | <p>כַּיּוֹלֵדָה kāy-yō-lā-dā’ adj.fs.qal part.</p> <p>• Preposition כַּ/כֵּ as, like as if; (before inf.) as, when, if, after</p> <p>Derivation: דָּ-לָ-יָ: to bear young. Paal (Qal) is a simple active verb form: “A bearing one....”</p> <ol style="list-style-type: none"> To bring forth, to bear To beget | <p>יִחִילוּ y^ε-hē-lün’ v.3ms.qal imp.</p> <p>• Suffix יָ/וּ/וֹ them, they, their (plural) [3fp]</p> <p>Derivation: לָ-וּ-יָ: to twist or whirl. Paal (Qal) is a simple active verb form: “It will writhe....”</p> <ol style="list-style-type: none"> To turn in a circle, to twirl or twist To writhe To be in labor To be afraid, to tremble, to reel To wait, to hope To revolve, to rage, to assault, to be strong or pithy |
| <p>לְהִבִּים l^ε-hā-vēm’ n.mp.</p> <p>Derivation: בָּ-הָבָ: an unused root meaning to gleam</p> <ol style="list-style-type: none"> Flame Flaming, glittering steel | <p>פְּנֵי pē-nā’ n.mp.</p> <p>Derivation: פָּ-נָ-פָ: to turn or (by implication) to face</p> <ol style="list-style-type: none"> Face, countenance Surface, front, forefront Appearance, exterior, person, personal presence (with prefixes), in the presence of, before, upon the surface of, etc. | <p>יִתְמָהוּ yēth-mā’-hū v.3mp.qal imp.</p> <p>Derivation: מָ-תָ-מָ: to be in consternation. Paal (Qal) is a simple active verb form: “They will be astounded....”</p> <ol style="list-style-type: none"> To be astonished, amazed, terrified To marvel, to wonder | <p>רֵעֵהוּ rā-ā’-hū n.ms.</p> <p>• Suffix הָ/הָ/וּ his, him, its [3ms]</p> <p>Derivation: הָ-עָ-רָ: to tend a flock</p> <ol style="list-style-type: none"> Companion, friend, fellow, associate, neighbor Thought, will, desire |

פָּנֵי־הֵמָּה | p^e-nā-hem'

n.mp.

- Suffix פָּנֵי/פָּנֵי/פָּנֵי them, they, their (plural) [3mp]

Derivation: פָּנֵי-לְפָנֵי: meaning *to turn* or (by implication) *to face*

1. Face, countenance
2. Surface, front, forepart
3. Appearance, exterior, person, personal presence
4. (with prefixes), in the presence of, before, upon the surface of, etc.

ISAIAH 13:9-12

יִשְׁעֵיהּ יָג: ט (ISAIAH 13:9)

הַגָּה יוֹם־וְהָיָה בָּא אֲכַזְרִי וְעִבְרָה נִחְרוֹן אֶף לְשׁוֹם הָאָרֶץ לְשִׂמָּה וְחִטְאֵיהּ יִשְׁמִיד מִמָּוָה:

Rough Translation: Lo a day of Jehovah coming cruel and an outburst and a burning anger to put the earth to ruin and her sinners it will annihilate out of her

My Translation: Lo! The day of Jehovah is coming, cruel with rage and burning anger, to lay the land to ruin, and her sinners he will exterminate out of her,

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| <p>בָּא bā</p> <p>adv.ms.qal part.</p> <p>Derivation: א-ב-א to go or to come. Paal (Qal) is a simple active verb form. "Coming ones...."</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) To come to pass, be fulfilled or accomplished To alight, to set (as in the sun) To go (in) | <p>יְהִיָּה y^e-hō'-vā</p> <p>prop. n.ms.</p> <p>Derivation: ה-ה-ה: to be or exist</p> <ol style="list-style-type: none"> Jehovah, meaning the Existing One | <p>יוֹם yōm</p> <p>n.ms.</p> <p>Derivation: 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>הִנֵּה hēn-nā'</p> <p>interjection</p> <ul style="list-style-type: none"> Interjection הִנֵּה lo, behold, here, see |
| <p>אֶף āf</p> <p>n.ms.</p> <p>Derivation: ה-ב-א: to breath hard</p> <ol style="list-style-type: none"> Nostrils, nose, face Anger, wrath (as in heavy breathing) Two persons | <p>וְנִחְרוֹן vā-hā-rōn'</p> <p>n.ms.</p> <ul style="list-style-type: none"> Conjunction וְ and, and therefore, also, then, yet <p>Derivation: ח-ה-ח: to glow or grow warm</p> <ol style="list-style-type: none"> Heat, anger, burning (of anger) A combustible or burning thing | <p>וְעִבְרָה v^e-ev-rā'</p> <p>n.fs.</p> <ul style="list-style-type: none"> Conjunction וְ and, and therefore, also, then, yet <p>Derivation: ע-ב-ר: to cross over</p> <ol style="list-style-type: none"> Outpouring or outburst (of wrath), fury An overflowing Pride, haughtiness | <p>אֲכַזְרִי āh-zā-rē</p> <p>Adj.ms.</p> <p>Derivation: from an unused root probably meaning to act harshly</p> <ol style="list-style-type: none"> Harsh, cruel, hard Fierce, savage |
| <p>וְחִטְאֵיהּ v^e-hāt-tā-ē'-hā</p> <p>n.mp.</p> <ul style="list-style-type: none"> Conjunction וְ and, and therefore, also, then, yet Suffix הָ/הָ her, its [3fp] <p>Derivation: א-ט-ח: to miss</p> <ol style="list-style-type: none"> Sinner, sinfulness Sin, penalty for sin Sacrifice for sin | <p>לְשִׂמָּה l^e-shām-mā'</p> <p>n.fs.</p> <ul style="list-style-type: none"> Preposition לְ to, for, toward, belonging to, in regard to, according to, in <p>Derivation: ש-מ-ח: to stun</p> <ol style="list-style-type: none"> Astonishment, horror Desolation, ruin, wasting | <p>הָאָרֶץ hā-ā'-rets</p> <p>n.fs.</p> <ul style="list-style-type: none"> Article הַ the <p>Derivation: from an unused root probably meaning to be firm</p> <ol style="list-style-type: none"> Earth (as opposed to heaven) Earth, land, continent (as opposed to sea) Land, country, district, region, etc. Ground (surface of earth, soil) Elements of the earth <p>מִמָּוָה mē-men-nā</p> <p>prep.</p> <ul style="list-style-type: none"> Preposition מִן/מִמָּוָה from, out of, away from, apart from, part of; since, after; because of; (with adj.) more than | <p>לְשׁוֹם la-sūm</p> <p>v.qal inf.</p> <ul style="list-style-type: none"> Preposition לְ to, for, toward, belonging to, in regard to, according to, in <p>Derivation: ש-ו-ש: to put. Paal (Qal) is a simple active verb form: "to put..."</p> <ol style="list-style-type: none"> To put, to set, to place, o dispose, to set in array To plant, to beget To constitute, to establish or erect To set on, to lay (something) down or up, to attribute To set (in direction), to appoint, to direct To make or render, to prepare, to give <p>יִשְׁמִיד yāsh-mēd'</p> <p>v.3ms.hiphil imp.</p> <p>Derivation: ש-מ-ד: to desolate. Hiphil is a causative active verb form: "It will annihilate...."</p> |

• Suffix הָ/הָ her, its [3fp]

1. To lay waste
2. To destroy, to annihilate
3. To extirpate

יִשְׁעֵיהֶוּ יָגִי (ISAIAH 13:10)

פִּי-כּוֹכְבֵי הַשָּׁמַיִם וְכִסְיֵיהֶם לֹא יִתְלוּ אֹרְחָם תִּשְׁפָּר הַשָּׁמַשׁ בְּצֵאתוֹ וְיָרַח לֹא-יִגִּיתָ אֹרֶךְ

Rough Translation: Because stars of the heavens and their constellations will not give forth their light concealed the sun in its to go forth and moon will not cause to shine its light

My Translation: for stars of the heavens and their constellations will not emit their light, the sun concealed in its going forth, and the moon will not cause its light to shine.

