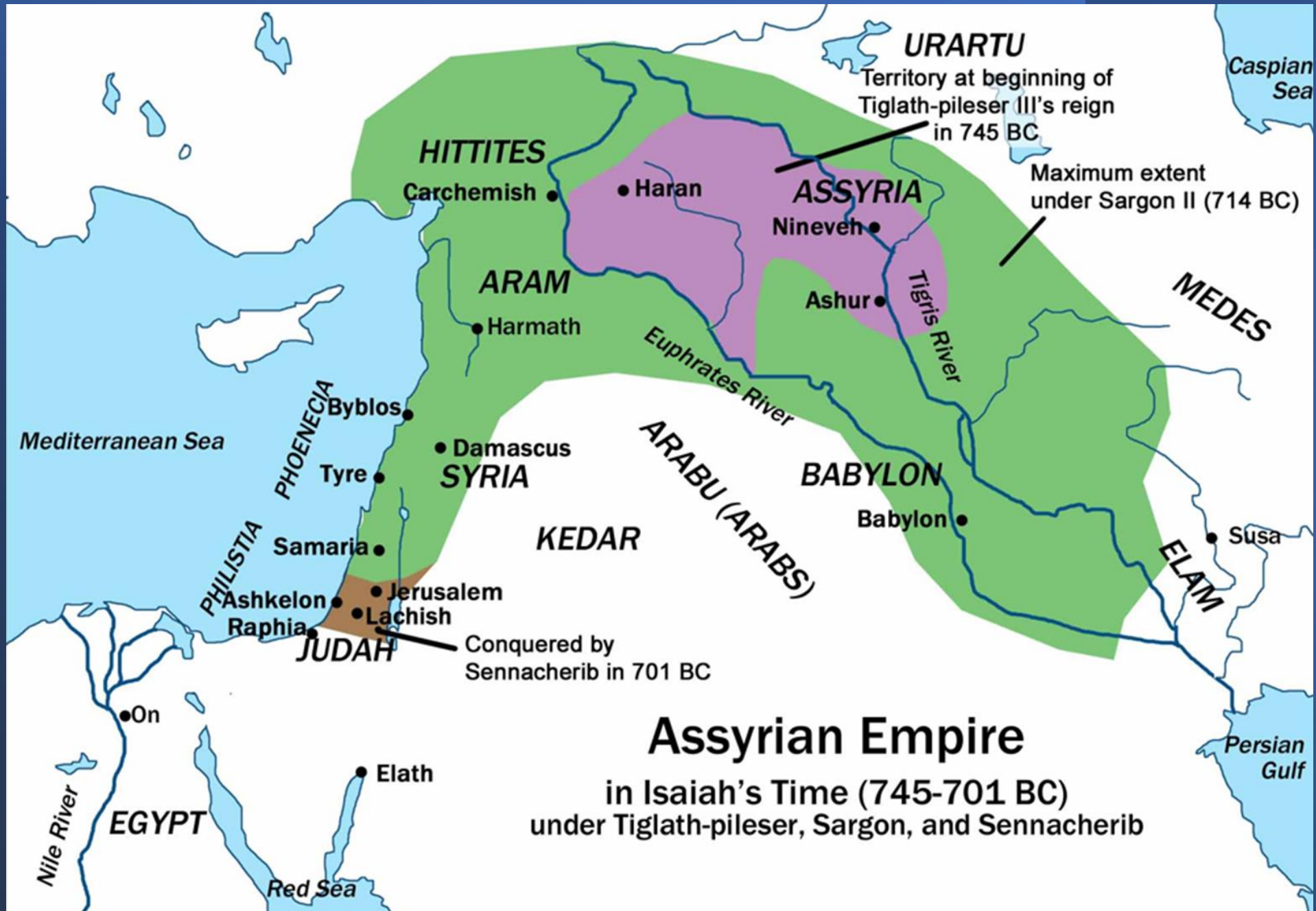
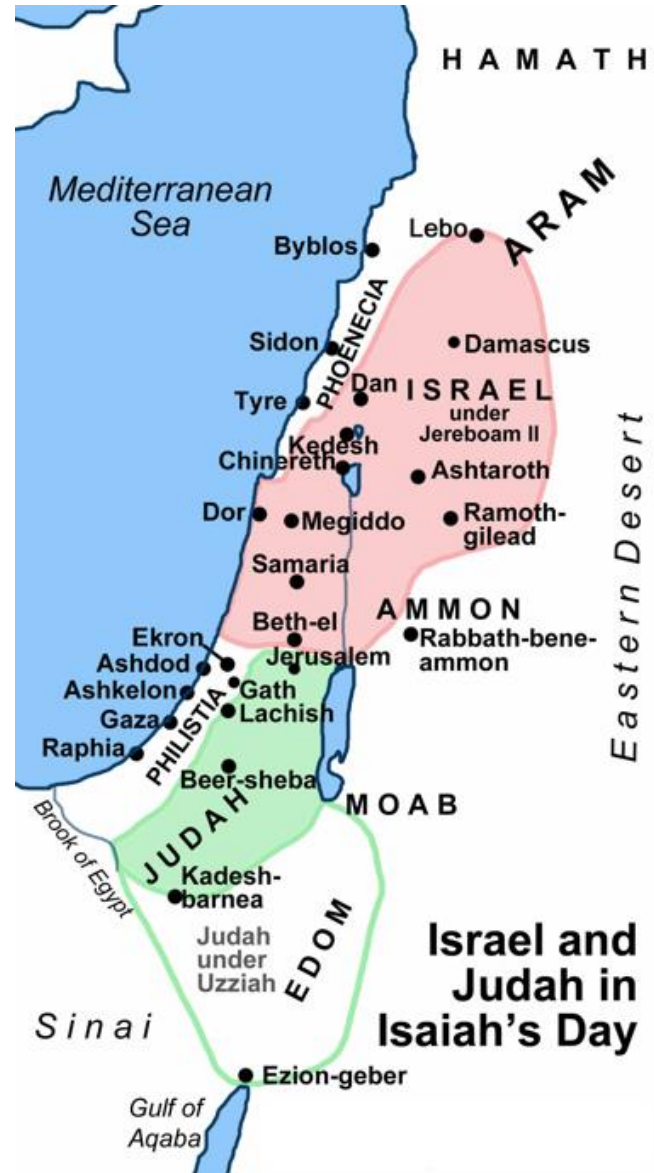




