

ISAIAH 29

Nephi Quoting Isaiah 29:6-32 in II Nephi 11:117-160

IN II NEPHI 11 (ISAIAH 29), WE JUMP
BACKWARD IN TIME:

- FROM 550s BC IN NEW WORLD (NEPHI) – II Nephi 11.
- TO 700s BC IN OLD WORLD (ISAIAH), WHEN ISAIAH WOULD PROPHECY ABOUT THE FUTURE IN THE 1830s AD – as described in Isaiah 29.

Isaiah 28 & 29 are primarily about **judgment** on:

- **Israel** (called “Ephraim” in Isaiah 28:1) and
- **Judah** (Jerusalem is called “Ariel” in 29:1).

SO ISAIAH 29:1-10 IS ABOUT JUDGMENT ON JUDAH!

Isaiah's Time:

- Isaiah's ministry began in 742 BC.
- Isaiah is in tiny **Judah** watching the northern nation of Israel be deported to the eastern Assyrian Empire (722 BC).
- When he gave Isaiah 29, it was:
 - **after** the Syro-Ephraimite War in 734 BC,
 - **after** Samaria, Israel's deportation in 722 BC,
 - **after** Hezekiah began to reign over Judah in 715 BC (Ahaz died in Isaiah 14:28 & 715 BC).

Nephi's Time

The last time we got a date from the Book of Mormon narrative was in II Nephi 4:51: It was **560 BC**. Sometime **after** that, Jacob and Nephi quoted the following:

- In II Nephi 5 & 6, Jacob quotes Isaiah 49-51:2.
- In II Nephi 8-10, Nephi quotes Isaiah 2-14.
- **In II Nephi 11, Nephi quotes Isaiah 29.**

In Jacob 1:1, it is **545 BC**.

Sections in II Nephi 11

In our last lesson, we said:

- In **II Nephi 8-10**, Nephi quoted **Isaiah 2-14**.
- In **II Nephi 11:1-79**, Nephi prophesied of **Christ**.
- In **II Nephi 11:80-116**, he prophesied of the **last days**.
- In **II Nephi 11:117-160**, Nephi quoted **Isaiah 29**.

II Nephi 11:80-116: Quoting Isaiah 29

In this lesson, we will start with **II Nephi 11:80**, which serves as a basis for the rest of chapter 11. It explains that Isaiah 29 is talking about “**the last days . . . when the Lord God shall bring these things forth unto the children of men.**”

After talking about a “speedy destruction that will come upon Nephi’s people in the New World in verses 74 & 77, Nephi turns his attention to the last days.

II Nephi 11:80 says:

But behold, I prophesy unto you concerning **the last days**; concerning the days **when the Lord God shall bring these things forth unto the children of men.**

Note:

- For **Isaiah 29:1-16** in the KJV, this idea that Isaiah 29 is about the “last days” is a profound departure by the Restoration from other Christian interpretations of Isaiah 29.
- **Isaiah 29:17-24** in the KJV is a prophecy of the future, so saying that verses 17-24 would occur in the “last days” is not as profound.

II Nephi 11:81-88 – speaking of Jerusalem in the Old World & Lehi’s descendants in the New World as one combined group, Lehi’s descendants will:

- dwindle in unbelief.
- be smitten by the Gentiles.

11:81 And after **my seed [Nephites]**, and **the seed of my brethren [Lamanites]** shall have **dwindled in unbelief**, and **shall have been smitten by the Gentiles;**

Jerusalem in the Old World will experience a siege and be brought low.

11:82 [paraphrasing Isa. 29:3] Yea, after the Lord God shall have **camped against them** round about, and shall have **laid siege against them** with a mount, and raised forts against them;

The words of the righteous will be written, a history will be “sealed up in a book,” and “the destroyed” will speak out of the ground.