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| <p>וְכִסְיֵיהֶם וְכִסְיֵיהֶם vü-h^é-sē-lā'-hem n.ms.</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet • Suffix הֶם/הֵם them, they, their (plural) [3mp] <p>Derivation: ל-ס-ל: to be fat</p> <ol style="list-style-type: none"> 1. Foolish, a fool, stupid, impious 2. (pl.) name of a star or constellation (possibly Orion) | <p>הַשָּׁמַיִם hä-shä-mä-ēm' n.mp.</p> <ul style="list-style-type: none"> • Article הַ the <p>Derivation: שָׁמַיִם: from an unused root meaning to be lofty</p> <ol style="list-style-type: none"> 1. Heaven, sky, height | <p>הַשָּׁמַשׁ הַשָּׁמַשׁ h^é-vā' n.mp.</p> <p>Derivation: כּוֹכַב: probably from an unused root meaning to heap up</p> <ol style="list-style-type: none"> 1. Star 2. A great prince | <p>כִּי כִּי kē conj.</p> <ul style="list-style-type: none"> • Conjunction כִּי that, so that, because, when, for |
| <p>תִּשְׁפָּר hä-shäh' v.3ms.qal perf.</p> <p>Derivation: תִּשְׁפָּר: to be dark. Paal (Qal) is a simple active verb form: "He concealed..."</p> <ol style="list-style-type: none"> 1. To be or grow dark 2. To be obscured | <p>אֹרְחָם ō-rām' n.fs.</p> <ul style="list-style-type: none"> • Suffix הֶם/הֵם them, they, their (plural) [3mp] <p>Derivation: א-ו-ר: to be luminous</p> <ol style="list-style-type: none"> 1. Light (everywhere diffused) 2. Morning light, light of day or sun 3. Light (of lightning), lightening 4. Light (of life) 5. Light (of doctrinal teachings) 6. Light (of cheerfulness) | <p>יִתְלוּ yā-hāl-lū v.3mp.hiphil imp.</p> <p>Derivation: ל-ל-ל: to be clear. Hiphil is a causative active verb form: "They will [not] give forth..."</p> <ul style="list-style-type: none"> • To cause to shine <ol style="list-style-type: none"> 1. To make bright, to give light | <p>לֹא lō particle</p> <ul style="list-style-type: none"> • Particle לֹא no, not |
| <p>לֹא lō particle</p> <ul style="list-style-type: none"> • Particle לֹא no, not | <p>וְיָרַח v^é-yā-rā'-äh n.ms.</p> <ul style="list-style-type: none"> • Conjunction וְ and, and therefore, also, then, yet <p>Derivation: יָרַח: from an unknown root</p> <ol style="list-style-type: none"> 1. Moon | <p>בְּצֵאתוֹ b^é-tsā-thō' v.qal inf.</p> <ul style="list-style-type: none"> • Preposition בְּ in, at, to, on, among, with, toward; according to, by, because of • Suffix הוּ/הוּ/הוּ his, him, its [3ms] <p>Derivation: א-צ-א: to go or bring forth. Paal (Qal) is a simple active verb form: "To go forth..."</p> <ol style="list-style-type: none"> 1. To go out, forth or away, to march out 2. To come from, to be begotten or born, to grow 3. To be gone, expended (of money) 4. To rise (of the sun) 5. To end | <p>הַשָּׁמַשׁ hä-she'-mesh n.cs.</p> <ul style="list-style-type: none"> • Article הַ the <p>Derivation: שָׁמַשׁ: from an unused root meaning to be brilliant</p> <ol style="list-style-type: none"> 1. Sun, sunlight, daylight 2. (pl.) Battlements, pinnacles |
| | <p>אֹרְחָם ō-rām' n.fs.</p> <ul style="list-style-type: none"> • Suffix הוּ/הוּ/הוּ his, him, its [3ms] <p>Derivation: א-ו-ר: to be luminous</p> <ol style="list-style-type: none"> 1. Light (everywhere diffused) 2. Morning light, light of day or sun | <p>יִגִּיתָ yā-gē'-hä v.3ms.hiphil imp.</p> <p>Derivation: ג-ג-ג: to glitter. Hiphil is a causative active verb form: "It will [not] cause to shine..."</p> <ol style="list-style-type: none"> 1. To cause to shine | |

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|-------------------------------------|----------------------|
| 3. Light (of lightning), lightening | 2. To make brilliant |
| 4. Light (of life) | 3. To illuminate |
| 5. Light (of doctrinal teachings) | |
| 6. Light (of cheerfulness) | |

יִשְׁעָהוּ יָגִיא (ISAIAH 13:11)

וּפְקַדְתִּי עַל-תְּבַל רָעָה וְעַל-רָשָׁעִים עֲוֹנָם וְהִשְׁבַּתִּי גְאוֹן זָדִים וְגִאֲוַת עֲרִיצִים אֲשַׁפִּיל:

Rough Translation: And I will visit upon a world of evil [ones] and upon wicked [ones] their iniquity and I will put an end to arrogance of insolent [ones] and arrogance of tyrannical [ones] I will lay low

My Translation: And I will appoint evil upon the world, and upon the wicked their guilt, and I will put an end to the arrogance of the insolent, and the pride of the tyrants will I abase.