Isaiah 1-12

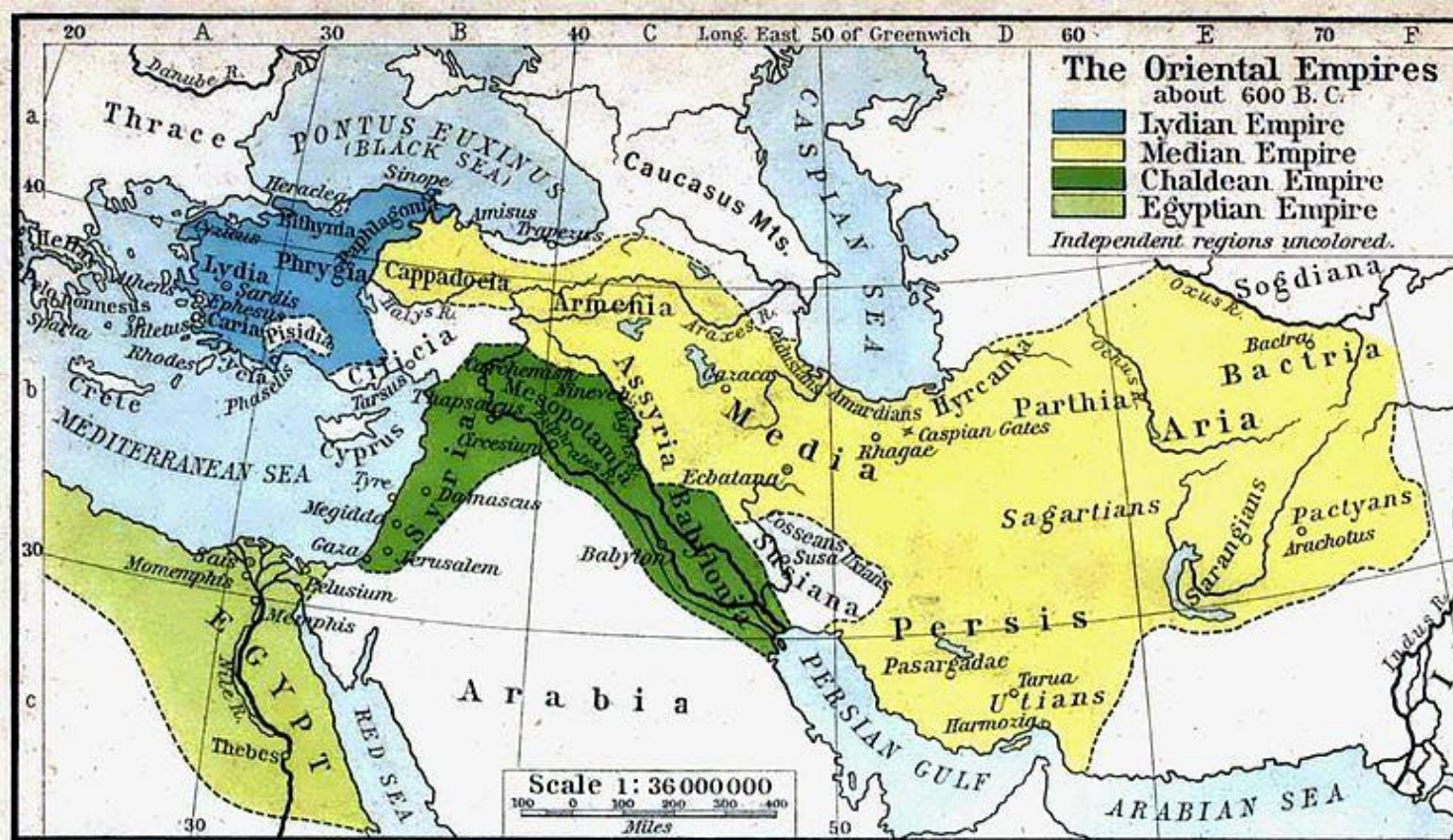
Come, Follow Me





Founding an Empire: Cyrus

כורש 600-530 BC



Around the age of twenty-one Cyrus took over the throne as king of Anshan. At this time Anshan was still a vassal state to the Median Empire.

Cyrus led a revolt against the Median Empire and by 549 BC he had completely **conquered Media**. He now called himself the "King of Persia." Cyrus continued to expand his empire. He conquered the **Lydians** to the west and then turned his eyes south to Mesopotamia and the Babylonian Empire. In 540 BC, after routing the Babylonian army, Cyrus marched into the city of **Babylon** and took control. He now ruled all of Mesopotamia, Syria, and Judea. His combined empire was the largest in the history of the world to that point.

He let the Jews return to Judea and rebuild their temple, being called by Isaiah "his anointed," **יְהוָה שִׁמְשׁוֹ** meaning, the anointed of the Lord.

- ***Isaiah 1.1:*** the prophet's public ministry took place during the reigns of: Uzziah (792–740 B.C.), Jotham (750–731 B.C.), Ahaz (735–715 B.C.) and Hezekiah (715–686 B.C.).
- ***Early Assyrian Judgment:*** During the eighth century B.C., Assyria rose to dominance in the ancient Near East. Judgment came against northern Israel from Assyria in 740–734 B.C.
- ***Syrian-Israelite Coalition:*** (734–732 B.C.) Chapters 7-8; Isaiah warned Ahaz to trust the Lord, but he did not.
- ***Destruction of Samaria:*** (722 B.C.) Chapters 7-8 Isaiah warned that God was going to destroy Samaria the capital of Israel through Assyrian invasion.
- ***Invasion of Judah and Jerusalem's Siege:*** (705–701 B.C.) Sennacherib (705–681 B.C.) destroyed much of Judah and laid siege to Jerusalem (36.1-37.38).
- ***Babylonian Judgment and Restoration:*** (586–539 B.C.) In Isaiah's future. (39.1-7; 40-66).

Ancient Purpose

- ***Date of Writing: 740-686 B.C.***
- ***Early Assyrian Judgment:*** During the eighth century B.C., Assyria rose to dominance in the ancient Near East. Judgment came against northern Israel from Assyria in 740–734 B.C.
- ***Fulfillments:*** Isaiah 7.8-9 (spoken 734; fulfilled 721); To establish credibility for predictions not fulfilled (exile of Judah and restoration of Israel and Judah).
- ***Goal:*** 1-6 to shock with overall picture, 7-39 to establish credibility; 39.37-39 Babylonian exile is coming; 40-66 gathering and restoration will happen!
- ***Summary:*** To encourage Isaiah's contemporaries to be loyal to the Lord and to exhort future readers in exile to repent of sin and trust the Lord to gather the faithful remnant of Israel. Future restoration will bring peace and fertility. **Isaiah's words form the core to the message of the Bible and the Book of Mormon.**



Isaiah: A Brief Outline

1.1 Superscription

I. 1.2-6.13 Message of Judah's Judgment and Restoration

- A. Judgment and Restoration to Righteousness and Justice (1.2—2.5)
- B. Judgment and Restoration on That Day (2.6—4.6)
- C. Judgment Leading to Restoration (5.1-5.30. 6.11-13)
- D. Isaiah's call at the veil (6.1-13)

II. 7.1-39.8 Response to the Assyrian Judgment

- A. The Syrian-Israelite Coalition (7.1—12.6)
- B. International Upheaval During the Assyrian Judgment (13.1—27.13)
- C. Sennacherib's Invasion of Israel and Judah (28.1—39.8)

