

Isaiah 13-35

Come, Follow Me

Burdens

Isaiah 13-14 The Burden of Babylon

Isaiah 15-16 The Burden of Moab

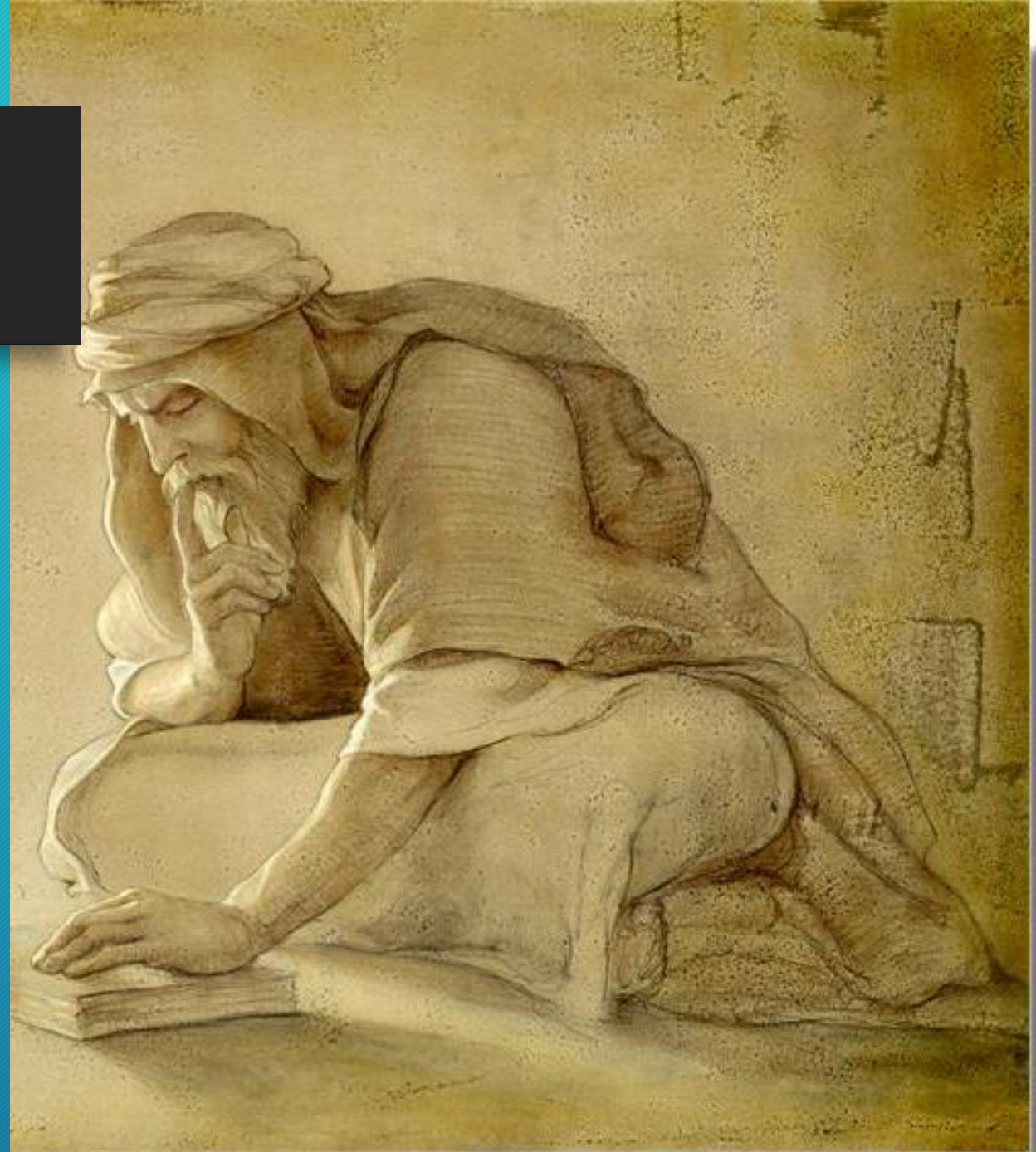
Isaiah 17 The Burden of Damascus

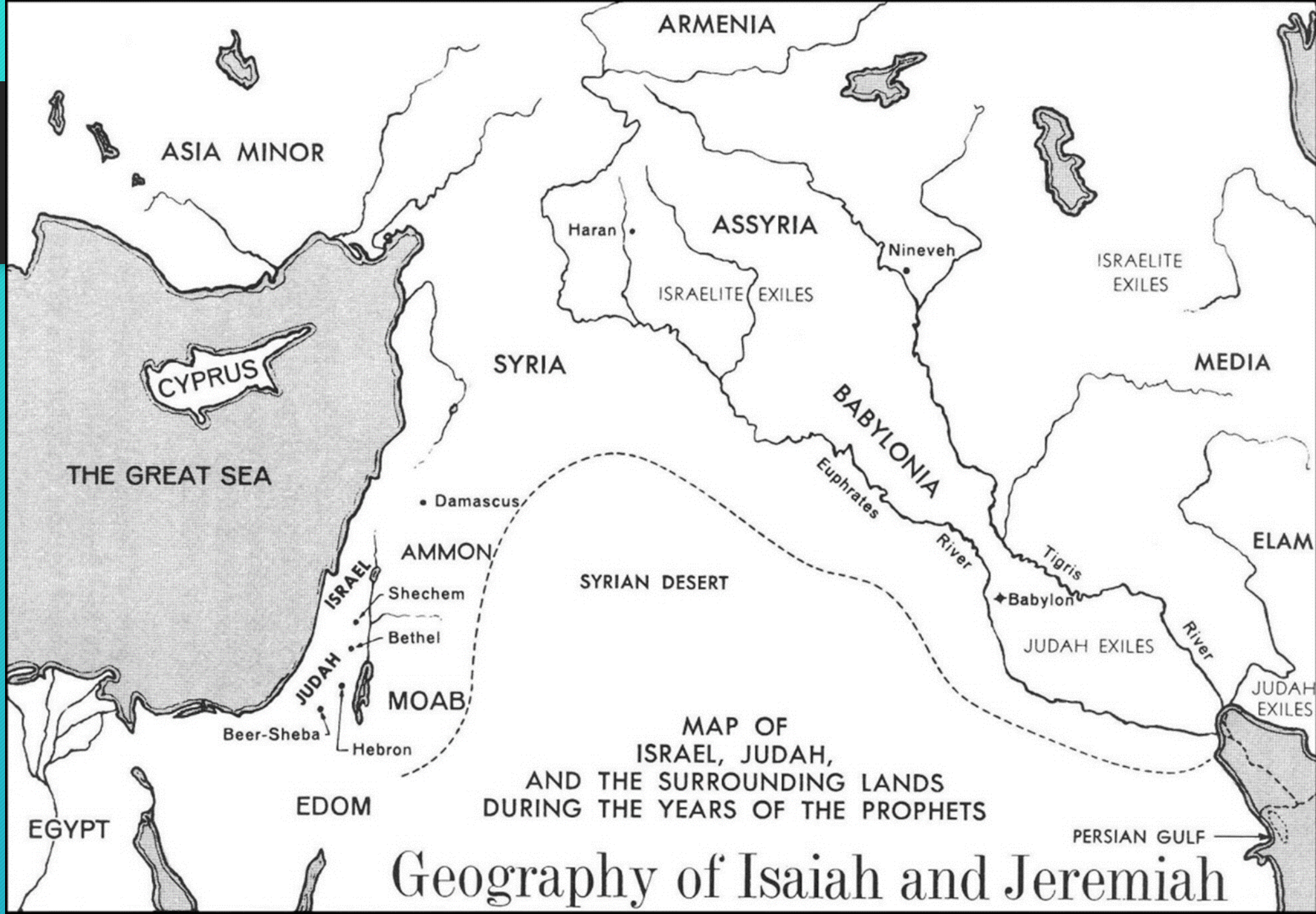
Isaiah 19 The Burden of Egypt

Isaiah 21 More nations fall

Isaiah 22 The Burden of Jerusalem

Isaiah 23 The Burden of Tyre





Geography of Isaiah and Jeremiah

The King of Babylon... Lucifer... The Abominable Branch - Isaiah 14.1-20

The **Name** and the **Remnant** shall be cut off - Isaiah 14.22

Compare this to Abraham 1.18-19, “I will lead thee by my hand, and I will take thee, to put upon thee my name... my power shall be over thee... through thy ministry my name shall be known in the earth forever...”

The name/*sham* שם and the seed/*zera* זרע are important to Isaiah... this is all tied into the concept of the remnant/*shehavr* שאר

Moab's folly - Isaiah 15-16

She is laid waste - Isaiah 15.1

Every beard shall be cut off - Isaiah 15.2

My heart shall cry for Moab - Isaiah 15.5

Waters of Dimon shall be full of blood - Isaiah 15.9

Moab shall howl - Isaiah 16.7

Gladness taken away, no singing, no wine - Isaiah 16.10



Note: Some scholars say Dimon is Dibon, a place in Moab. It could also be an alliteration with the word for blood, *dam*.