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| <p>רָעָה rā-ä' adj.mp.</p> <p>Derivation: ע-ר-ל: to spoil</p> <ol style="list-style-type: none"> 1. Bad, evil, wicked, mischievous, malignant, 2. Noxious, hurtful, unpleasant 3. Evil in appearance, deformed, hideous 4. Unhappy, unfortunate, sad 5. (subst.) Wickedness, evil, wrong, mischief, malice | <p>תְּבַל tā-vāl' n.fs.</p> <p>Derivation: ל-ב-ל: to flow</p> <ol style="list-style-type: none"> 1. The earth, the (whole) world 2. Fertile and inhabited earth | <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>וּפְקַדְתִּי vü-fä-käd-tē v.1cs.qal perf.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ב-ק-ד: to visit (with friendly or hostile intent). When preceded by וְ it becomes sequential. Paal (Qal) is a simple active verb form: "I will visit..."</p> <ol style="list-style-type: none"> 1. To visit, to inspect or review, to muster or number 2. To care for 3. To look for, to miss 4. To chastise or punish 5. To cause to inspect, to appoint or charge with, to entrust 6. (part.) An officer or overseer |
| <p>וְהִשְׁבַּתִּי v-hēsh-bä-tē' v.1cs.hiphil perf.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ש-ב-ת: to repose. When preceded by וְ it becomes sequential. Hiphil is a causative active verb form: "I will cease..."</p> <ol style="list-style-type: none"> 1. To cause to rest, to interrupt, to restrain 2. To cause to cease, to bring to an end or abolish 3. To remove or take away, to destroy | <p>עֲוֹנָם ä-vō-nām' n.ms.</p> <p>• Suffix וְם/ם them, they, their (plural) [3mp]</p> <p>Derivation: ו-ע-ו: 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>רָשָׁעִים r-shä-ēm' adj.mp.</p> <p>Derivation: ע-ר-ש: to be wrong</p> <ol style="list-style-type: none"> 1. Wicked, unrighteous, sinful, lawless 2. Having an unrighteous cause, guilty | <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>אֲרֵעִיצִים ä-rē-tsēm' adj.mp.</p> <p>Derivation: ע-ר-ע: to awe</p> <ol style="list-style-type: none"> 1. Terrifying, causing fear 2. Violent, fierce | <p>וְגִאֲוַת v-gä-ä-väth' n.fs.construct.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ג-א-ו: to mount up</p> <ol style="list-style-type: none"> 1. Elevation, magnificence, majesty (of God) 2. Ornament, splendor 3. Pride, arrogance, insolence | <p>זָדִים zā-dēm' adj.mp.</p> <p>Derivation: ד-ז-ד: to seethe</p> <ol style="list-style-type: none"> 1. Proud 2. Insolent, wanton, arrogant | <p>גְאוֹן g-ōn' n.ms.</p> <p>Derivation: ג-א-ו: to mount up</p> <ol style="list-style-type: none"> 1. Sublimity, highness, excellency, majesty (of God) 2. Splendor, glory, ornament 3. Pride, arrogance |
| | | | <p>אֲשַׁפִּיל äsh-pēl' v.1cs.hiphil imp.</p> <p>Derivation: ש-פ-ל: to depress or sink. Hiphil is a causative active verb form:</p> |

"I will bring low...."

1. To make low, to fell, to overthrow
2. To depress, to humble, to cast down, to make low
3. To cast down

יִשְׁעֲתֶהוּ יָגִיב (ISAIAH 13:12)

אֹקִיר אֲנוֹשׁ מִפָּז וְאָדָם מִכֶּתֶם אוֹפִיר

Rough Translation: I will make rare a man out of refined gold and mankind out of pure gold of Ophir

My Translation: I will make a man more rare than refined gold, and mankind than pure gold of Ophir.

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| <p>וְאָדָם v^ע-ā-dām'</p> <p>n.ms.</p> <ul style="list-style-type: none"> •Conjunction וְ and, and therefore, also, then, yet <p>Derivation: אָדָם-דָּ: to show blood (in the face)</p> <ol style="list-style-type: none"> 1. Man, human being 2. Men, mankind 3. Anyone, someone 4. Adam (the first man) | <p>מִפָּז mē-pāz'</p> <p>n.ms.</p> <ul style="list-style-type: none"> •Preposition מִן/מִ from, out of, away from, apart from, part of; since, after; because of; (with adj.) more than <p>Derivation: פָּז-זָ: to refine (gold)</p> <ol style="list-style-type: none"> 1. Refined or pure gold | <p>אֲנוֹשׁ nōsh</p> <p>n.ms.</p> <p>Derivation: שָׁ-נָ: to be frail or feeble</p> <ol style="list-style-type: none"> 1. Man (individually) 2. Men (collectively) 3. Man, mankind | <p>אֹקִיר ō-kēr'</p> <p>v.1cs.hiphil imp.</p> <p>Derivation: קָ-רָ: to be heavy. Hiphil is a causative active verb form:</p> <p>"I will make rare...."</p> <ol style="list-style-type: none"> 1. To make rare or precious |
| | | <p>אוֹפִיר ō-fēr'</p> <p>prop. n.ms.</p> <p>Derivation: uncertain derivation</p> <ol style="list-style-type: none"> 1. A gold region East of the land of Israel 2. Eleventh son of Joktan | <p>מִכֶּתֶם mē-ke-them'</p> <p>n.ms.</p> <ul style="list-style-type: none"> •Preposition מִן/מִ from, out of, away from, apart from, part of; since, after; because of; (with adj.) more than <p>Derivation: כָּתַב-תָּ: to carve or engrave</p> <ol style="list-style-type: none"> 1. Gold, fine gold |

ISAIAH 13:13-18

יְשַׁעֲהוּ יג יג (ISAIAH 13:13)

עַל־כֵּן שָׁמַיִם אֲרַגִּיז וְתַרְעֵשׂ הָאָרֶץ מִמְקוֹמָהּ בְּעִבְרַת יְהוָה צְבָאוֹת וּבְיוֹם חֲרוֹן אַפָּי:

Rough Translation: Unto thus heavens will I cause to quake and the earth will shake from her standing in an outburst of Jehovah of hosts and in a day of his fierce anger

My Translation: Thus the heavens will I enrage and the earth will shake from her place in the fury of Jehovah of hosts and in the a day of his burning anger,

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| <p>וְתַרְעֵשׂ v^ē-thēr-āsh^ʾ v.3fs.qal imp.</p> <ul style="list-style-type: none"> Conjunction וְ and, and therefore, also, then, yet <p>Derivation: ש-ע-ר: to undulate. Paal (Qal) is a simple active verb form: "It will shake...."</p> <ol style="list-style-type: none"> To tremble, quake or wave To be agitated | <p>אֲרַגִּיז ār-gēz^ʾ v.1cs.hiphil imp.</p> <p>Derivation: ר-ג-ר: to quiver. Hiphil is a causative active verb form: "I will cause to quake...."</p> <ol style="list-style-type: none"> To stir or move, to disturb, to disquiet or agitate To provoke to anger, to irritate To cause to fear, to make tremble | <p>שָׁמַיִם shā-mā-yēm n.mp.</p> <p>Derivation: שמים: from an unused root meaning to be lofty</p> <ol style="list-style-type: none"> Heaven, sky, height | <p>עַל־כֵּן āl-kān conj.</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 Adverb כֵּן so, thus, just so, such, so much Combined meaning: therefore, so, thus, hence, therefrom, then |
| <p>יְהוָה y^ē-hō^ʾ-vā prop. n.ms.</p> <p>Derivation: ה-ה-ה: to be or exist</p> <ol style="list-style-type: none"> Jehovah, meaning the Existing One | <p>בְּעִבְרַת b^ē-ev-rāth^ʾ n.fs. construct</p> <ul style="list-style-type: none"> Preposition בְּ/בִּין in, at, to, on, among, with, toward; according to, by, because of <p>Derivation: ע-ב-ר: to cross over</p> <ol style="list-style-type: none"> Outpouring or outburst (of wrath), fury An overflowing Pride, haughtiness | <p>מִמְקוֹמָהּ mēm-kō-mā^ʾ n.ms.</p> <ul style="list-style-type: none"> Preposition מִ/מֵן from, out of, away from, apart from, part of; since, after; because of; (with adj.) more than Suffix הָ/הָ her, its [3fp] <p>Derivation: ק-ו-ר: to rise</p> <ol style="list-style-type: none"> Place, spot, location Dwelling place, abode Town, village | <p>הָאָרֶץ hā-ā^ʾ-rets n.fs.</p> <ul style="list-style-type: none"> Article הָ the <p>Derivation: from an unused root probably meaning to be firm</p> <ol style="list-style-type: none"> Earth (as opposed to heaven) Earth, land, continent (as opposed to sea) Land, country, district, region, etc. Ground (surface of earth, soil) |
| <p>אֲפָיו ā-pō^ʾ n.ms.</p> <ul style="list-style-type: none"> Suffix הוּ/הָ/הִי his, him, its [3ms] <p>Derivation: נ-נ-א: to breath hard</p> <ol style="list-style-type: none"> Nostrils, nose, face Anger, wrath (as in heavy breathing) Two persons | <p>חֲרוֹן hā-rōn^ʾ n.ms.</p> <p>Derivation: ה-ה-ה: to glow or grow warm</p> <ol style="list-style-type: none"> Heat, anger, burning (of anger) A combustible or burning thing | <p>וּבְיוֹם vū-v^ē-yōm^ʾ n.ms.</p> <ul style="list-style-type: none"> Conjunction וְ and, and therefore, also, then, yet Preposition בְּ/בִּין in, at, to, on, among, with, toward; according to, by, because of <p>Derivation: יום: 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>צְבָאוֹת ts^ē-vā-ōth^ʾ n.mp.</p> <p>Derivation: צ-ב-א: to mass</p> <ol style="list-style-type: none"> Host, army, troop Host of heaven (angels or stars) Military service, warfare, campaign Heavy service, hardship, calamity, temple service |