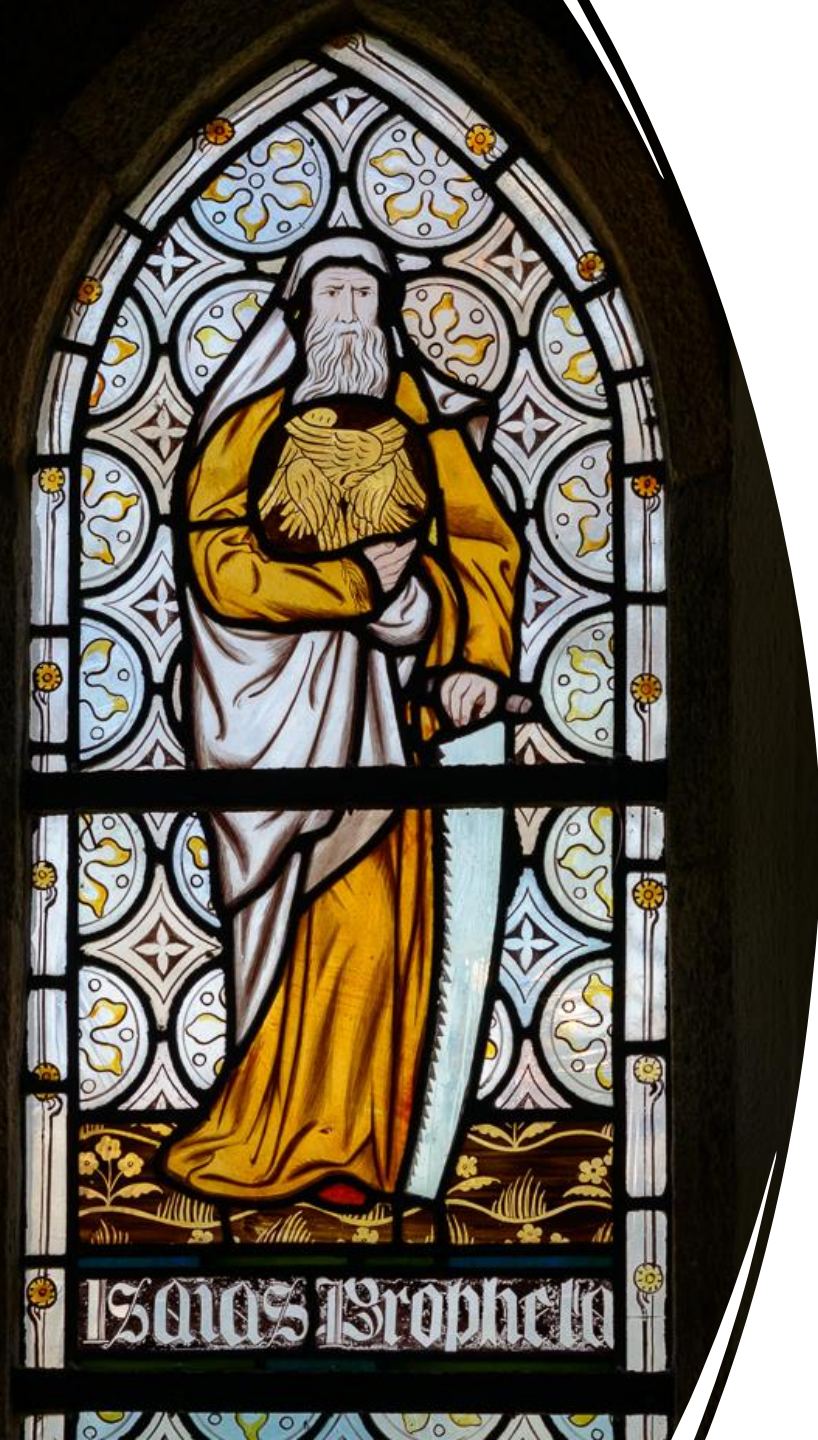
III. 40.1-66.24 Response to the Babylonian Judgment

- A. Isaiah's Call to Proclaim Restoration (40.1—11)
- B. God's Power to Restore His People (40.12—44.23)
- C. God's Instruments of His Salvation (44.24—55.13)
- D. Israel's Sin, Repentance, Gathering, and Ultimate Restoration (56.1—66.24)

Isaiah sawn asunder

In the twenty-sixth year of the reign of Hezekiah king of Judah that he called Manasseh his son. Now he was his only one. And he called him into the presence of Isaiah the son of Amoz the prophet; and into the presence of Josab the son of Isaiah. And whilst he (Hezekiah) gave commands, Josab the son of Isaiah standing by, Isaiah said to Hezekiah the king, but not in the presence of Manasseh only did he say unto him: 'As the Lord liveth, whose name has not been sent into this world, [and as the Beloved of my Lord liveth], and as the Spirit which speaketh in me liveth, **all these commands and these words shall be made of none effect by Manasseh thy son, and through the agency of his hands I shall depart mid the torture of my body.** And Sammael Malchira shall serve Manasseh, and execute all his desire, and he shall become a follower of Beliar rather than of me. And many in Jerusalem and in Judaea he shall cause to abandon the true faith, and Beliar shall dwell in Manasseh, **and by his hands I shall be sawn asunder.**' And when Hezekiah heard these words he wept very bitterly, and rent his garments, and placed earth upon his head, and fell on his face. And Isaiah said unto him: 'The counsel of Sammael against Manasseh is consummated: nought shall avail thee.' And on that day Hezekiah resolved in his heart to slay Manasseh his son. And Isaiah said to Hezekiah: ['The Beloved hath made of none effect thy design, and] the purpose of thy heart shall not be accomplished, for with this calling have I been called [and I shall inherit the heritage of the Beloved].' – *The Martyrdom of Isaiah*, chapter 1

Isaiah, St. Stephen's Guernsey



Jewish Legends of Isaiah's Demise

It is related in the Talmud that Rabbi Simeon ben 'Azzai found in Jerusalem an account wherein it was written that Manasseh killed Isaiah. **Manasseh said to Isaiah, "Moses, thy master, said, 'There shall no man see God and live' [Ex. xxxiii. 20, Hebr.]; but thou hast said, 'I saw the Lord seated upon his throne'"** (Isa. vi. 1, Hebr.); and went on to point out other contradictions—as between Deut. iv. 7 and Isa. lv. 6; between Ex. xxxiii. 26 and II Kings xx. 6. **Isaiah thought: "I know that he will not accept my explanations; why should I increase his guilt?" He then uttered the Unpronounceable Name, a cedar-tree opened, and Isaiah disappeared within it.** Then Manasseh ordered the cedar to be sawn asunder, and when the saw reached his mouth Isaiah died; thus was he punished for having said, "I dwell in the midst of a people of unclean lips" (Yeb. 49b).

A somewhat different version of this legend is given in the Yerushalmi (Sanhedrin x.). According to that version Isaiah, fearing Manasseh, hid himself in a cedar-tree, but his presence was betrayed by the fringes of his garment, and Manasseh caused the tree to be sawn in half. A passage of the Targum to Isaiah quoted by Jolowicz ("Die Himmelfahrt und Vision des Prophets Jesajas," p. 8) states that when Isaiah fled from his pursuers and took refuge in the tree, and the tree was sawn in half, the prophet's blood spurted forth. From Talmudical circles the legend of Isaiah's martyrdom was transmitted to the Arabs ("Ta'rikh," ed. De Goeje, i. 644). ([Jewish Encyclopedia](#))

An aerial photograph of Jerusalem, showing the Kidron Valley and the City of David. The image captures a dense urban landscape with numerous buildings, some with domes, and a winding road. The terrain is hilly, with a mix of greenery and dry, brownish earth. The sky is clear and bright.

Isaiah's Tomb

The village of Silwan where the Tomb of Isaiah is located is now a suburb of Jerusalem in the Kidron Valley just south of the City of David. The site identified as the tomb is on the hillside by the village. There are actually three tombs there, the largest belonging to Isaiah (technically speaking it is actually a memorial site, and may not be the actual location of his grave). A Greek inscription merely notes that the site is the "Place of Isaiah the Prophet".

Not too far away is the location where Isaiah was killed. This place is called the **Tel el Minshar, which means the Hill of the Saw**. A tree on top of the hill supposedly marks the exact spot where the prophet was martyred.