Figure 2.1

THE NATIONS (ISAIAH 13-23)

Chapters 13-23, then, deal with many of the peoples in Judah's world:

Babylon	13:1-14:23; 21:1-10	The many nations 17:12-14	Sudan	18:1-7; 20:1-6
Assyria	14:24-27; 19:23-25		Egypt	19:1-25; 20:1-6
Philistia	14:28-32		Edom	21:11-12
Moab	15:1-16:14		Arabia	21:13-17
Damascus	17:1-11		Jerusalem	22:1-25
			Tyre	23:1-17

Figure 2.2

A People scattered מִשָּׁךְ and peeled מוֹרָט ... (Isaiah 18.7)

מִשָּׁךְ - *mashak* - drawn out, scattered, drawn away

מוֹרָט - *morat* - peeled, brightened, polished, smoothed

“I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, ... Thus I will become a smooth and polished shaft in the quiver of the Almighty” (*Teachings of the Prophet Joseph Smith*, p. 304).

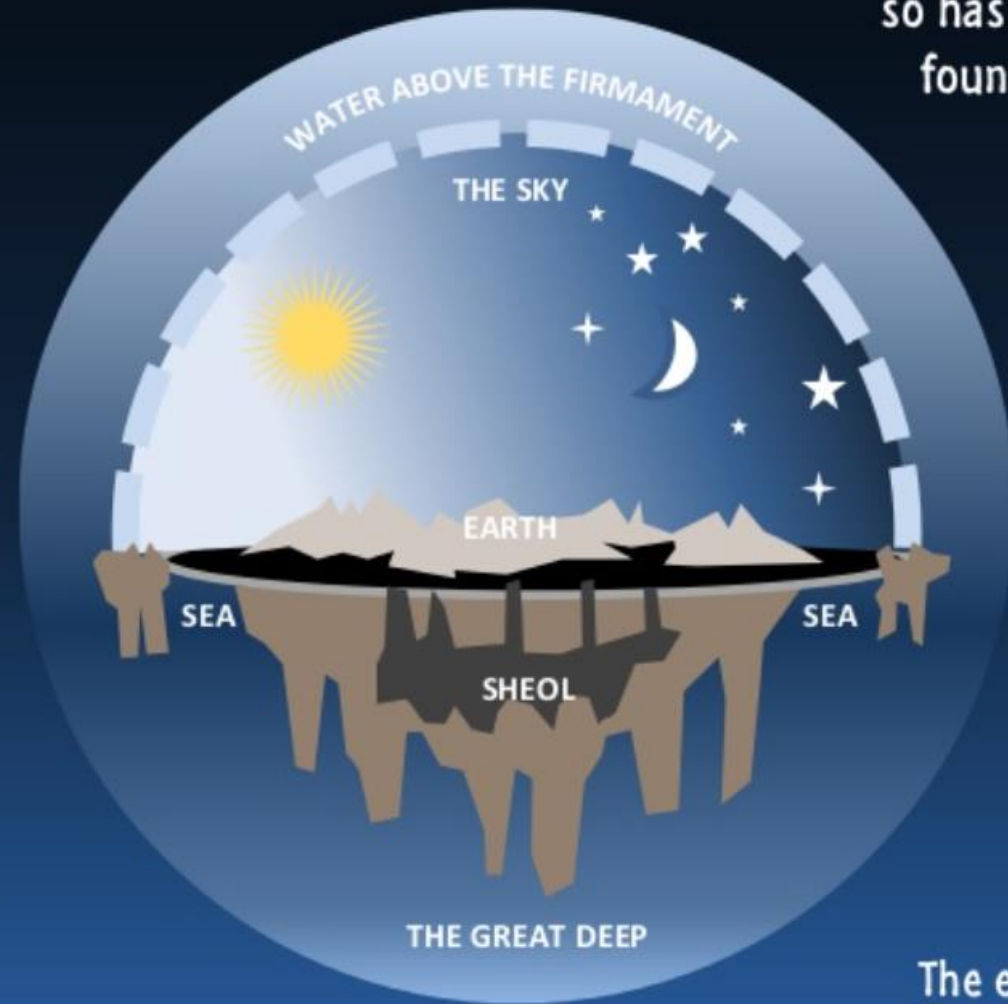


Isaiah 19.4-10

So in one sense, Isaiah 19 is about the *undoing of creation*.

Egypt, representing the chaos of the world, is being undone by their searching of idols, charmers, and wizards. (Isa. 19.3)

This brings about the cruel king ruling over them (Isa. 19.4) and the waters failing (Isa. 19.5).



The sky is a vault above the earth. It may fall like any object and so has to rest on foundations.

The sheol is a place beneath the earth.

The earth is a disk floating on the waters supported by pillars.

and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of ^aJudah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of ^adestruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to ^aEgypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a ^bvow unto the LORD, and perform it.

22 And the LORD shall smite Egypt: he shall smite and heal it: and they shall ^areturn *even* to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be a ^ahighway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall ^aIsrael be the

third with Egypt and with Assyria, *even* a ^bblessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and ^aIsrael mine ^binheritance.

CHAPTER 20

Assyria will overrun Egypt and make her ashamed.

‘*ārôm* עָרוֹם Isaiah walks naked – Isaiah 20.2

Isaiah walks “naked and barefoot” as a sign to Egypt. Assyria will lead Egypt away as prisoners. See Isaiah 20.1-4.

LXX:

καὶ ἐποίησεν οὕτως πορευόμενος
γυμνὸς καὶ ἀνυπόδετος

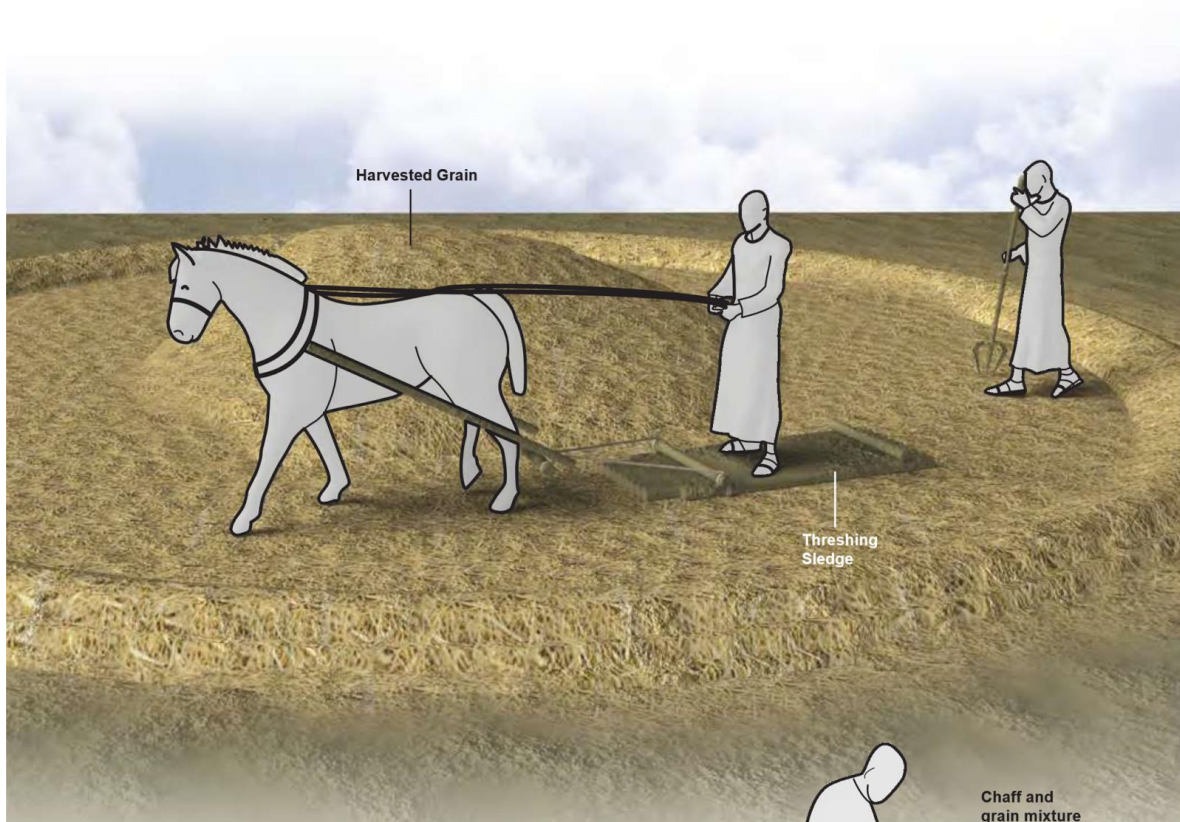
Trans: And thus he did, walking
naked (*gymnos*- or without his
cloak) and without shoes.