יְשַׁעֲהוּ יג יד (ISAIAH 13:14)

וְהָיָה כְּצִבְיָ מְדָח וּכְצֹאֵן וְאִין מִקְבֵּץ אִישׁ אֶל־עֲמוּוֹ יִפְנוּ וְאִישׁ אֶל־אֲרָצוֹ יָנוּסוּ:

Rough Translation: and it will exist like a roebuck being chased and like sheep and none gathering a man toward his people they will turn and a man toward his land they will flee

My Translation: and it will be like a hunted roebuck, and a sheep, and none gathering it. They will turn, a man toward his people, and they will flee, a man to his land.

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| <p>וְצֹאן וּ vü-h^é-tsōn</p> <p>n.fs.</p> <ul style="list-style-type: none"> •Conjunction וְ and, and therefore, also, then, yet •Preposition כְּ/כִּמוֹ like, as <p>Derivation: צָ: from an unused root meaning to migrate</p> <ol style="list-style-type: none"> 1. Flock 2. Small cattle (usually sheep and goats) 3. Troop | <p>מִדָּח müd-däh</p> <p>adv.ms.huphal part.</p> <p>Derivation: ח-ד-ח: to push off. Huphal is a causative passive verb form: "being chased...."</p> <ol style="list-style-type: none"> 1. To be frightened away 2. (part.) Driven, chased, hunted | <p>כְּצִבִי kē-ts^é-vē'</p> <p>n.ms.</p> <ul style="list-style-type: none"> •Preposition כְּ/כִּ as, like as if; (before inf.) as, when, if, after <p>Derivation: צ-ב-ה: to amass</p> <ol style="list-style-type: none"> 1. Splendor, glory, beauty, ornament 2. A gazelle, antelope, roe(buck) | <p>וְהָיָה v^é-hä-yä'</p> <p>v.3ms.qal per.</p> <ul style="list-style-type: none"> •Conjunction וְ and, and therefore, also, then, yet <p>Derivation: ה-י-ה: to be or exist. When preceded by וְ it becomes sequential. Paal (Qal) is a simple active verb form: "It will happen...."</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>אֶל el</p> <p>prep.</p> <ul style="list-style-type: none"> •Preposition אֶל to, toward, according to, with regard to, against, into, among, near, with | <p>אִישׁ ēsh</p> <p>n.ms.</p> <p>Derivation: ש-נ-א: to be frail or feeble</p> <ol style="list-style-type: none"> 1. Man (specifically male) 2. Husband 3. Human being, person, mankind (as opposed to God) 4. Valor, manliness (of mind) 5. Inhabitant, citizen of 6. Followers, companions, soldiers (of leaders); servant, minister (of God) 7. One another (when follow by אִשׁ or רֵעַ) 8. Anyone, someone | <p>מְקַבְּצִים m^é-kä-bāts'</p> <p>adj.ms.piel part.</p> <p>Derivation: צ-ב-ק: to grasp. Piel is an intensive active verb form: "Being gathered...."</p> <ol style="list-style-type: none"> 1. To seize, to take with the hand, to take hold of, to receive 2. To gather, to draw in, to withdraw 3. To collect, to congregate | <p>וְאִין v^é-ān</p> <p>particle</p> <ul style="list-style-type: none"> •Conjunction וְ and, and therefore, also, then, yet •Particle אִין nothing, not, none, etc. Used as a negative particle |
| <p>אֶל el</p> <p>prep.</p> <ul style="list-style-type: none"> •Preposition אֶל to, toward, according to, with regard to, against, into, among, near, with | <p>וְאִישׁ v^é-ēsh</p> <p>n.ms.</p> <ul style="list-style-type: none"> •Conjunction וְ and, and therefore, also, then, yet <p>Derivation: ש-נ-א: to be frail or feeble</p> <ol style="list-style-type: none"> 1. Man (specifically male) 2. Husband 3. Human being, person, mankind (as opposed to God) 4. Valor, manliness (of mind) 5. Inhabitant, citizen of 6. Followers, companions, soldiers (of leaders); servant, minister (of God) 7. One another (when follow by אִשׁ or רֵעַ) 8. Anyone, someone | <p>יַעֲפֹנֻ yēf-nü'</p> <p>v.3mp.qal imp.</p> <p>Derivation: פ-נ-ה: to turn or (by implication) to face. Paal (Qal) is a simple active verb form: "They will turn...."</p> <ol style="list-style-type: none"> 1. To turn (oneself), turn to or turn away 2. To go, to look, to regard | <p>אִמְמוֹ ām-mō'</p> <p>n.ms.</p> <ul style="list-style-type: none"> •Suffix הוּ/הוּ/וּ his, him, its [3ms] <p>Derivation: מ-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>יָנוּסוּ yā-nü'-sü</p> <p>v.3mp.qal imp.</p> <p>Derivation: ס-נ-ו: meaning to flee. Paal (Qal) is a simple active verb form: "They will flee...."</p> <ol style="list-style-type: none"> 1. To flee, to move on quickly 2. To hasten, to be borne quickly 3. To escape | <p>אֶרֶץ är-tsō'</p> <p>n.fs.</p> <ul style="list-style-type: none"> •Suffix הוּ/הוּ/וּ his, him, its [3ms] <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 |

יִשְׁעִיהוּ יָגֵטָה (ISAIAH 13:15)

כָּל־הַנִּמְצָא יִדָּקֵר וְכָל־הַנִּסְפָּה יִפּוֹל בְּחֶרֶב

Rough Translation: all the being found will be pierced through and all the being caught will fall by a sword

My Translation: Each one found will be stabbed through, and each one captured will fall by the sword;