(see also 2 Kings 21.16 where it states that Manasseh shed innocent blood very much...)



Types

The Servant-Tyrant Parallelism: Isaiah 14 & Isaiah 52.7-53.12

The Tyrant subjugates nations

The Tyrant causes destruction

The Tyrant puts people in bondage

The Tyrant aspires to be above God

The Tyrant is deposed as king

The Tyrant is utterly humiliated

The Tyrant is slain for his own crimes

The Servant purifies them

The Servant causes peace

The Servant releases them

The Servant is as the lowest of men

The Servant returns as king

The Servant is highly exalted

The Servant is slain for others' crimes

Types

Isaiah's Ladder to Heaven

Jehovah – The God of Israel

Seraphim – Angelic Emissaries

Sons and Daughters – Servants of God

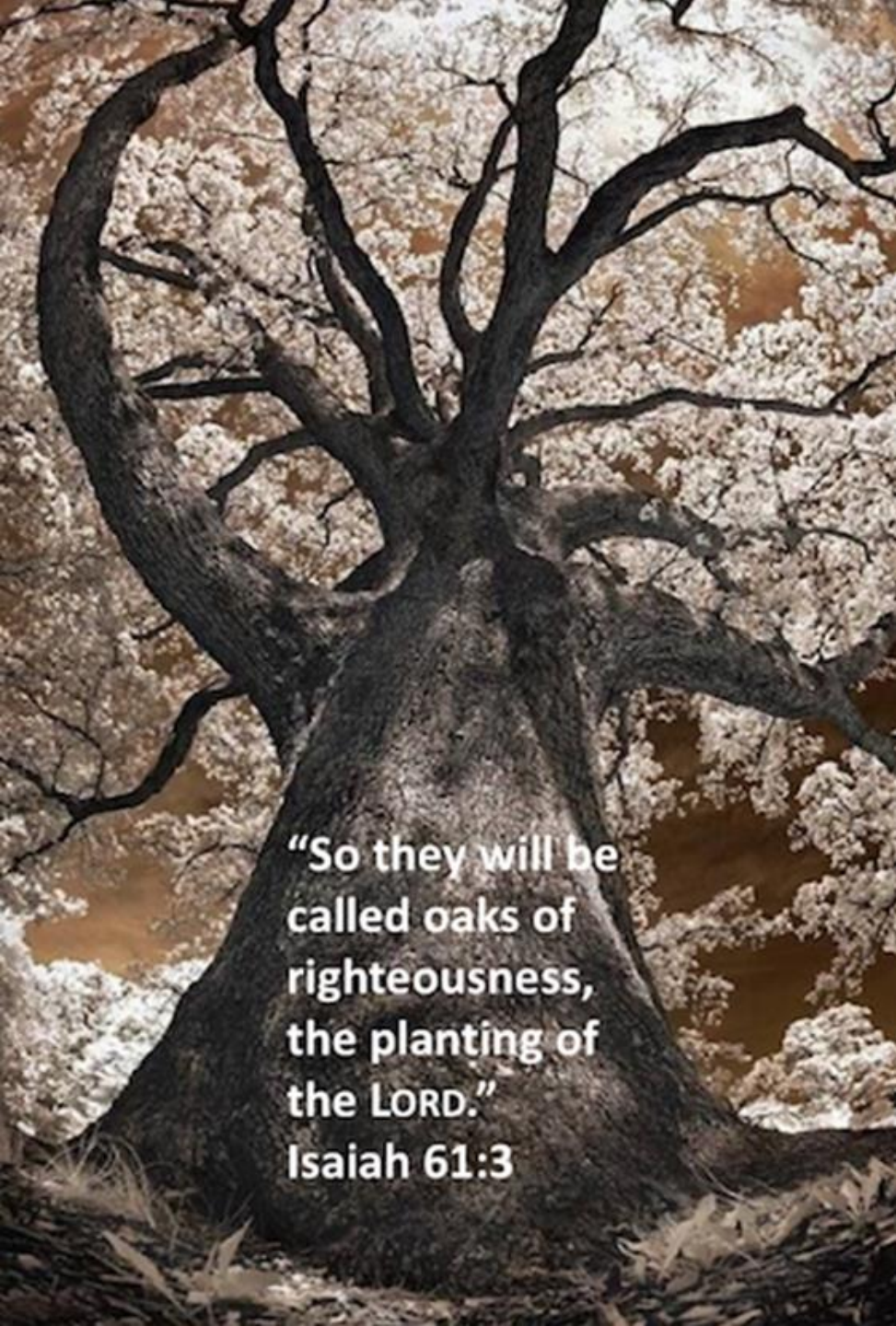
Zion/Jerusalem – God's Covenant People

Jacob/Israel – Believers in a Creator-God

Babylon – The Wicked of the World

The King of Assyria/Babylon – Perdition





**“So they will be called oaks of righteousness, the planting of the LORD.”
Isaiah 61:3**

Images and Figures

The Tree Image

Isaiah 2.12-14	The cedars of Lebanon
Isaiah 4.2	The Branch of the Lord – תְּמַחַּ <i>tsemahk</i>
Isaiah 5	The Vineyard
Isaiah 6.13	The Teil Tree – אֵלָה <i>elah</i> , the terebrinth
Isaiah 11.1-10	A new tree comes out of the stump
Isaiah 61.1-3	Trees of righteousness

Codes – Trees as people

An important feature of this ideology is the close association between the tree of life and the king. For example, it is the ideas of the tree of life that form the background to the description of the coming king, the Messiah, in Isa. 11.1 and Isa. 53.2. However, not only the king but also the people can be 'identified' with the tree of life (Ps. 80.9ff.; Jer. 11.16), and similarly an individual can be described by using tree metaphors, as occurs positively in Ps. 1.3 and negatively in Ps. 37.35.

(Kirsten Nielsen, *There is Hope for a Tree: The Tree as Metaphor in Isaiah*, Sheffield Academic Press, 1989, p. 81)



Codes and Inspiration

All this business about original meanings and code words is interesting, and may be valuable, but its value must be tempered by one's individual inspiration. No one has the right – and I firmly believe, presumes to believe he has the right – to assert that his own individual beliefs ought to be accepted by anyone else as either truth or as a standard by which to judge truth. There are only two standards: What the scriptures and the Brethren say, and what the Holy Ghost confirms.

In an article called “Scripture Reading & Revelation” on pages 7-9 of the *Ensign* of January 1995, Elder Dallin H. Oaks says:

Codes and Inspiration

“Those who believe the scriptural canon is closed typically approach the reading of scriptures by focusing on what was meant at the time the scriptural words were spoken or written. In this approach, a passage of scripture may appear to have a single meaning and the reader typically relies on scholarship and historical methods to determine it. “The Latter-day Saint approach is different. Professor Hugh Nibley illuminates this in his essay "The Prophets and the Scripture." He observes that "men fool themselves when they think for a moment that they can read the scripture without ever adding something to the text, or omitting something from it. For in the wise words of St. Hilary,... 'Scripture consists not in what one reads, but in what one understands.'" Consequently, he continues, "in the reading of the scripture we must always have an interpreter..." (The World and the Prophets, The Collected Works of Hugh Nibley, 12 vols., Salt Lake City: Deseret Book -Co., 1987, 3:202).