עָרוֹם, plur. עָרוֹמִים, f. עָרְפָּה, adj. *naked*, Job 1:21. But naked is also used for—(a) *ragged, badly clad*, Job 22:6; 24:7, 10; Isa. 58:7; comp. Gr. *γυμνός*, James 2:15; and as to the Lat. *nudus* Seneca, *De Benef.*, 5:13; Arabic *مسلول* stripped, ill-clad.—(b) used of one who, having taken off his mantle, goes only clad in his tunic (פְּתִינָה), 1 Sam. 19:24; Isa. 20:2. Compare John 21:7; Virg. *Georg.* I. 229, and the note of J. H. Voss. *Aurel. Vict.* cap. 17. Root עָרוֹם No. I. 1.

(related entry)

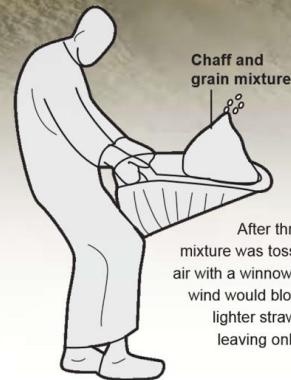
עָרוֹם *naked*; see עָרוֹם.

Babylon is fallen! Isaiah 21.9-10 [cross w/3 Nephi 20.18]



A Threshing Floor

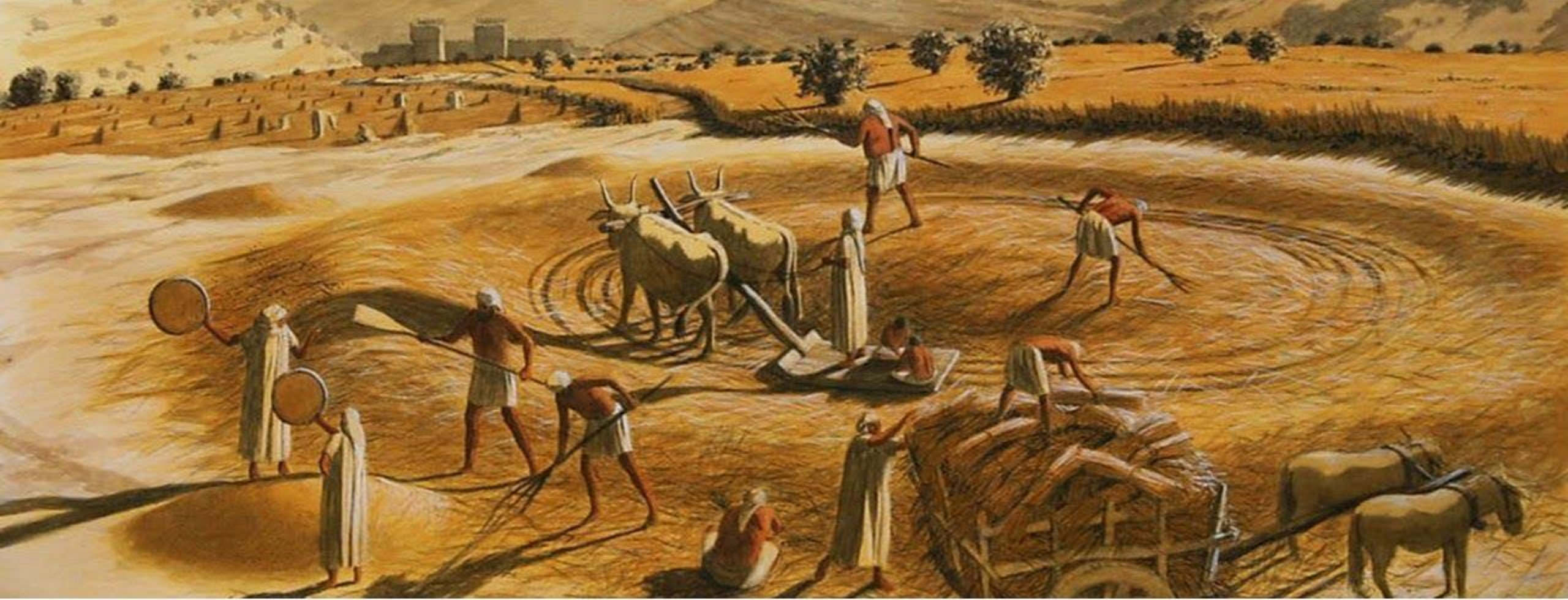
In the ancient world, farmers used threshing floors to separate grain from its inedible husk (chaff) by beating it with a flail or walking animals on it—sometimes while towing a threshing sledge. Sledges were fitted with flint teeth to dehusk the grain more quickly. Other workers would turn the grain over so that it would be evenly threshed by the sledge.



After threshing, the mixture was tossed into the air with a winnowing fan; the wind would blow away the lighter straw and chaff, leaving only the grain.

10 ^aO my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

10^a HEB O my threshed one and son of my threshing floor. (The prophet thus addressed the Israelites who will survive Babylon's downfall.)



THE THRESHING FLOOR AND THE END TIME HARVEST

The Threshing Floor – The Foundation of the Holy of Holies

I will gather my people as a man gathereth sheaves into the (threshing) floor (3 Nephi 20.18) – [Cross reference this with [Ruth 3.1-4](#), [2 Samuel 24.16-17](#), 1 Kings 6.19, 8.1-9, 2 Chron. 3.1. The “Jebusite” who “sold” this threshingfloor to David has a name that is related to the Ark. His name is Ornan – אֶרְנָן H771), similar to Arown – אֲרוֹן H727), the name for the Ark of the Covenant. It is placed on the [threshingfloor](#), the place where the sheaves are gathered and the seeds are separated from the rest of the plant material. [This is all about seeds and life](#), and this is all related to and coming out of ancient Egypt. Indeed, the threshingfloor was the origin of theatre, which was all connected to the temple and the New Year’s festival. As Moshe Aranov writes:

“in the process of time, ‘theatre’ became entirely secularized utilizing non-sacred scripts directed towards entertainment of ‘the masses.’ Hence, what had originated as a cultic reenactment of the mythology of vegetation ritual performed with the intention of promoting crop fertility eventually proceeded to provide a visual enactment of the dramatic experiences of the gods which afforded a rationale for the seasonal calendar.”

See: Maurice Moshe Aranov, The Biblical Threshing-floor in the light of the Ancient Near Eastern evidence: Evolution of an Institution. Dissertation New York University, 1977. See also: Noegel, The Egyptian Origin of the Ark of the Covenant, in *Israel's Exodus in Transdisciplinary Perspective: Text, Archaeology, Culture, and Geoscience*, Springer International Publishing, 2015, p.204-205, 223-242.

Isaiah 22 Shebna dethroned, Eliakim exalted...

The Key of the House of David

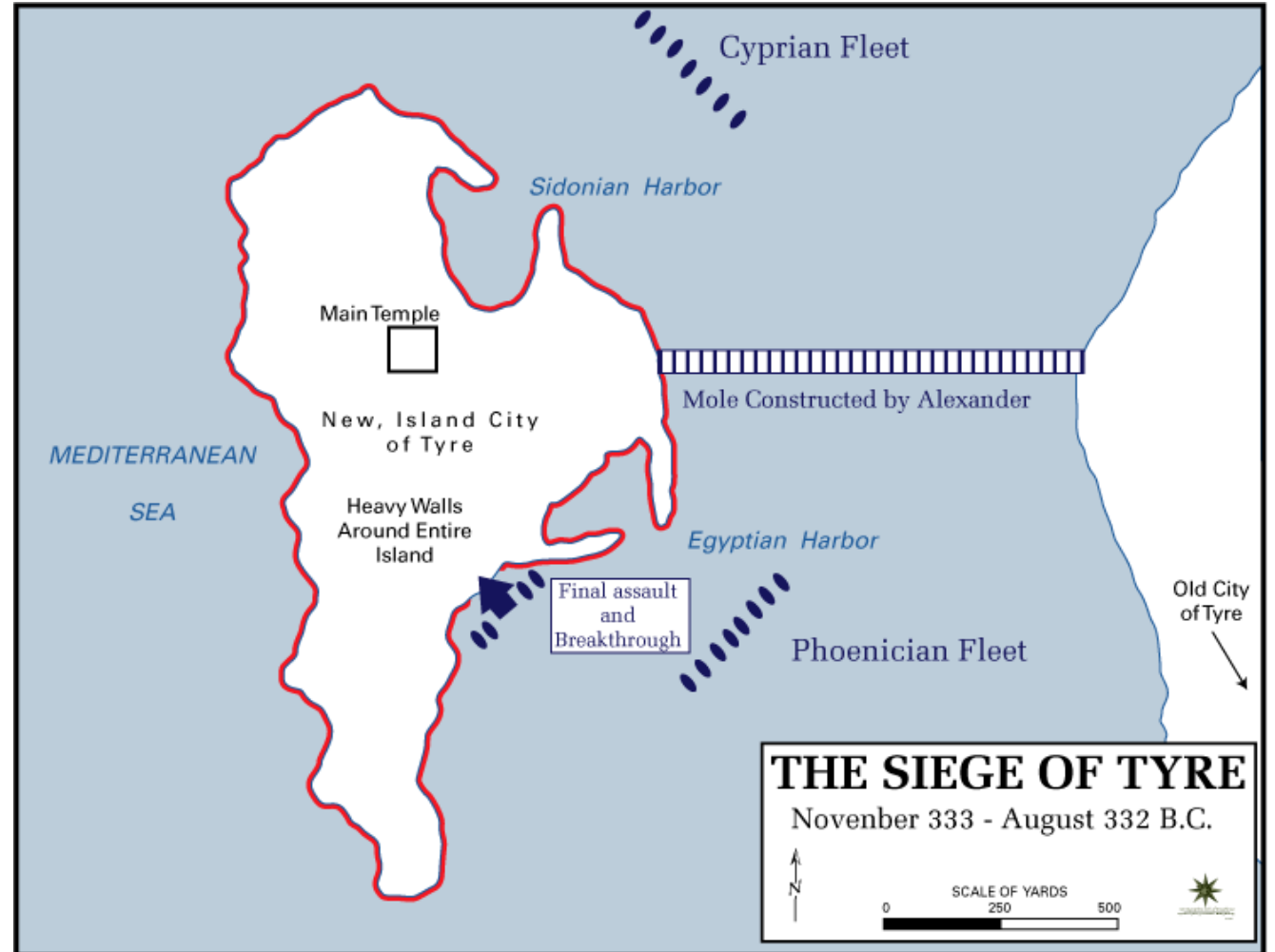
Shebna's hope for a magnificent tomb in Jerusalem is destined to come to naught. He was eventually disgraced in office and demoted to the office of secretary or scribe of the king's court (Isa. 36.3).