11: 83 And after **they shall have been brought down low in the dust**, even that they are not, yet **the words of the righteous shall be written**, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief, shall not be forgotten;

11:84 [paraphrasing Isa. 29:4] **For those who shall be destroyed shall speak**

unto them out of the ground, and **their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit**;

11:85 For the Lord God will give unto **him** [?] power, that **he** [?] may **whisper** concerning them [the destroyed], even as it were **out of the ground; and their speech [the words of the righteous Nephites] shall whisper out of the dust.**

11:86 For thus saith the Lord God: **They [the righteous among the Nephites] shall write the things which shall be done among them [the destroyed], and they shall be written and sealed up in a book**, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God;

In **Isaiah 29:5-8** it transitions to **a focus on the “strangers” or “multitude of nations” that will attack Jerusalem.** After Jerusalem experiences a “speedy destruction,” her enemies will also experience a “speedy destruction” as well. That happened to Assyria at the Battle of Carchemish and to Babylon in Daniel 5.

11:87 [paraphrasing **Isa. 29:5**] **Wherefore, as those who have been destroyed, have been destroyed speedily: and the multitude of their terrible ones shall be as chaff that passeth away.**

11:88 [paraphrasing **Isa. 29:5**] **Yea, thus saith the Lord God: It [the destruction] shall be at an instant, suddenly.**

Those who have dwindled in unbelief will be smitten by the Gentiles.

11:89 And it shall come to pass, that those who have **dwindled in unbelief**, shall be smitten by the hand of the **Gentiles**.

The Gentiles will be lifted up in pride and build churches. They will deny the miracles of God. They will grind upon the faces of the poor. There will be conspiracies.

11:90 And **the Gentiles** are lifted up in the **pride of their eyes**, and have stumbled, because of the greatness of their stumbling block, that **they have built up many churches;**

11:91 Nevertheless they put down the power and the miracles of God, and **preach** up unto themselves, **their own wisdom, and their own learning**, that they may get gain, and grind upon the face of the poor;

11:92 And there are **many churches** built up which cause envyings, and strifes, and malice;

11:93

And there are also **secret combinations**, even as in times of old, according to **the combinations of the devil**, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness;

11:94

Yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever.

11:95

For behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness.

Unlimited Atonement: God loves all people and wants them all to embrace the gospel. His wonderful gift of salvation is given freely to all. We are commanded to persuade everyone in the world about his gospel.

11:96 He doeth not anything save it be for the benefit of the world; for **he loveth the world, even that he layeth down his own life, that he may draw all men unto him.**

11:97 Wherefore, he commandeth none that they shall *not* partake of his salvation.

11:98 Behold, doth he cry unto any, saying, Depart from me? me all ye ends of the earth, buy milk and honey, without money and without price [Isa. 55:1].

11:99 Behold I say unto you, Nay; but he saith, **Come unto me all ye ends of the earth, buy milk and honey, without money and without price.**

Isaiah 55 (After describing how the suffering servant would provide, God's free gift of salvation):

Intro: The prophet, with the promises of Christ, calleth to faith, and to repentance -- The happy success of them that believe.

1 Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk [abundance] without money and without price.

Matthew 10:7 Heal the sick; cleanse the lepers; raise the dead; cast out devils; **freely ye have received, freely give.**

Romans 8:32 He that **spared not his own Son**, but delivered him up for us all, **how shall he not with him also freely give us all things?**

2 Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? **hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.**

- 3 **Incline your ear**, and **come** unto me; **hear**, **and your soul shall live**; and I will make an everlasting covenant with you, even **the sure mercies of David**.
- 4 Behold, **I have given him** [**Jesus, the suffering servant, a descendant of David**] for a witness to the people, a leader and commander to the people.
- 5 Behold, thou shalt call a nation that thou knowest not, and **nations that knew not thee shall run unto thee**, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.
- 6 Seek ye the Lord while he may be found, **call ye upon him while he is near**;
- 7 **Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon**.
- 8 For **my thoughts** are not **your thoughts**, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the **rain** cometh down, and the **snow** from heaven, and returneth not thither, but **watereth the earth**, and maketh it bring forth and bud, that it may give seed to the sower, and **bread to the eater**;

11 So shall **my word** be that goeth forth out of my mouth; it shall not return unto me void, but **it shall accomplish that which I please**, and **it shall prosper** in the thing whereto I sent it.