“He concludes: ‘The question is not whether or not one shall add to the word of the scripture -- thousands of volumes of learned commentary have already done that -- but whether such addition shall come by the wisdom of men or the revelation of God" (ibid., p.206)

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Codes

Many prophecies of Christ are written in code in Isaiah

Isaiah 6.8

Who will go for us? Here am I, send me.

Isaiah 7.14

A virgin shall conceive

Isaiah 9.6

Wonderful Counsellor יוֹעֵץ פֶּלֶא *pele yoatz*

Isaiah 22.15-25

Eliakim as a Christ figure

Isaiah 25.6-9

The feast and the anointing of the *bene Elohim*

Isaiah 29

The book that is sealed... Ariel

Isaiah 50.6-7

Back to the smiters... shame and spitting

Isaiah 53.1-12

Despised & rejected of men... stricken, smitten, afflicted

Codes

Isaiah uses code to say things that certain audiences would understand so as to protect both himself and his followers. This code speak also prevented editors from altering Isaiah's message.

Example:

The serpent and his successor, the *zepha*, or cockatrice. The first is a stern preacher, who is dead, will be followed by more intense preacher. See Isaiah 14.29

Keys

1. Know the Plan of Salvation.
2. Learn the destiny of the House of Israel.
3. Know Isaiah's doctrines.
4. Use the Book of Mormon – 32% of Isaiah is used in the BOM.
5. Use Latter-day revelation.
6. See how New Testament authors interpret Isaiah.
7. Study Isaiah in its context.
8. Learn how Jews in Isaiah's day prophesied.
9. Have the Spirit of Prophecy.
10. Devote yourself to conscientious study.

(Bruce R. McConkie, [Ten Keys to Understanding Isaiah](#), *Ensign*, October 1973.)



Keys

I would add another key to Elder McConkie's list:

Know and understand the First Israelite Temple and how this multi-day ritual fit into Isaiah's worldview.



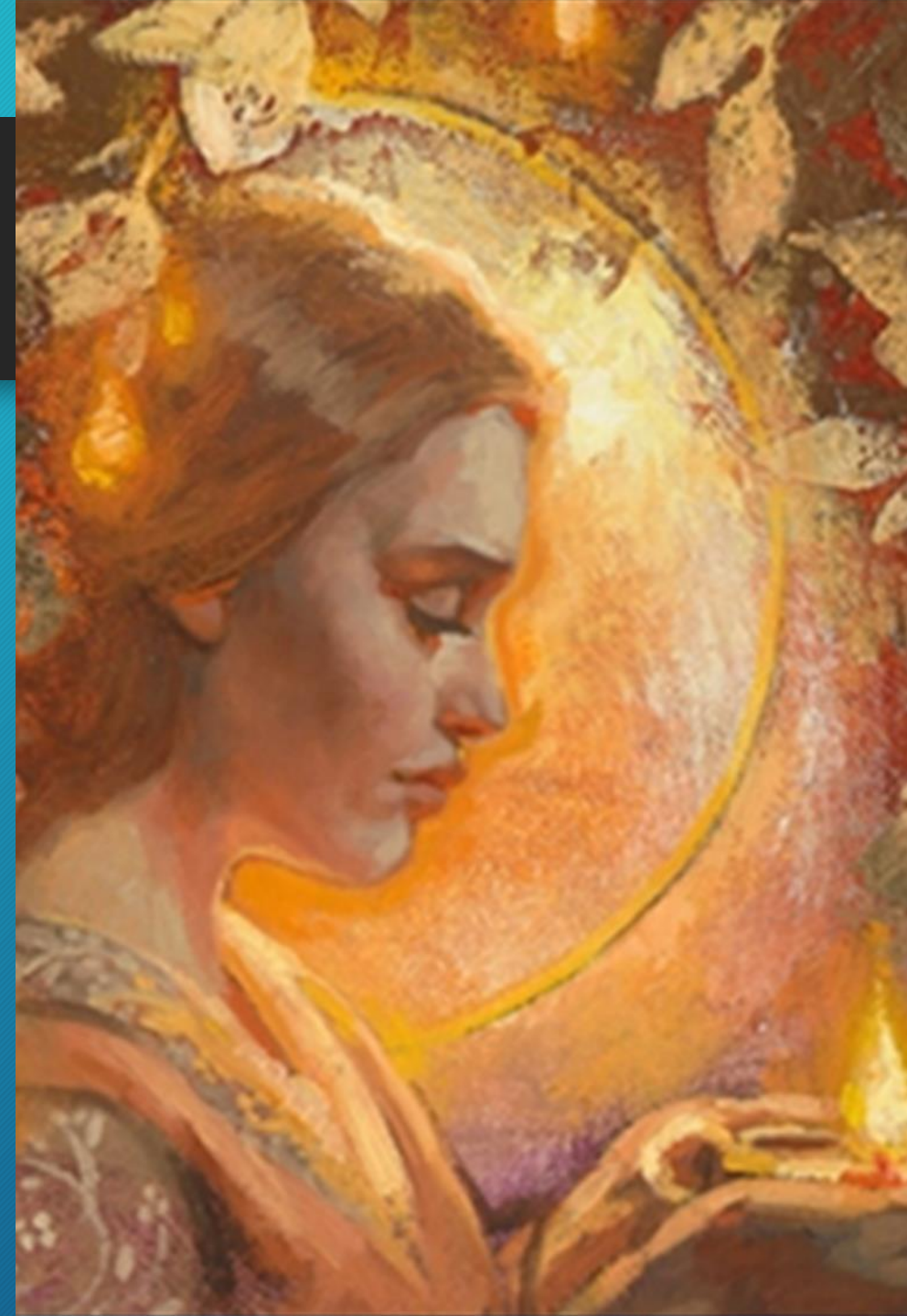
Isaiah 1

The **daughter of Zion** is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.
(Isaiah 1:8)