According to scholars, he was a foreigner who rose to power in Jerusalem... his name is not Hebrew... Isaiah makes a strong contrast between "here" in Jerusalem and where Shebna hews out his tomb and "there" where he will die. (Ludlow, *Isaiah, Prophet, Seer, Poet*, p. 234.)



1862 photo of the Tomb of Zechariah, the Tomb of Benei Hezir and Tomb of Absalom (from right to left).

Isaiah 23 The Burden of Tyre





Today, the aftermath of this siege is still visible, converting the ancient island city into a peninsula linked to the continent.

See: [Siege of Tyre](#),
accessed 6.01.21



Isaiah 24 Transgressing the Law and Breaking the Covenant – see also [D&C 1.15-24](#)

The Lord maketh the earth empty, and maketh it waste, and turneth it upside down... (Isaiah 24.1)

The earth is defiled under the inhabitants thereof because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24.5)

This song, which will be sung by "the righteous nation which keepeth the truth" at the time of the Second Coming, is about a "strong city" and the "lofty city." The strong city is Zion, or Jerusalem. She has gates that only the righteous may enter. Her strength does not come from walls and bulwarks made of mortar and stone but from God's salvation. His power and everlasting strength will protect the city's inhabitants, who will enjoy perfect peace.

By contrast, Jehovah will bring down those who dwell in the lofty city, where the wicked and proud are found. In fact, Jehovah will bring down this city "even to the dust," and the feet of the poor and the needy will "tread it down." (Peterson, Parry and Parry, *Understanding Isaiah*)

A song of two cities

The prayer of the Righteous – Isa. 26.7-18

In this prayer Israel addresses God as "O Lord," "Lord," or "O Lord our God" seven times. The prayer is uttered by more than one person, as indicated by the frequent use of the plural we, although 26:9 twice uses the singular I. **The theme of the prayer is the justice of the Lord**, for the term judgments appears often; it is found in such expressions as "the way of thy judgments" and "thy judgments are in the earth."

The Lord's justice works two ways: the wicked suffer shame ("they shall see, and be ashamed") and destruction ("fire . . . shall devour them") as the result of the judgments, while the righteous experience peace ("Lord, thou wilt ordain peace for us"), an increase of Zion's numbers, and an expansion of Zion's borders (26:15).

When will this prayer be uttered? This prayer or one like it has been offered by the righteous since the beginning of the world, for it sets forth their desires for God's judgments. The prayer should also represent our desires.

Isaiah 26.11

Lord, when thy hand is lifted up, they will not see:
but they shall see, and be ashamed for their envy
as the people; yea, the fire of thine enemies shall
devour them.

The Jerusalem Bible has a much different reading:
"Let them see your jealous love for this people
and be ashamed, let the fire prepared for your
enemies consume them."

Isaiah 26.18 is pretty cool in Greek

Remember that Greek speaking Jews translated this text of Isaiah from Hebrew into Greek sometime in the 3rd century BCE. To me, this can sometimes give us a clearer understanding of how these Jews viewed these verses.

ἐν γαστρὶ ἐλάβομεν καὶ ὠδινήσαμεν καὶ ἐτέκομεν πνεῦμα σωτηρίας σου ἐποιήσαμεν ἐπὶ τῆς γῆς ἀλλὰ πεσοῦνται οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς.

My translation: In our belly we have seized and felt the pains of childbirth, and also we have brought forth the spirit of your salvation, this we have created on the earth, but those dwelling upon the earth will fall down prostrate (πεσουνται).



Isaiah 26.18

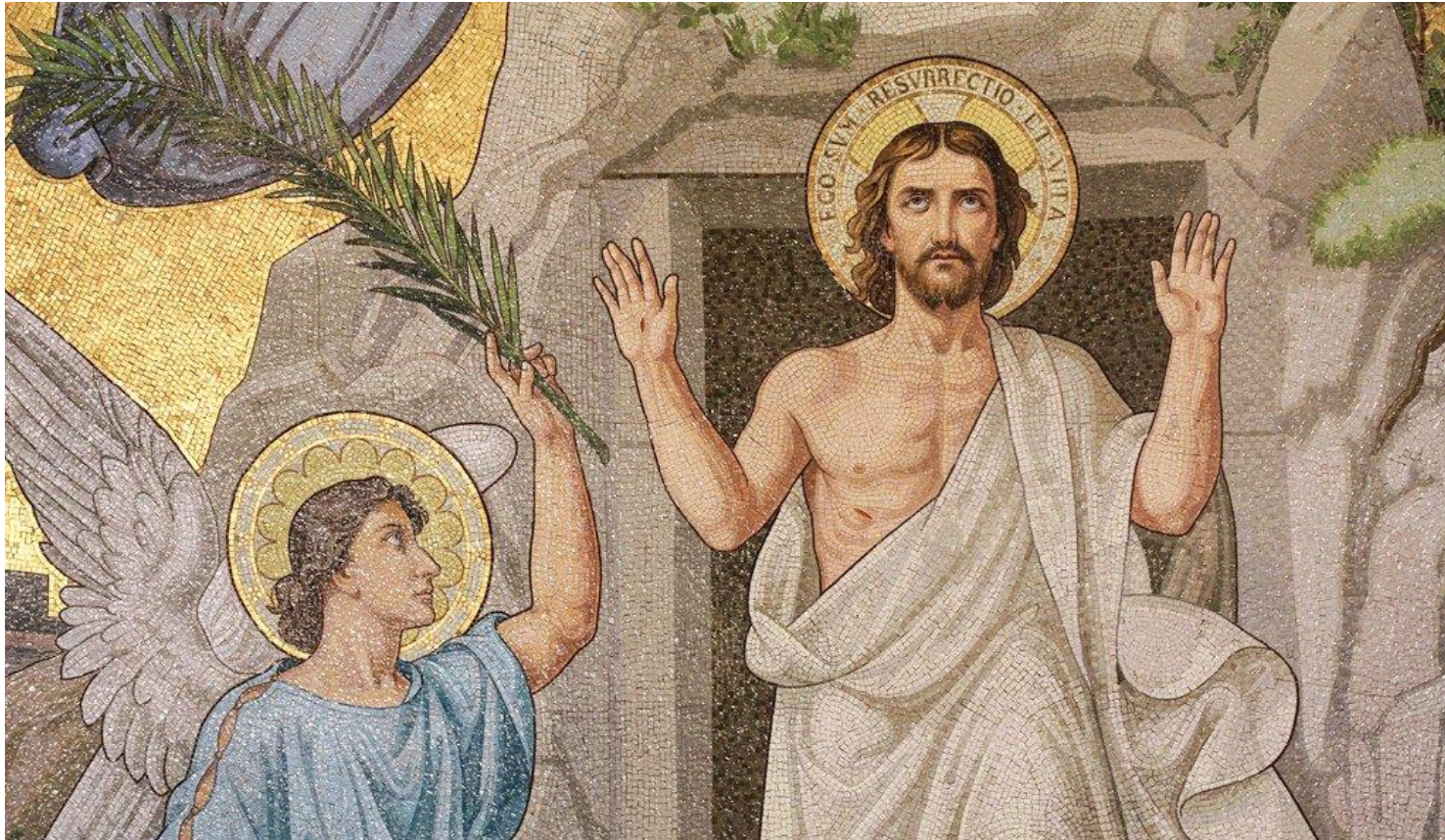
In our belly we have seized and felt the pains of childbirth, and also we have brought forth the spirit of your salvation, this we have created on the earth, **but those dwelling upon the earth will fall down prostrate** (ΠΕΣΟΥΝΤΑΙ).