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| <p>וְ כָל ^v-kōl n.ms.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ל-ל-ל: to complete</p> <ol style="list-style-type: none"> 1. The whole or totality 2. All, each, every 3. Any, whosoever | <p>יְדָקֵר yēd-dā-kār' v.3ms.niphal imp.</p> <p>Derivation: ד-ק-ר: to stab. Niphal is a simple passive verb form: "It will be pierced through..."</p> <ol style="list-style-type: none"> 1. To be pierced through, stabbed | <p>הַנִּמְצָא hän-nēm-tsä' adj.ms.niphal part.</p> <p>• Article הַ the</p> <p>Derivation: א-צ-מ: to come forth to. Niphal is a simple passive verb form: "being found..."</p> <ol style="list-style-type: none"> 1. To come to, to attain to, to arrive at, to acquire 2. To find, to discover 3. To reach, to meet with, to happen to, to befall 4. To suffice To be present 5. To prove to be 6. To be found sufficient, to be enough | <p>כָּל kāl n.ms.</p> <p>Derivation: ל-ל-ל: to complete</p> <ol style="list-style-type: none"> 1. The whole or totality 2. All, each, every 3. Any, whosoever |
| | <p>בְּ חֶרֶב be-hä'-rev n.fs.</p> <p>•Preposition בְּ in, at, to, on, among, with, toward; according to, by, because of</p> <p>Derivation: ח-ר-ב: to parch</p> <ol style="list-style-type: none"> 1. Sword, knife, or other cutting instrument 2. Drought | <p>יִפּוֹל yē-pōl v.3ms.qal imp.</p> <p>Derivation: ל-פ-ל: to fall. Paal (Qal) is a simple active verb form: "It will fall..."</p> <ol style="list-style-type: none"> 1. To fall 2. To fall down, to prostrate, to drop 3. To be born 4. To fall out, to happen, to turn out 5. To fall away, to sink 6. To be overthrown, to decay 7. To settle down, to abide | <p>הַנִּסְפָּה hän-nēs-pe' adj.ms.niphal part.</p> <p>• Article הַ the</p> <p>Derivation: ה-פ-ס: to scrape (together/away). Niphal is a simple passive verb form: "being caught..."</p> <ol style="list-style-type: none"> 1. To be taken away, to be seized 2. To be destroyed, to perish |

יִשְׁעִיהוּ יָגֵטָה (ISAIAH 13:16)

וְנִעְלְלֵיהֶם יִרְטָשׁוּ לְעֵינֵיהֶם יִשְׁסוּ בְּתֵיבֵיהֶם וּבְנִשְׂיָהֶם תִּשְׁגְּלָנָה

Rough Translation: and their suckling children will be dashed to pieces to their eyes their houses will be plundered and their wives will be ravished

My Translation: and their in infants will be dashed to pieces before their eyes, their houses plundered, and their wives raped.

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| <p>יְשָׁסוּ yē-shäs'-sü v.3mp.niphal imp.</p> <p>Derivation: ש-ס-ש: to plunder. Niphal is a simple passive verb form: "They will be plundered..."</p> <ol style="list-style-type: none"> 1. To be plundered or despoiled | <p>לְ עֵינֵיהֶם l'-ā-nā-hem' n.fs.</p> <p>•Preposition לְ to, for, toward, belonging to, in regard to, according to, in</p> <p>•Suffix הֶם/הֵם them, they, their (plural) [3mp]</p> <p>Derivation: עין: 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>יִרְטָשׁוּ rüt-shü' v.3mp.pual imp.</p> <p>Derivation: ש-ט-ר: to dash down. Pual is an intensive passive form: "They will be dashed to pieces..."</p> <ol style="list-style-type: none"> 1. To be dashed to pieces (on the ground) | <p>וְנִעְלְלֵיהֶם v'-ō-le-lā-hem' n.mp.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>•Suffix הֶם/הֵם them, they, their (plural) [3mp]</p> <p>Derivation: ל-ע-ר: to suckle</p> <ol style="list-style-type: none"> 1. Child, infant, boy |
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| <p>תִּשְׁגַּלְגְּלָה tē-shā-gāl'-nä v.3mp.niphal imp.</p> <p>Derivation: ל-ג-שׁ: to copulate with. Niphal is a simple passive verb form: "They will be raped...."</p> <ol style="list-style-type: none"> To be lain with To be ravished | <p>וְנִשְׁחָהֵם vü-ne-shā-hem' n.fp.</p> <ul style="list-style-type: none"> Conjunction וְ and, and therefore, also, then, yet Suffix הֵם/הֶם them, they, their (plural) [3mp] <p>Derivation: שׁ-נ-ח: to be frail or feeble</p> <ol style="list-style-type: none"> Woman (of every age, married or not) Wife Female (as in sex of a person or animal) Cowardly man, one who is timid One another (when followed by הֵם/הֶם or הֵנּוּ/הֵנּוּ) Anyone, whosoever | <p>בְּתֵיהֶם bā-tā-hem' n.ms.</p> <ul style="list-style-type: none"> Suffix הֵם/הֶם them, they, their (plural) [3mp] <p>Derivation: ה-נ-ב: to build</p> <ol style="list-style-type: none"> House, dwelling shelter Palace, temple Human body (figurative) Receptacle Within, toward the inside Family, household, race, descendants |
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יִשְׁעִיהוּ יָג: יז (ISAIAH 13:17)

הַנְּגִי מַעִיר עֲלֵיהֶם אֶת-מְדֵי אֲשֶׁר-כֶּסֶף לֹא יִחְשְׁבוּ וְזָהָב לֹא יִתְפָּצוּ-בוֹ

Rough Translation: behold I am stirring up against them Medes who silver will not value and gold will not desire to it

My Translation: Lo, I am rousing the Medes against them, who will not value silver, and gold they will not delight in it;

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| <p>אֶת et particle</p> <ul style="list-style-type: none"> Particle אֶת marks a determined accusative (no translation) | <p>עָלֵיהֶם ā-lā-hem 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 Suffix הֵם/הֶם them, they, their (plural) [3mp] | <p>מַעִיר mā-ēr' adv.ms.hiphil part.</p> <p>Derivation: ע-ר-ר: to wake. Hiphil is a causative active verb form: "Stirring up...."</p> <ol style="list-style-type: none"> To excite, rouse, to waken, to stir To incite or provoke To watch | <p>הַנְּגִי hēn-nē' pro.ms.</p> <ul style="list-style-type: none"> Particle הִנֵּה lo, behold, here, see <ol style="list-style-type: none"> I |
| <p>לֹא lō particle</p> <ul style="list-style-type: none"> Particle לֹא no, not | <p>כֶּסֶף kē-sef' n.ms.</p> <p>Derivation: פ-ס-כ: to become pale</p> <ol style="list-style-type: none"> Silver Money | <p>אֲשֶׁר ā-sher' relative pro.</p> <ul style="list-style-type: none"> Who, which, that | <p>מְדֵי mā-dāē' prop. n.ms.</p> <p>Derivation: מְדַי: Medai (as in <i>the Medes</i>)</p> <ol style="list-style-type: none"> Medai, Media The Medes |
| <p>יִתְפָּצוּ yāh-p^e-tsū' v.3mp.qal imp.</p> <p>Derivation: פ-צ-פ: to incline to. Paal (Qal) is a simple active verb form: "They will not desire...."</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 | <p>לֹא lō particle</p> <ul style="list-style-type: none"> Particle לֹא no, not | <p>וְזָהָב v^e-zā-hāv' n.ms.</p> <ul style="list-style-type: none"> Conjunction וְ and, and therefore, also, then, yet <p>Derivation: זָהָב: from an unused root meaning to shimmer</p> <ol style="list-style-type: none"> Gold Gold colored (oils or the heavens, metaphorically) | <p>יִחְשְׁבוּ yāh-shō'-vü v.3mp.qal imp.</p> <p>Derivation: שׁ-ב-ח: to plait or interpenetrate. Paal (Qal) is a simple active verb form: "They will not consider...."</p> <ol style="list-style-type: none"> To think, to meditate To devise, invent To esteem or prize To impute |
| | | | <p>בְּ bō prep.</p> <ul style="list-style-type: none"> Preposition בְּ/בֵּין in, at, to, on, among, with, toward; according to, by, because of Suffix הֵי/הֵי/וֹ his, him, its [3ms] |