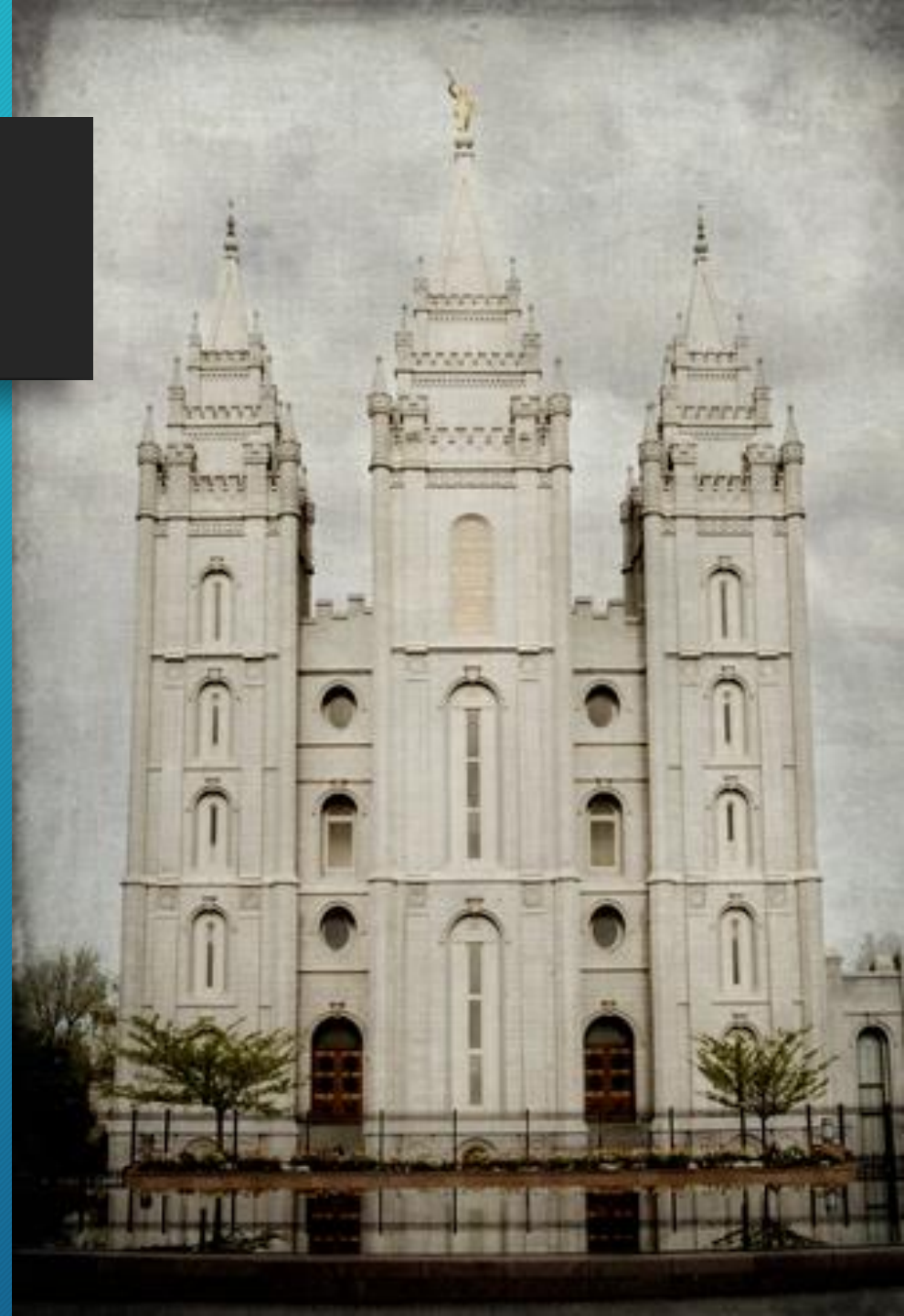


The whole head is sick... the desolate daughter of Zion

The whole head is sick... there is **no soundness** in it... **wounds... bruises...** **your country is desolate...** the **daughter of Zion** is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. (Isaiah 1.5-8)



Isaiah 2 The Mountain of the Lord's House



Isaiah 2 The Mountain of the Lord's House

Joseph Smith taught that “there should be a place where all nations shall come up from time to time to receive their endowments.” All nations (which means some people from all nations) shall come to obey the God of all nations and to build the kingdom of God.

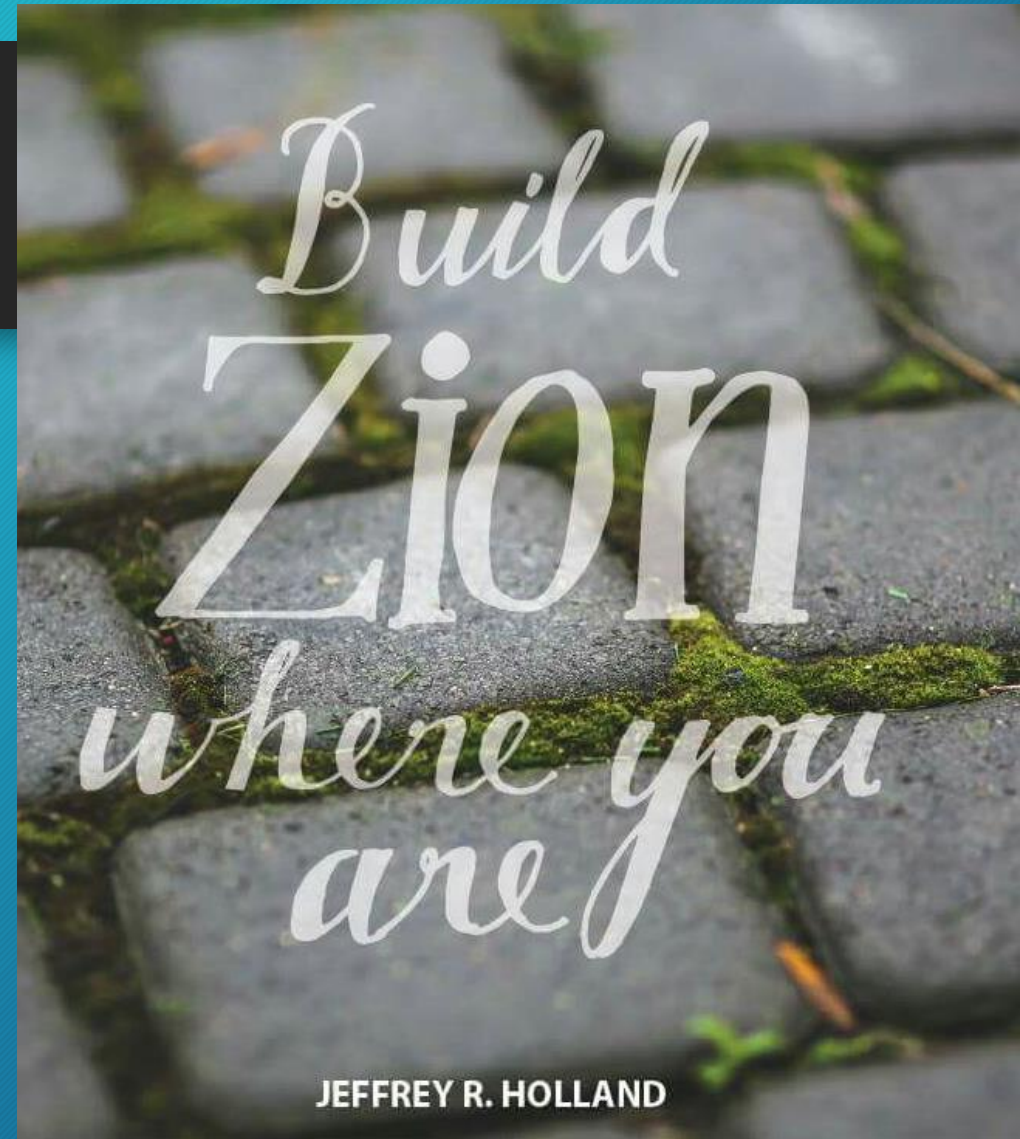
For something to “flow,” like a river, up a mountain, a power greater than gravity must be at work; this power is the power of God and of the temple.

(Parry, *Understanding Isaiah*, p. 26. See also: Joseph Smith, *TPJS*, p. 367.)