A History of of Suffering, Faith, and Peace

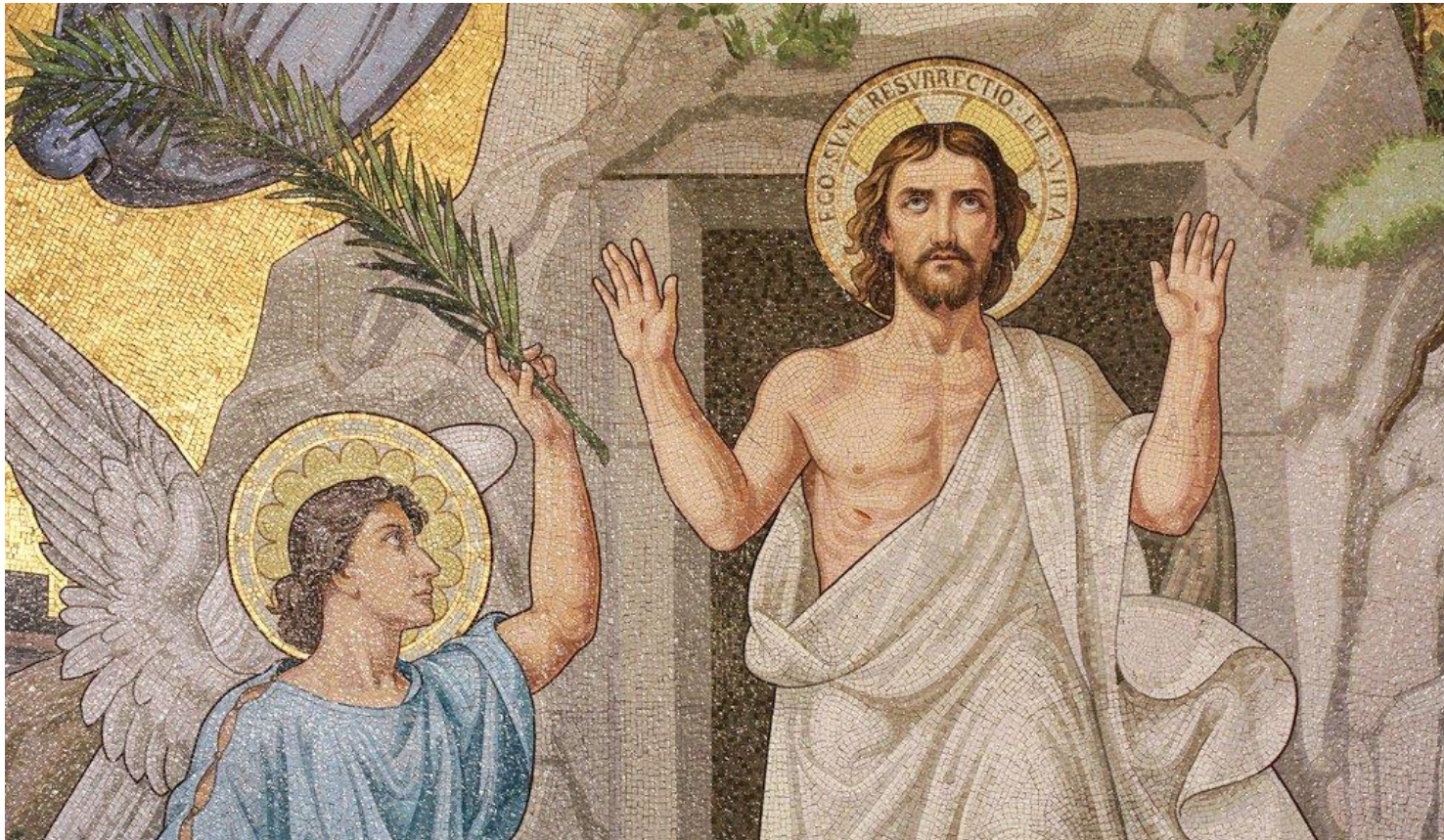
Those faithful followers of Jehovah/Christ Jesus that have preceded us have “felt the pains” of bringing forth the spirit of our salvation. We stand on their shoulders. It is up to us to carry the torch!

Jehovah responds to the prayer –
WE WILL ARISE! – Isaiah 26.19-21



Thy dead *men* shall live,
together with
my dead
body shall they arise.
Awake and sing, ye
that dwell in dust:
for thy dew is as the
dew of [the morning],
and the earth shall
cast out the dead.
Come, my people,
enter thou into thy
chambers,

Jehovah responds to the prayer –
WE WILL ARISE! – Isaiah 26.19-21



and shut thy doors
[behind] thee:
hide thyself as it were
for a little moment,
until the indignation
[pass over].
For, behold, the Lord
cometh out of his
place to punish the
inhabitants of the
earth for their iniquity:
the earth also
shall *disclose her*
blood,
and *shall no more*
cover her slain.

Isaiah 27.1

In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.



Hath he smitten him? Isaiah 27.7

Hath he smitten him. The verse is difficult without the grammatical subjects and objects, so we supply them here in brackets: "Hath he [God] smitten him [Israel], as he [God] smote those [Israel's oppressors] that smote him [Israel]? or is he [Israel] slain according to the slaughter of them [Israel's oppressors] that are slain by him [God]?" The two rhetorical questions show that even in Israel's gross wickedness, the Lord did not completely destroy Israel as he did her oppressors (Assyria and Babylon). Rather, the Lord has scattered Israel as a chastisement to bring about a repentant people.

(Peterson, Parry, and Parry, *Understanding Isaiah*)

Isaiah 27.12

The Lord shall beat off from the channel of the river unto the stream of Egypt. The New International Version reads, "The Lord will thresh from the flowing Euphrates to the Wadi of Egypt." We, the house of Israel, are God's threshing (21:10). Jehovah himself will take an active role in the gathering of Israel in the last days; he will thresh the entire world (from the Euphrates to the Nile, because these were the original boundaries of the realm of David; see Gen. 15.18; 1 Kgs. 4.21; 8.65), seeking the precious kernels of wheat.

Broken and Restored Trees

Isaiah 27.11-13

The boughs are withered
they shall be broken off...
the outcasts shall worship
the Lord in the holy
mount at Jerusalem.





Jehovah knows the
nadakhim outcasts -

הַנְּדָחִים

The outcasts are brought home to the temple... in the holy mount at Jerusalem. (Isaiah 27.13)

Isaiah 28 Woe to the drunkards of Ephraim!

The drunkards of Ephraim shall be trodden under feet! 28.3

They have erred through wind and strong drink! 28.7

They have made a covenant with death! 28.15



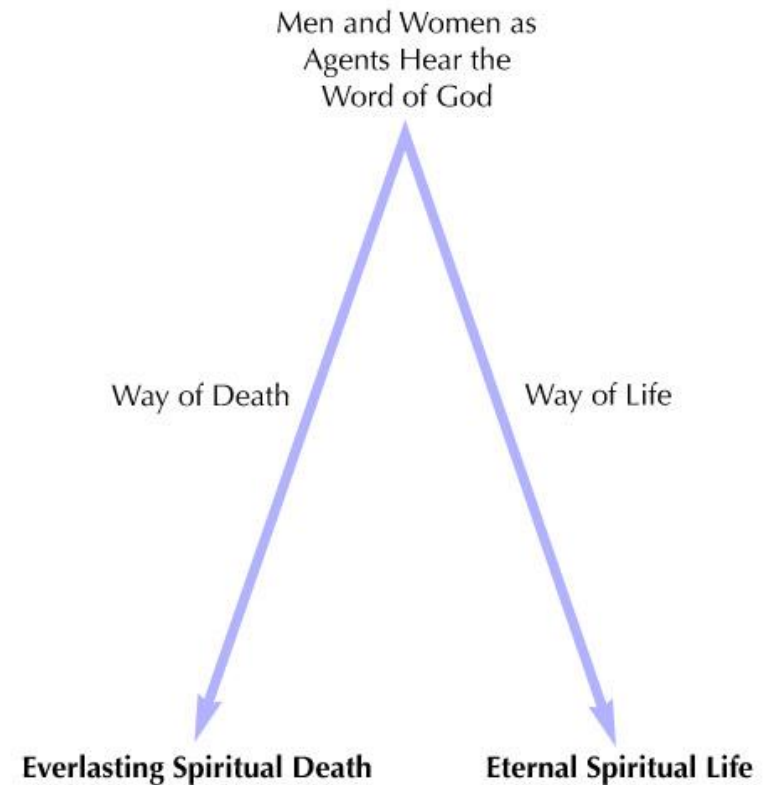
What is a covenant with death?