12 For ye shall go out with **joy**, and be led forth with **peace**; **the mountains and the hills shall break forth before you into singing**, and **all the trees of the field shall clap their hands**.

13 **Instead of the thorn** shall come up the fir tree, and **instead of the brier** shall come up the myrtle tree; and it shall be to the Lord for a name, for **an everlasting sign that shall not be cut off**.

Back to “unlimited atonement” in II Nephi 11:

11:100 Behold, **hath he commanded any that they should depart out** of the synagogues, or out of the houses of worship?

11:101 Behold, I say unto you, **Nay**.

11:102 Hath he commanded any that they should *not* partake of his salvation?

11:103 Behold, I say unto you, **Nay**; but he hath given it ***free for all men***; and **he hath commanded his people that they should persuade all men to repentance.**

11:104 Behold, hath the Lord commanded any that they should *not* partake of his goodness?

11:105 Behold, I say unto you, **Nay**; but **all men are privileged the one like unto the other**, and **none are forbidden.**

There shall be no **priestcraft**, where individuals set themselves up as a light to get gain (money) & praise. Do not allow the laborer in Zion to perish. You must have charity.

11:106 He commandeth that there shall be **no priestcrafts**; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get **gain**, and **praise** of the world; **but they seek not the welfare of Zion.**

11:107 Behold, **the Lord hath forbidden this thing**; wherefore , the Lord God hath given a commandment, that **all men should have charity**, which charity is love.

11:108 And except they should have charity, they were nothing: wherefore **if they should have charity, they would not suffer the laborer in Zion to perish.**

11:109 But the laborer in Zion shall labor for Zion; for **if they labor for money, they shall perish.**

Do not murder, lie, steal, use God's name in vain, envy, have malice, contend or commit whoredoms.

11:110 And, again, **the Lord God hath commanded that men should not** murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and they should do none of these things;

11:111 For whoso doeth them shall perish; for none of these **iniquities** come of the Lord; for he doeth that which is **good** among the children of men;

11:112 And he doeth nothing save it be **plain** unto the children of men;

GOD LOVES EVERY RACE, COLOR & GENDER

God lays down his life for all humanity, and his salvation is offered to every person. Back in verse 96, Nephi told us:

11:96 He [God] doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him.

God loves and invites every person to come unto him, via his gospel. All are alike in his eyes.

11: 113 And **he inviteth them all to come unto him**, black and white, bond and free, male and female;

11:114 And **he denieth none that come unto him**, black and white, bond and free, male and female;

11:115 And he remembereth the heathen, and **all are alike unto God**, both Jew and Gentile.

In the last days, all nations in all lands will be drunken with iniquity.

11:116 But behold, in the last days, or in the days of the Gentiles; yea, behold **all the nations** of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even **upon all the lands** of the earth; behold, **they will be drunken with iniquity**, and all manner of abominations;

When the day comes that all nations are drunk with iniquity, Isaiah 29:6-32 will start to be fulfilled.

11:117 And when that day shall come
... [Nephi begins to quote Isaiah 29:6-32 in IV]

Note: **What “day”?** See **verses 80 to 93 above** (predictive prophecy).

NOTE: IN 1828-1829, IN TRANSLATING II NEPHI 11:119-117-160 (ISAIAH 29), JOSEPH CLAIMED THAT:

NEPHI WAS QUOTING THE INSPIRED VERSION (THAT WOULD NOT BE GIVEN UNTIL 1833), NOT THE KING JAMES VERSION!