Isaiah 4

The branch of the Lord will be beautiful and glorious... Zion shall be called holy... the Lord shall have washed away the filth of the daughters of Zion... there shall be a tabernacle for a shadow in the daytime from the heat. - Isaiah 4



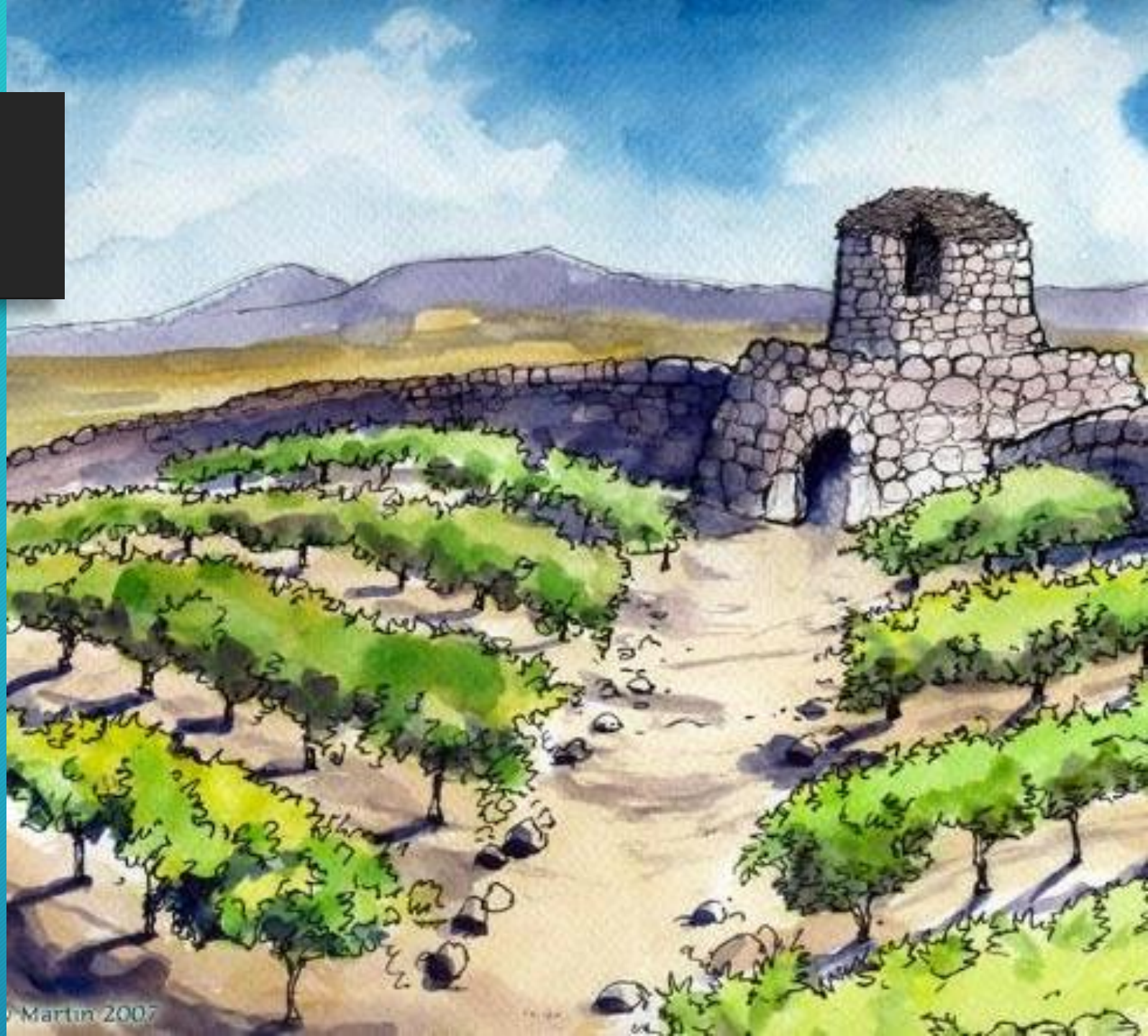
Likening Isaiah 4 to Ourselves

When Moroni visited Joseph in September 1823, he quoted Isaiah 4.5-6 and said that this prophecy would soon find fulfilment. (see *Messenger and Advocate* 1 (April 1835): 110.) Many of the symbols and events in Isaiah 4 are directly related to us and our day, as the things in this chapter relate to temples and becoming holy through our covenants made in the temple.



Isaiah 5 The Lord's Vineyard

What could I have done more for my vineyard, that I have not done in it?
(Isaiah 5:5)



Isaiah 6

Whom shall I send, and who will go for us?

Then said I, Here am I; send me.
(Isaiah 6:8)

הִנְנִי שְׁלַחְנִי *hinni shalachni*



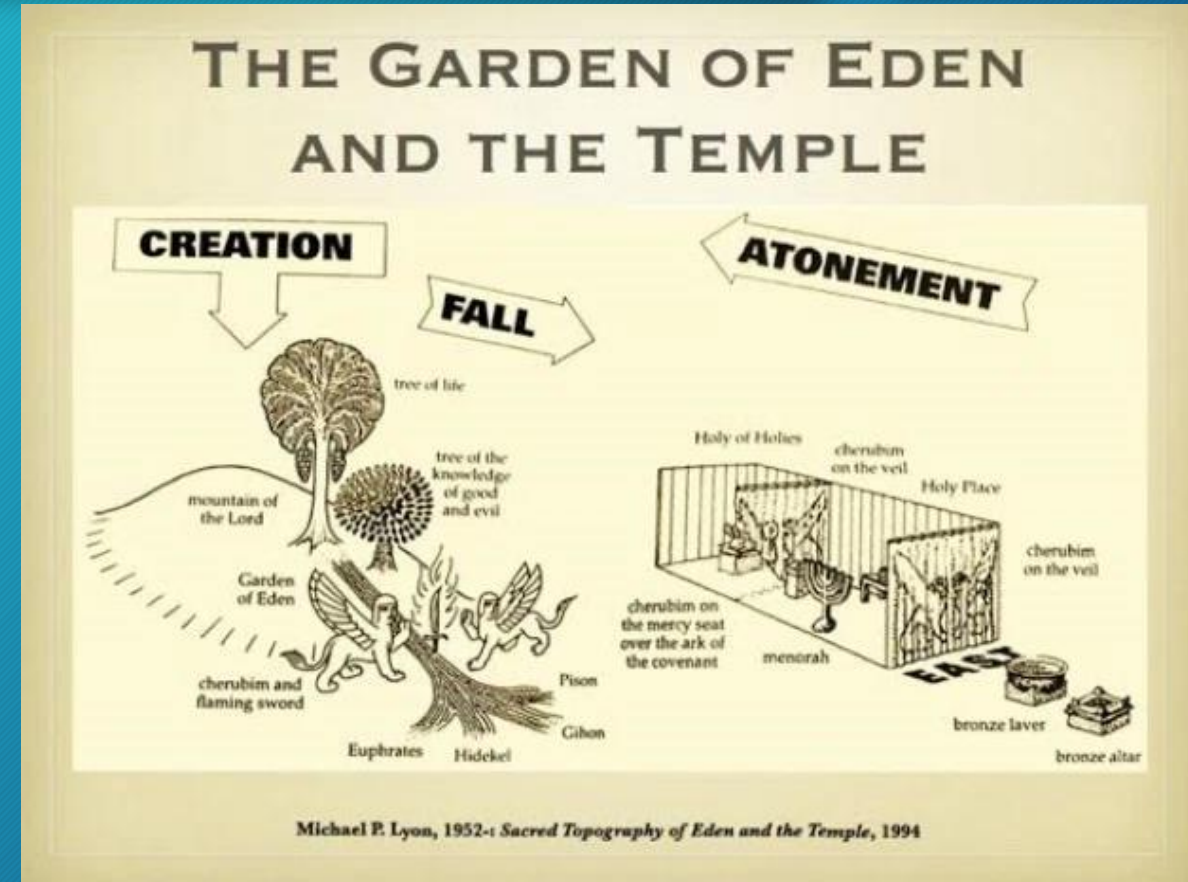
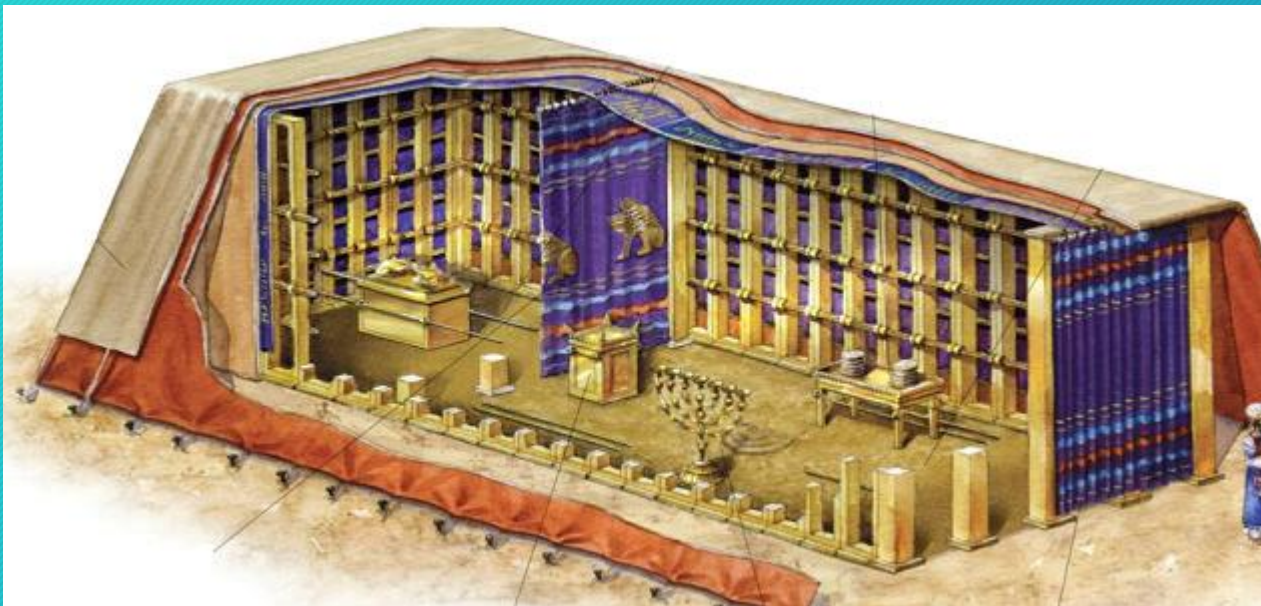
Isaiah 6