See Deuteronomy 30.19

The Doctrine of the Two Ways

I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

The Ways of Life and Death Overview

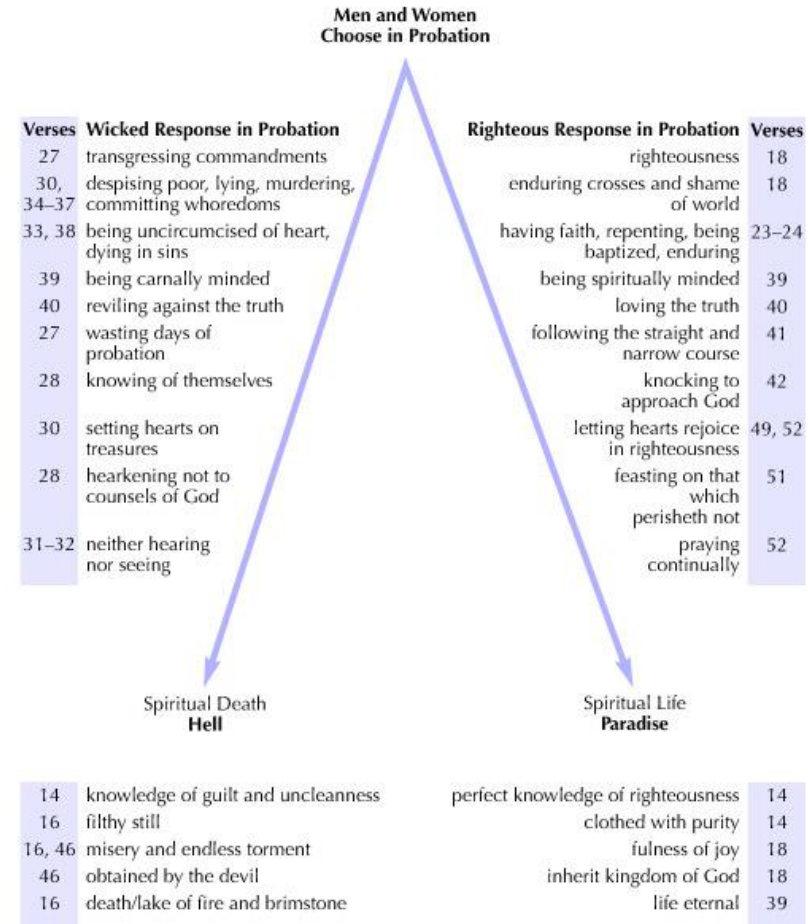


The Two Ways

One way to read Isaiah 28.15 is through the lens of the "Two Ways" motif found in Deuteronomy 30 and 2 Nephi 9. We also see this taught in the path to life as portrayed in Ether 12-13 and the path to death in Ether 14-15.

Ether 15 is drenched in anti-temple imagery throughout.

The Ways of Life and Death Jacob's Explanation (2 Nephi 9)



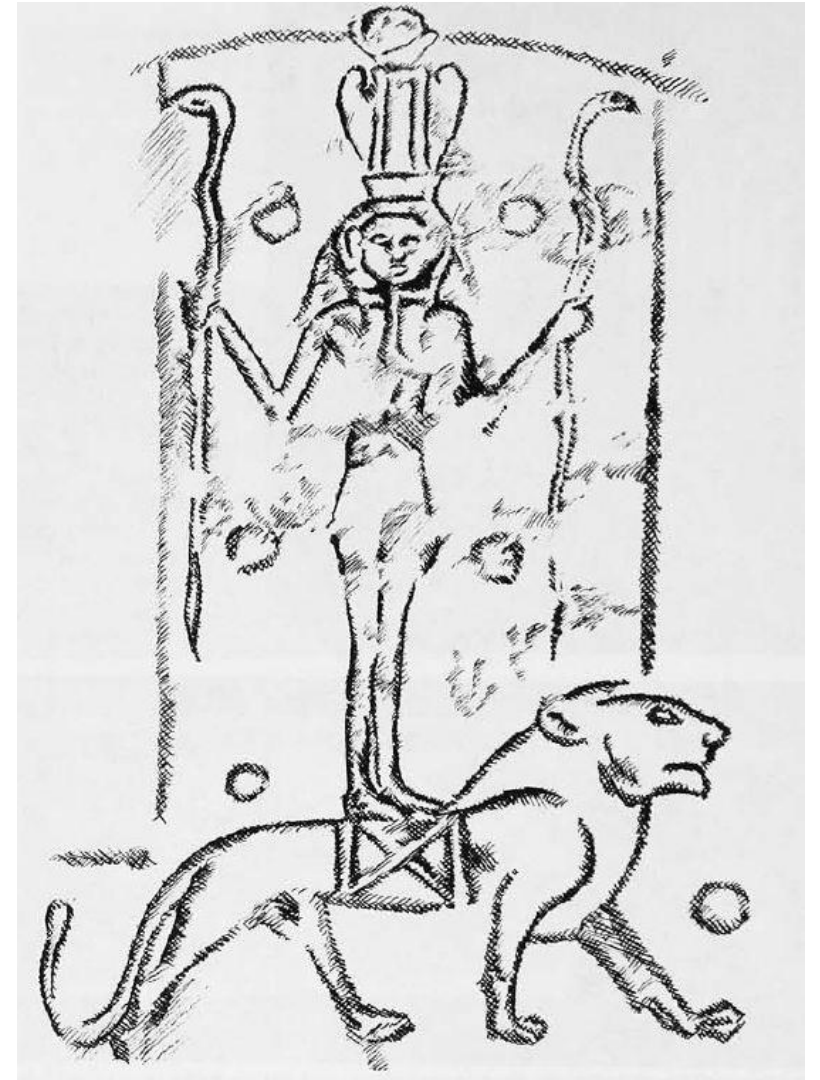
Isaiah 29 The Sealed Book

Very few words of Isaiah are quoted more often than are those from this chapter, which contains detailed prophecies of the Book of Mormon. We frequently hear the words "a marvelous work and a wonder," "a book that is sealed," and "three witnesses" in Sunday School classes or from the pulpit. All of these phrases are from Isa. 29 (JST, KJV). This chapter provides many details about the book of scripture that is the keystone of our religion. Isa. 29 was written some twenty-seven hundred years ago for us as a witness of the Book of Mormon.

(Parry, Parry, and Peterson, *Understanding Isaiah*, Deseret Book, 1998, p. 259)

Isaiah 29.1 Woe to Ariel!