יִשְׁעֵיהֶּוּ יָגִיחַ (ISAIAH 13:18)

וְקִשְׁתוֹת נְעָרִים תִּרְטַשְׁנָהּ וְפְרִי-בֶטֶן לֹא יִרְחַמוּ עַל-בָּנִים לֹא-תַחֲוֶם עֵינָם

Rough Translation: and bows will dash boys in pieces and they will not have compassion on fruit of womb against sons their eyes will not pity

My Translation: and bows will dash youth in pieces, and they will not have compassion on the fruit of the womb, their eyes will not pity children.

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| <p>וְפְרִי vü-p^e-rē</p> <p>n.ms.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: פִּר-רָ: to bear fruit</p> <ol style="list-style-type: none"> 1. Fruit 2. Offspring 3. Result, consequence | <p>תִּרְטַשְׁנָהּ t^e-rä-täsh'-nä</p> <p>v.3fp.piel imp.</p> <p>Derivation: שׁ-ט-ר: meaning <i>to dash down</i>. Piel is an intensive active verb form: <i>"They will dash in pieces...."</i></p> <ol style="list-style-type: none"> 1. To dash to pieces, to kill 2. To prostrate | <p>נְעָרִים n^e-ä-rēm'</p> <p>n.mp.</p> <p>Derivation: ר-ע-ר: to growl or tumble about</p> <ol style="list-style-type: none"> 1. Child, boy, youth (male) 2. Servant 3. Scattered or straying (cattle) | <p>וְקִשְׁתוֹת vü-k^e-shä-thōth'</p> <p>n.fp.</p> <p>•Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ה-ש-ק: to be dense</p> <ol style="list-style-type: none"> 1. Bow (for shooting) 2. Bowman, archer 3. Rainbow 4. Power, strength |
| <p>עַל äl</p> <p>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>יִרְחַמוּ y^e-rä-hä'-mü</p> <p>v.3mp.piel imp.</p> <p>Derivation: מ-ח-ר: meaning <i>to fondle</i>. Piel is an intensive active verb form: <i>"They will have compassion...."</i></p> <ol style="list-style-type: none"> 1. To have compassion, pity, tenderness, love | <p>לֹא lō</p> <p>particle</p> <p>•Particle לֹא no, not</p> | <p>בֶּטֶן ve'-tēn</p> <p>n.fs.</p> <p>Derivation: נ-ב-ט: from an unused root probably meaning to be hollow</p> <ol style="list-style-type: none"> 1. Belly, abdomen 2. Womb 3. The inside most part (of anything) 4. Belly-shaped protuberance on a column or pillar |
| <p>עֵינָם ä-näm'</p> <p>n.fs.</p> <p>•Suffix הם/ם them, they, their (plural) [3mp]</p> <p>Derivation: עין: 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>תַּחֲוֶם thä-hüs'</p> <p>v.3fs.qal imp.</p> <p>Derivation: מ-ו-ח: to cover. Paal (Qal) is a simple active verb form: <i>"She will not pity...."</i></p> <ol style="list-style-type: none"> 1. To commiserate, to pity, to have compassion 2. to spare | <p>לֹא lō</p> <p>particle</p> <p>•Particle לֹא no, not</p> | <p>בָּנִים bä-nēm'</p> <p>n.mp.</p> <p>Derivation: ה-ב-נ: 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 |

ISAIAH 13:19-22

יְשַׁעֲיָהוּ יִג: יט (ISAIAH 13:19)

וְהִיְתָה כְּבָל צְבִי מִמְּלָכוֹת תְּפָאֲרַת גְּאוֹן כְּשִׂדִּים כְּמִהְפַּכַת אֱלֹהִים אֶת־סֹדֶם וְאֶת־עֲמֹרָה

Rough Translation: And will be Babylon splendor of kingdoms ornament of pride of the Chaldeans like an overthrow of the Gods of Sodom and Gomorrah

My Translation: And Babylon, the splendor of kingdoms, the beauty of the Chaldeans' glory, will be as the Gods' overthrow of Sodom and Gomorrah.

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| <p>מַמְלָכוֹת mä-m-lä-höth'</p> <p>n.fp.</p> <p>Derivation: מ-ל-ל: to reign</p> <ol style="list-style-type: none"> Kingdom, dominion, realm Reign | <p>צְבִי ts'-vë'</p> <p>n.ms.</p> <p>Derivation: צ-ב-ה: to amass</p> <ol style="list-style-type: none"> Splendor, glory, beauty, ornament A gazelle, antelope, roe(buck) | <p>בְּבָל vä-vël'</p> <p>prop. n.ms.</p> <p>Derivation: ב-ל-ל: to fodder</p> <ol style="list-style-type: none"> Confusion Babel or Babylon, ancient capital of Babylonia | <p>וְהִיְתָה v'-häy-thä'</p> <p>v.3fs.qal perf.</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>Derivation: ה-ל-ה: to be or exist. Paal (Qal) is a simple active verb form: When preceded by וְ it becomes sequential.</p> <p>"And it will be..."</p> <ol style="list-style-type: none"> To be or exist To become, to be made or done To exist or come to pass |
| <p>כְּמִהְפַּכַת k'-mä-pä-häth'</p> <p>n.fs. construct</p> <p>• Preposition כְּ as, like as if; (before inf.) as, when, if, after</p> <p>Derivation: פ-ה-ה: to turn about or over</p> <ol style="list-style-type: none"> Overturning, overthrow Destruction, ruin | <p>כְּשִׂדִּים käs-dëm'</p> <p>prop. n.mp.</p> <p>Derivation: כשד: from an unused root of unknown meaning</p> <ol style="list-style-type: none"> Chaldeans, astrologers, stargazers Chaldea | <p>גְּאוֹן g'-ön'</p> <p>n.ms. construct</p> <p>Derivation: ג-א-נ: to mount up</p> <ol style="list-style-type: none"> Sublimity, highness, excellency, majesty (of God) Splendor, glory, ornament Pride, arrogance | <p>תְּפָאֲרַת tëph-ë'-rëth</p> <p>n.fs. construct</p> <p>Derivation: פ-א-ר: to gleam</p> <ol style="list-style-type: none"> Ornament, splendor, beauty, magnificence Glory, honor |
| <p>וְ v'-ëth'</p> <p>particle</p> <p>• Conjunction וְ and, and therefore, also, then, yet</p> <p>• Particle וְ marks a determined accusative (no translation)</p> | <p>סֹדֶם s'-döm'</p> <p>prop. n.ms.</p> <p>Derivation: from an unused root meaning to scorch</p> <ol style="list-style-type: none"> Sodom | <p>אֶת־ ëth</p> <p>particle</p> <p>• Particle אֶת marks a determined accusative (no translation)</p> | <p>אֱלֹהִים ë-lö-hëm'</p> <p>n.mp.</p> <p>Derivation: ל-ו-א: 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>עֲמֹרָה ä-mö-rä'</p> <p>prop. n.ms.</p> <p>Derivation: מ-ר-ע: to heap</p> <ol style="list-style-type: none"> Gomorrah |

יְשַׁעֲיָהוּ יִג: כ (ISAIAH 13:20)

לֹא־תִשָּׁב לְנֶצַח וְלֹא תִשְׁכַּן עַד־דֹּר וְדֹר וְלֹא־יִהְיֶה לָּהּ שָׁם עַרְבִי וְרַעִים לֹא־יִרְבְּצוּ שָׁם

Rough Translation: Not will she dwell to perpetuity and not will she inhabit as far as generation and generation and not will pitch tent there an Arabian and tending ones will not make to lie there.