Isaiah is at the veil
in the temple:

“The posts of the
door moved”... “and
the house was filled
with smoke...”
(Isaiah 6.4)



Isaiah's Location at the time of his call



Isaiah 7-8 Worldly Alliances

Worldly alliances 2 Nephi 17-18 & Isaiah 7-8

There are three outstanding scripture blocks in the Isaiah chapters that Nephi uses to get his point across. The first block of scripture has to do with worldly alliances. For a proper understanding, 2 Nephi 17 and 18 (Isaiah 7 and 8) should be read together. They constitute a pattern of prophecy whose fulfillment came in the days of Isaiah and King Ahaz (about 734 B.C.) and more deeply in the miraculous birth of the Savior Jesus Christ. In the face of an alliance between Syria and Israel, Ahaz, the king of the southern kingdom of Judah, was tempted to make an alliance with a greater foreign power. The word of the Lord to king Ahaz was simple and direct: "Take heed, and be quiet, fear not, neither be fainthearted" (2 Nephi 17:4). In other words, the Lord was telling Ahaz not to trust in the arm of flesh, but to have trust in the Lord.

Isaiah 7

The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isaiah 7:14)



Isaiah 7

Young woman,
Hebrew *'almah*, the
word appears
elsewhere where it
is translated “young
woman,” “girl,” or
“maiden.”



Isaiah 7

See: 1 Nephi 11:15, 18

Alma 7:10 “A virgin ...shall conceive by the power of the Holy Ghost.”

See also Luke 1:26-35; Matt 1:25

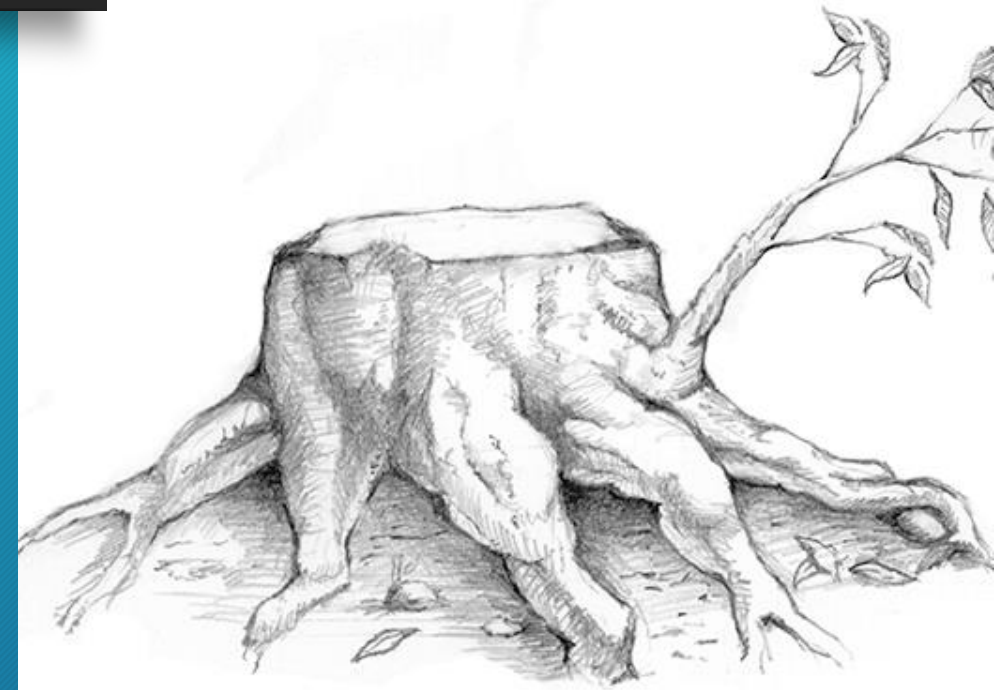


Isaiah 11 The Stem of Jesse

Rod - *choter* = a branch or twig

Stem - *geza* = a stump

D&C 113 unlocks Isaiah 11



D&C 113 - וַיֵּצֵא חֹטֶר מִגֵּזַע יֵשׁוּעַ - *yatza choter migza yisha = there shall come forth a rod/choter from the stem/geza, of Jesse*

Who is the Stem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah?

2 Verily thus saith the Lord: **It is Christ.**

3 What is the **rod** spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?

4 Behold, thus saith the Lord: **It is a servant in the hands of Christ**, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.

Isaiah 11.12-16

God will gather Israel and the world will be cleansed

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

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

14 But they shall ^afly upon the ^bshoulders of the Philistines toward the west; ^cthey shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD shall utterly ^adestroy the tongue of the ^bEgyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod.

16 And there shall be ^aan ^bhighway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.