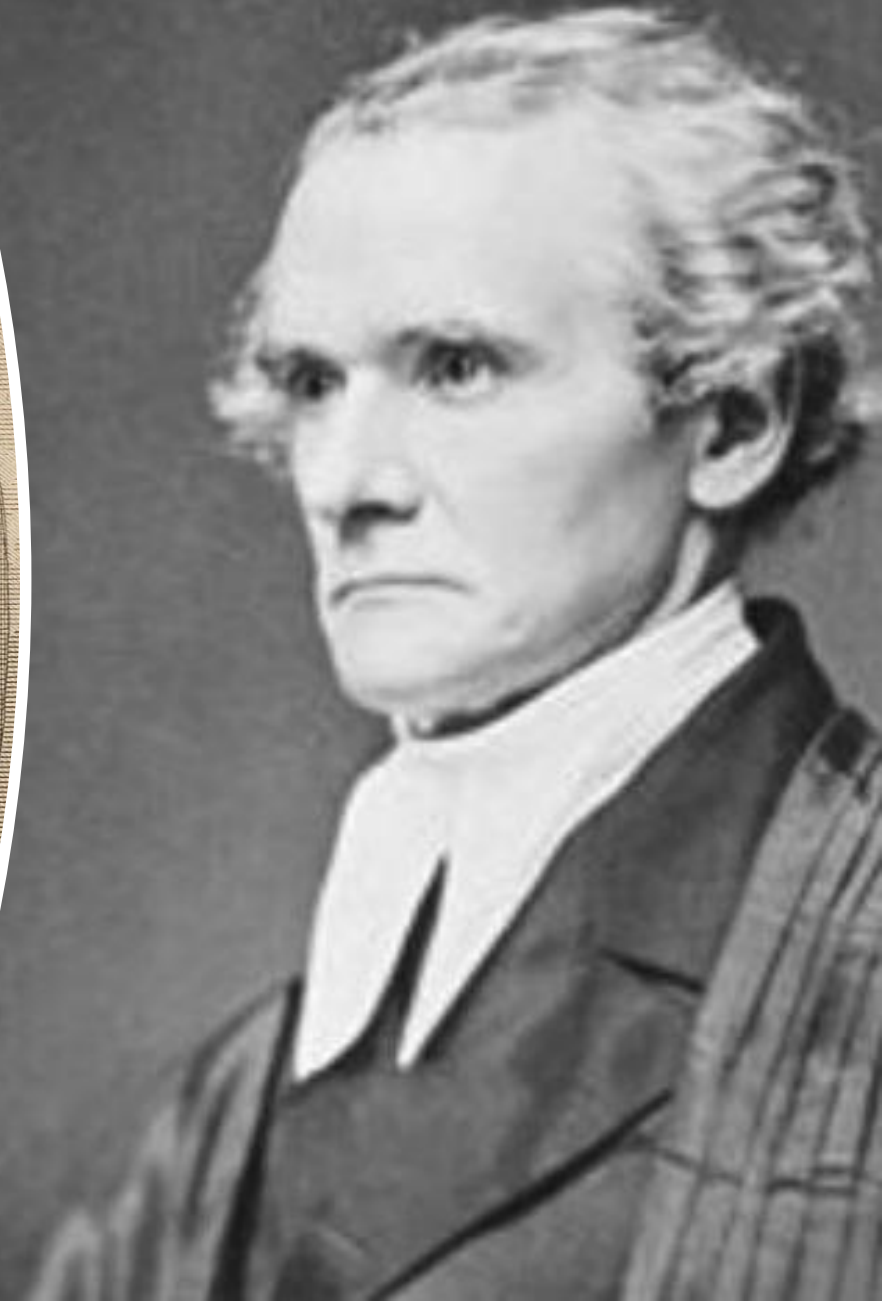
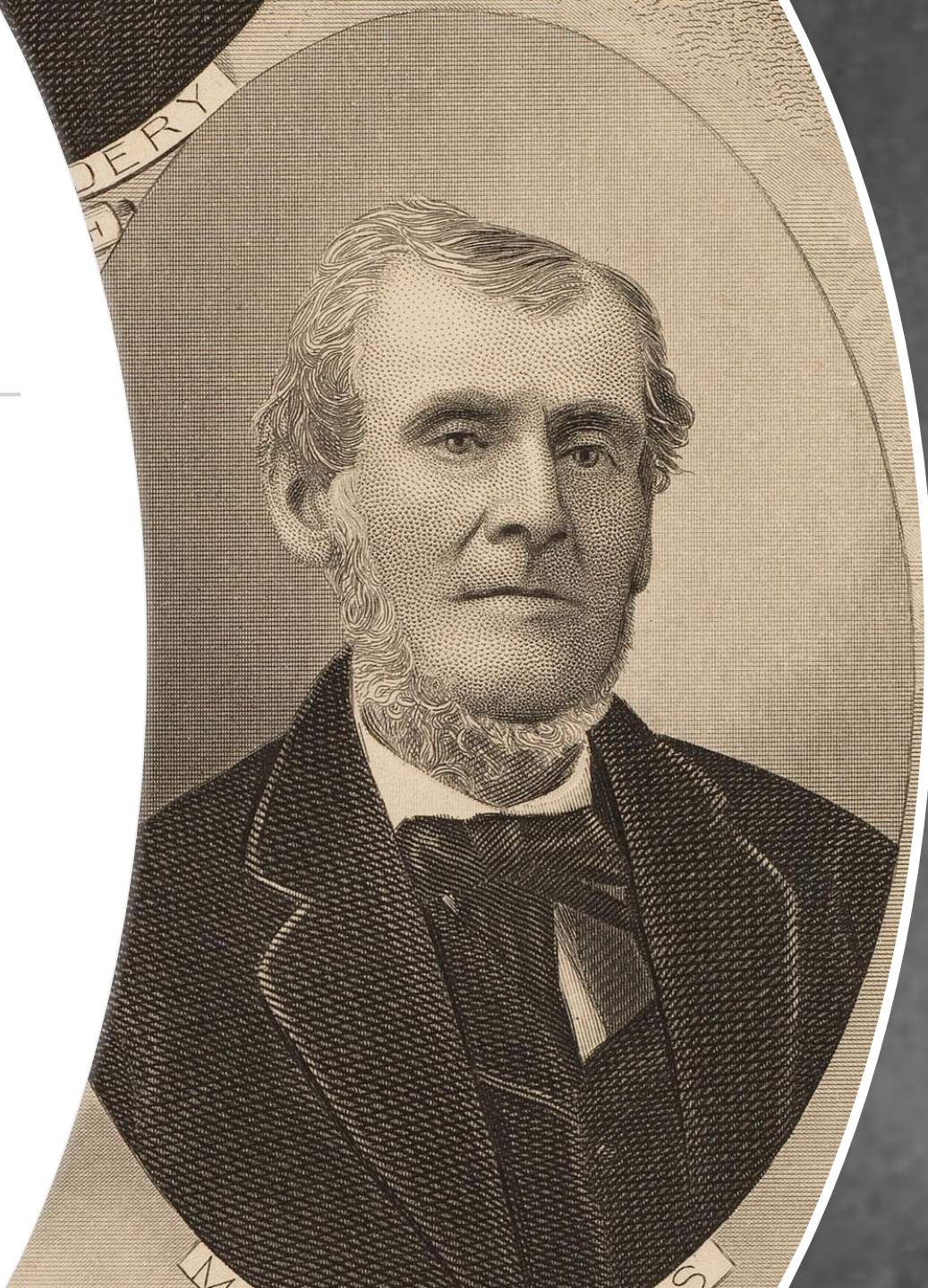
Ariel, אֶרִיאֵל ["a lioness of God" or "Lioness of El"] a prophetic name for Jerusalem, will be destroyed by a "multitude of all the nations" (29:7-8) that will "distress," "camp against," "lay siege" to, and "raise forts against" her (29:2-3). This destruction will occur because Jerusalem's inhabitants have rejected the Lord's prophets and seers (29:10). Historically, Jerusalem was destroyed by the Babylonians, Romans, and other nations. Prophetically, a "multitude of all the nations" will yet "lay siege against" Jerusalem before the second coming of Jesus (Zechariah 14).



Asherah was known as the "Lion Lady."
See: Dever, *Did God have a wife?* Eerdmans, 2008.

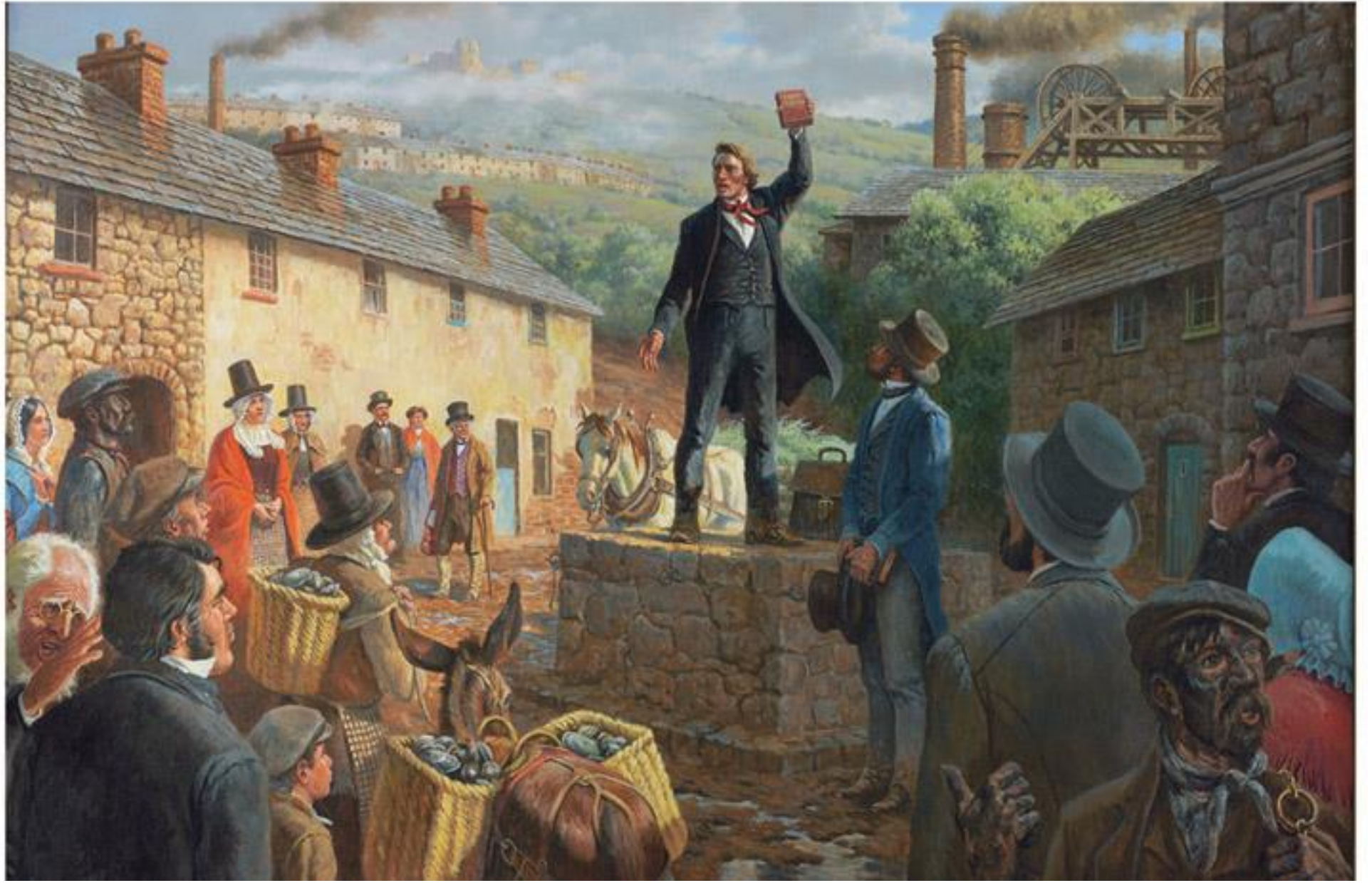
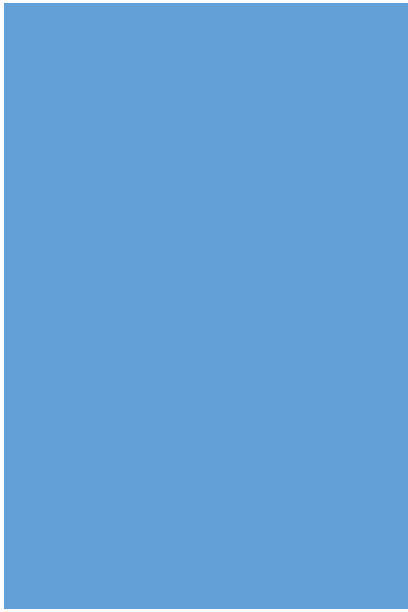
The words of a
book that is sealed