My Translation: She will no longer remain nor will she abide from generation to generation, and the Arabian will not pitch tent there, nor will the shepherd cause to lie there,

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| <p>וְלֹא־ v^l-lō'</p> <p>particle</p> <ul style="list-style-type: none"> •Conjunction וְ and, also; but (occasionally) •Particle לֹא no, not | <p>לְנֶגְהָ lā-ne'-tsāh</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: נ-צ-נ: to glitter from afar</p> <ol style="list-style-type: none"> 1. Splendor, glory 2. Truth, sincerity 3. Faith, confidence, firmness 4. Perpetuity, duration 5. Perfection, completeness | <p>תִּשְׁבּוּ thā-shāv'</p> <p>v.3fs.qal imp.</p> <p>Derivation: ש-ב-ש: to sit down. Paal (Qal) is a simple active verb form: "She will dwell...."</p> <ol style="list-style-type: none"> 1. To sit, sit down, be seated 2. To remain, stay, abide or wait 3. To dwell, dwell in or inhabit | <p>וְלֹא־ lō</p> <p>particle</p> <ul style="list-style-type: none"> •Particle לֹא no, not |
| <p>וְדוֹר vā-dōr'</p> <p>n.ms.</p> <ul style="list-style-type: none"> •Conjunction וְ and, and therefore, also, then, yet <p>Derivation: ד-ו-ד: to gyrate</p> <ol style="list-style-type: none"> 1. A period of a man's life, generation, an age 2. Race, class of men, contemporaries 3. Habitation, dwelling | <p>דוֹר dōr</p> <p>n.ms.</p> <p>Derivation: ד-ו-ד: to gyrate</p> <ol style="list-style-type: none"> 1. A period of a man's life, generation, an age 2. Race, class of men, contemporaries 3. Habitation, dwelling | <p>עַד ād</p> <p>prep.</p> <ul style="list-style-type: none"> •Preposition עַד during, while, as far as; עַד אֲשֶׁר or עַד כִּי until that; עַד עַד־יְעִיד till eternity | <p>תִּשְׁכְּנוּ thēsh-kōn'</p> <p>v.3fs.qal imp.</p> <p>Derivation: נ-ש-ש: to reside or permanently stay. Paal (Qal) is a simple active verb form: "She will inhabit...."</p> <ol style="list-style-type: none"> 1. To lie down, settle down, to rest 2. To abide, remain, dwell, inhabit or possess |
| <p>וְרֵבִי rā-vē'</p> <p>n.ms.</p> <p>Derivation: ע-ר-ב: to grow dusky at sundown</p> <ol style="list-style-type: none"> 1. Arabia, Arab 2. Arabian | <p>שָׁם shām</p> <p>adv.</p> <ul style="list-style-type: none"> •There, then •(שָׁם—שָׁמָּה) here—there •(אֲשֶׁר־שָׁמָּה) Where •(מִשָּׁמָּה) Thence, since | <p>יִהְיֶה yā-hāl'</p> <p>v.3mp.piel imp.</p> <p>Derivation: ה-ה-ל: to be clear. Piel is an intensive active verb form: "He will pitch tent...."</p> <ol style="list-style-type: none"> 1. To pitch a tent | <p>וְלֹא־ v^l-lō'</p> <p>particle</p> <ul style="list-style-type: none"> •Conjunction וְ and, and therefore, also, then, yet •Particle לֹא no, not |
| <p>שָׁמָּה shām</p> <p>adv.</p> <ul style="list-style-type: none"> •There, then •(שָׁם—שָׁמָּה) here—there •(אֲשֶׁר־שָׁמָּה) Where •(מִשָּׁמָּה) Thence, since | <p>יִרְבְּצוּ yār-bē-tsu</p> <p>v.3ms.hiphil imp.</p> <p>Derivation: צ-ב-ר: to crouch (on all four legs folded). Hiphil is a causative active verb form: "He will lay down [flocks]...."</p> <ol style="list-style-type: none"> 1. To make to lie down (a flock) 2. To lay (stones as a cement) | <p>וְלֹא־ lō</p> <p>particle</p> <ul style="list-style-type: none"> •Particle לֹא no, not | <p>וְרֹעִים rō-ēm'</p> <p>adj.mp.qal part.</p> <ul style="list-style-type: none"> •Conjunction וְ and, and therefore, also, then, yet <p>Derivation: ע-ר-ה: to tend a flock. Paal (Qal) is a simple active verb form: "Tending ones...."</p> <ol style="list-style-type: none"> 1. To feed a flock, to pasture, to tend 2. To lead to a pasture, to conduct, to guide, govern or protect 3. To feed, to consume 4. To delight in 5. (part.) Shepherd |

כֹּה יִשְׁעִיָּהוּ יֶגְוֹ (ISAIAH 13:21)

וְהַרְבְּצוּ־שָׁם צִיִּים וּמִלְאוּ בְתִיּוֹתָם אֲחִים וְשָׁכְנוּ שָׁם בְּנוֹת יַעֲנָה וְשִׁעִירִים יִרְקְדוּ־שָׁם:

Rough Translation: And will lie down there jackals and will fill their houses howlers and will reside there daughters of an owl and goats will leap there

My Translation: but desert animals will lie there and howling creatures will fill their houses, and the offspring of the owl will dwell there, and wild goats will prance there,