Isaiah 29.11





The Deaf shall hear the words of the book – Isaiah
29.18





They that
erred in spirit
shall come to
understanding
– Isaiah 29.24

Isaiah 30: A Political Testament

Warning: Do not trust in an alliance with Egypt!

The Egyptians shall help in vain, and to no purpose... this iniquity shall be to you as a breach ready to fall... and he shall break it! (Isaiah 30.7, 13-14)

Understanding Yahweh's Wrath: Judah's Alliance with Egypt (Isaiah 30:1-17)



*When a desperate Jewish king turns to the nation of Egypt for military help, a furious Yahweh threatens to destroy all of Judah.
Why is He so angry?*

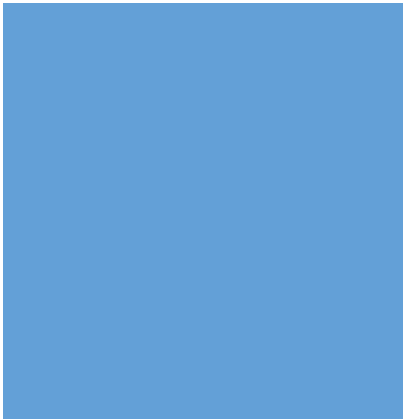


The Taylor Prism from Assyria tells the story of King Sennacherib's third campaign and includes descriptions of his conquests in Judah

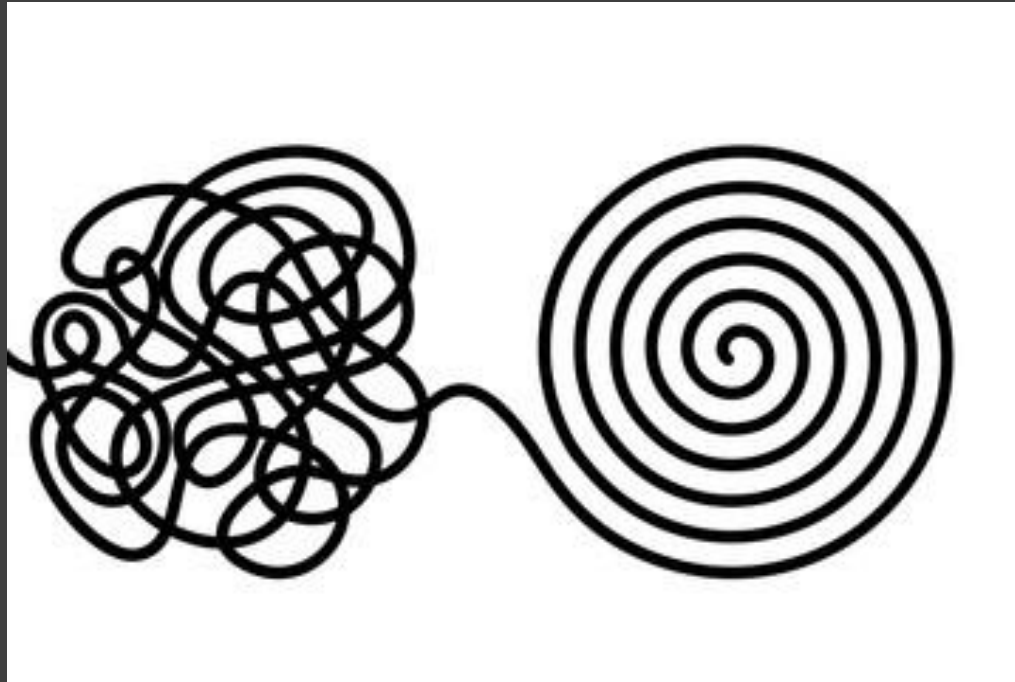
As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it... then shall the Assyrian fall with the sword (Isaiah 31.5, 8).







Isaiah 32 The Juxtaposition of Chaos and Order



Behold, a king shall reign in righteousness, and princes shall rule in judgment (Isaiah 32.1).

Tzedek and *mishpat* – righteousness and judgement are a big deal in the Old Testament and are tied to order.

Apostasy and wickedness before Second Coming

Thine eyes shall see the king in his beauty (Isaiah 33.17).

Photo: The Basilica of the National Shrine of the Immaculate Conception, Washington D.C. This mosaic was inspired by Isaiah 63.1-2, "Who is this that comes ... in crimson garments... arrayed in majesty?"



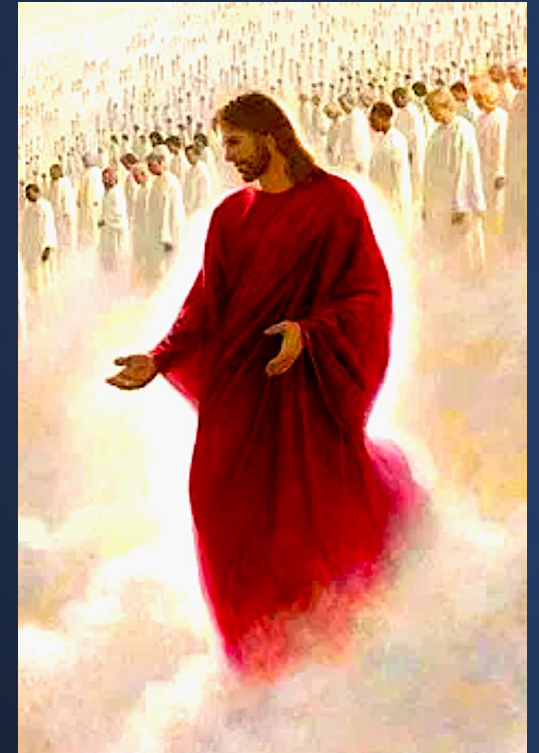
Isaiah 33

Who among us shall dwell with the devouring fire?
Who among us shall dwell with everlasting burnings?
He that walketh righteously, and speaketh uprightly...
(Isaiah 33.14-15)

The Prophet Joseph Smith explained, "God Almighty Himself dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire," but a resurrected being, "flesh and bones quickened by the Spirit of God," can (*TPJS*, pp. 326, 367).

Isaiah 34 Second Coming Imagery

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... (Isaiah 34.5-6. See also D&C 1.36)



Unclean animals in Isaiah 34.11 -Chaos

But the cormorant (*qa-at*) and the bittern (*qippowd*) shall possess it (Idumea): the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness (Isaiah 34.11).

{stones of confusion = *eben bohu!*}

The *qa-at* was a ceremonially unclean bird, possibly a pelican, but the meaning is unknown. A *qippowd* is possibly a hedgehog, or a species of bird.

The Greek reads ὄρνεα καὶ ἐχῖνοι καὶ ἴβεις καὶ κόρακες = birds and hedgehogs and Ibises and ravens



Isaiah 35 –
Everything is
restored

ISAIAH 35:10

AND THE RANSOMED OF THE
LORD SHALL RETURN, AND COME TO
ZION WITH SONGS AND
EVERLASTING JOY UPON THEIR HEADS:
THEY SHALL OBTAIN JOY
AND GLADNESS, AND SORROW AND
SIGHING SHALL FLEE AWAY