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| <p>וּמִלְאוּ vū-māl-ū'</p> <p>v.3cp.qal perf.</p> <ul style="list-style-type: none"> •Conjunction וְ and, and therefore, also, then, yet <p>Derivation: מ-ל-א: to fill or be full of. Paal (Qal) is a simple active verb form. When preceded by וְ it becomes</p> | <p>צִיִּים tsē-yēm'</p> <p>n.mp.</p> <p>Derivation: ציה: from an unused root meaning to parch</p> <ol style="list-style-type: none"> 1. Dweller of the desert, nomad 2. Jackal, ostrich, wild beast or bird | <p>שָׁם shām</p> <p>adv.</p> <ul style="list-style-type: none"> •There, then •(שָׁם—שָׁמָּה) here—there •(אֲשֶׁר־שָׁמָּה) Where •(מִשָּׁמָּה) Thence, since | <p>וְרֹבְצוּ rāv-tsu'</p> <p>v.3cp.qal perf.</p> <ul style="list-style-type: none"> •Conjunction וְ and, and therefore, also, then, yet <p>Derivation: צ-ב-ר: to crouch (on all four legs folded). Paal (Qal) is a simple active verb form. When preceded by וְ</p> |
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| <p>sequential: <i>"And they will fill...."</i> 1. To be full or become full 2. To overflow, to be filled, to be complete 3. To make full, to fill</p> | | | <p>it becomes sequential: <i>"And they will repose...."</i> 1. To lie down, to lie with 2. To recline or repose, to rest</p> |
| <p>שָׂם shām adv. • There, then • (שָׁם—שָׁמָּה) here—there • (אֲשֶׁר—שָׁמָּה) Where • (מִשָּׁם) Thence, since</p> | <p>וְיָשְׁבוּ v-shā'-hē-nū v.3cp.qal perf. • Conjunction וְ and, and therefore, also, then, yet Derivation: וָשָׁב-וּ: to reside or permanently stay. Paal (Qal) is a simple active verb form. When preceded by וְ it becomes sequential: <i>"And they will remain...."</i> 1. To lie down, settle down, to rest 2. To abide, remain, dwell, inhabit or possess</p> | <p>אֵימָה ō-hēm' n.mp. Derivation: אָה-הָ: from a primitive word expressing pain exclamatorily, Oh! 1. A howling animal 2. Bird with lamenting voice, owl</p> | <p>בְּתֵיבָהִם vā-tā-hēm' n.mp. • Suffix תֵּיבָה/ם them, they, their (plural) [3mp] Derivation: בָּנָה-וּ: to build 1. House, dwelling shelter 2. Palace, temple 3. Human body (figurative) 4. Receptacle 5. Within, toward the inside 6. Family, household, race, descendants</p> |
| <p>יִרְקְדוּ y-räk-k-ē-dü' v.3mp.piel imp. Derivation: רָקַד-וּ: to stamp. Piel is an intensive active verb form: <i>"They will leap...."</i> 1. To spring, jump or leap 2. To dance</p> | <p>וְיִשְׁעִירוּ v-ü-s-ē-rēm' n.mp. • Conjunction וְ and, and therefore, also, then, yet Derivation: יָשַׁע-וּ: to storm 1. He-goat, buck 2. Wood demon, satyr 3. (adj.) Hairy, shaggy, rough</p> | <p>יֵצֵנָה yā-ä-nä' n.fs. Derivation: יָעַן: from an unused root meaning to pay attention 1. Ostrich, owl</p> | <p>בְּנוֹת b-nōth' n.fp. Derivation: בָּנָה-וּ: to build 1. Daughter, granddaughter, female descendant 2. Maiden, young woman, woman 3. Female disciple or worshipper 4. Owl, ostriches, female offspring of an animal, branch 5. City, village</p> |
| | | | <p>שָׂם shām adv. • There, then • (שָׁם—שָׁמָּה) here—there • (אֲשֶׁר—שָׁמָּה) Where • (מִשָּׁם) Thence, since</p> |

כִּבּוֹד יִשְׁעֵיהָ יִגְדַּל (ISAIAH 13:22)

וְהָעֵנָה אֵימָה בְּאֵלֵי מְנוּחֵיהָ וְהַיָּכָלִי עֵנָה וְקָרוֹב לְכֹבֵד עֵתָהּ וְיָמֶיהָ לֹא יִמְשָׁכוּ:

Rough Translation: And will reply howlers in his desolate places and jackals in temples of luxury and near at hand to come [is] her time and her days will not be delayed

My Translation: and howlers will cry in its desolate places and jackals in halls of luxury; and her time is near to come and her days will not be prolonged.

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| <p>וְהַיָּכָלִי v-thā-nēm' n.mp. • Conjunction וְ and, and therefore, also, then, yet Derivation: תָּוּ: from an unused root probably meaning to elongate 1. Howling animal, jackal, wild dog</p> | <p>בְּאֵלֵי מְנוּחֵיהָ b-äl-m-ē-nō-thāēv' n.fp. • Preposition בְּ/בֵּין in, at, to, on, among, with, toward; according to, by, because of • Suffix הוּ/הָ/וּ his, him, its [3ms] Derivation: מָלַךְ-וּ: to tie fast 1. Widow 2. A widowed or desolate place (without a ruler)</p> | <p>אֵימָה ēy-yēm' n.mp. Derivation: אָו-וּ: to wish for 1. Coast land, island 2. Foreign, transmarine parts round the Mediterranean and in India 3. Howler, jackal</p> | <p>וְהָעֵנָה v-ä-nä' v.3fs.qal perf. • Conjunction וְ and, and therefore, also, then, yet Derivation: עָיַן-וּ: to eye (pay attention to) or to heed generally. Paal (Qal) is a simple active verb form. When preceded by וְ it becomes sequential: <i>"And she will reply...."</i> 1. To reply, to answer, to hear and answer 2. To bear witness, to vindicate</p> |
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| | | | oneself 3. To lift up the voice, begin to speak or sing 4. To declare, announce or reveal |
| <p>לָאוּ לָאוּ lā-vō'</p> <p>v.qal inf.</p> <ul style="list-style-type: none"> Preposition לָ to, for, toward, belonging to, in regard to, according to, in <p>Derivation: אָוַן-וָ: to go or come. Paal (Qal) is a simple active verb form: "To 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) To come to pass, be fulfilled or accomplished To alight, to set (as in the sun) To go (in) | <p>וְקָרוֹב וְקָרוֹב v^e-kā-rōv'</p> <p>adj.ms.</p> <ul style="list-style-type: none"> Conjunction וְ and, and therefore, also, then, yet <p>Derivation: קָרַב-וָ: to approach</p> <ol style="list-style-type: none"> Near, nigh, at hand, lately Near relation, kinsman, neighbor Short, shortness, soon, presently | <p>נֶגְדָה נֶגְדָה neg</p> <p>n.ms.</p> <p>Derivation: נָגַד-וָ: to be soft or pliable</p> <ol style="list-style-type: none"> Delights, delicate life, luxury | <p>לְבַיְתָא לְבַיְתָא b^e-hā'-h^e-lā</p> <p>n.mp. construct</p> <ul style="list-style-type: none"> Preposition בֵּין in, at, to, on, among, with, toward; according to, by, because of <p>Derivation: יָכַל-וָ: to be able</p> <ol style="list-style-type: none"> Large and magnificent building, palace, citadel Temple, tabernacle, sanctuary |
| <p>יִמְשְׁכוּ יִמְשְׁכוּ yē-mā-shā'-hū</p> <p>v.3mp.niphal imp.</p> <p>Derivation: Derivation: מָשַׁךְ-וָ: meaning to draw. Niphal is a simple passive verb form: "They will be delayed...."</p> <ol style="list-style-type: none"> To be protracted To be delayed | <p>לֹא לֹא lō</p> <p>particle</p> <ul style="list-style-type: none"> Particle לֹא no, not | <p>וְיָמֵהּ וְיָמֵהּ v^e-yā-me'-hā</p> <p>n.mp.</p> <ul style="list-style-type: none"> Conjunction וְ and, and therefore, also, then, yet Suffix הָ/הָ her, its [3fp] <p>Derivation: יָמַ: 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>עֵתָהּ עֵתָהּ ēt-tā'</p> <p>n.fs.</p> <ul style="list-style-type: none"> Suffix הָ/הָ her, its [3fp] <p>Derivation: עָדַת-וָ: to advance</p> <ol style="list-style-type: none"> Time, season Right or proper time, opportunity (pl.) Circumstances, course of time, occurrences, events |