ISAIAH 29

Why Interpreting Isaiah 29 is Difficult

- It's difficult for Bible scholars to interpret Isaiah 29.
- The Book of Mormon appears to quote the IV of Isa. 29.
- Isaiah 29 in the KJV is **24 verses**.
- Isaiah 29 in the IV is **32 verses**.

Historical Origin of Various Texts

- **Isaiah** wrote Isaiah 29 in the 700s BC.
- **KJV** was published in 1611 (Isa. 29 has 24 verses).
- **Book of Mormon** was published in 1830.
- **IV** was published in 1867 (Isa. 29 has 32 verses).

How Christians Normally Interpret Isaiah 29

Regarding the 24 verses in the KJV, most Bible scholars say:

1. Isa. 29:1-8 is about judgment on Jerusalem.
2. Isa. 29:9-14 is about the Jews' spiritual blindness.
3. Isa. 29:15-16 is about their false security & arrogance.
4. Isa. **29:17-24** is about their future hope & restoration.

KJV vs. IV

The words of Isaiah 29 in the Inspired Version are not the same as the words of chapter 29 in the King James Version. Joseph Smith's translation of these words is not trusted by people outside the Restoration for the following reasons:

- There are 24 verses in the KJV and 32 verses in the IV.
- The **first ten verses** in the IV correspond to rough equivalents in the KJV. However, out of those first ten verses in the IV, only verse 7 is exactly the same as the KJV.
- Verses 11-19 in the IV are new revelation not found in any other Bible version.

- Verse 20 in the IV is roughly equivalent to verse 11 in the KJV.
- **Verse 21 in the IV is additional revelation** by Joseph Smith.
- **Verse 22** starts off roughly equivalent to verse 12 in the KJV, but then **adds considerable wording** not in any other version.
- **Verses 23-25 in the IV are added revelation** not found anywhere else.
- **Verses 26-32 in the IV are roughly the same** as verses 13-24 in the KJV.

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2 Yet I will distress Ariel, and there shall be heaviness and sorrow; for thus hath the Lord said unto me, It shall be unto Ariel:

3 That I the Lord will camp against her round about, and will lay siege against her with a mount, and I will raise forts against her.

4 And she shall be brought down, and shall speak out of the ground, and her speech shall be low out of the dust; and her voice shall be as of one that hath a familiar spirit, out of the ground, and her speech shall whisper out of the dust.

5 Moreover the multitude of her 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.

6 For they shall 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.

8 Yea, it shall be unto them even as unto a hungry man who dreameth, and behold, he eateth, but he awaketh and his soul is empty; or like unto a thirsty man who dreameth, and behold, he drinketh, but he awaketh, and behold, he is faint, and his soul hath appetite. Yea, even so shall the multitude of all the nations be that fight against mount Zion.

9 For, behold, all ye that do iniquity, stay yourselves, and wonder; for ye shall cry out, and cry; yea, ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink.

10 For, behold, the Lord hath poured out upon you the spirit of deep sleep. For, behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers; and the

JERUSALEM
II SAM 5:6-7

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me (as) Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 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.

5 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.

6 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.

8 It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

146:84-86

624:6-10

APOSTASY

IS RESTORATION

664:1-3

N.T. PENTECOST

ACTS 2:11-17

TIME OF ENDOWMENT - 683:14-21

APOSTASY

seers hath he covered because of your iniquities.

11 And it shall come to pass, that the Lord God shall bring forth unto you the words of a book; and they shall be the words of them which have slumbered.

12 And behold, the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

13 Wherefore because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore, the book shall be kept from them.

14 But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another, but the words that are sealed he shall not deliver, neither shall he deliver the book.

15 For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for, behold, they reveal all things from the foundation of the world unto the end thereof.

16 And the day cometh, that the words of the book which were sealed shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth.

17 Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it by the power of God, besides him to whom the book shall be delivered: and they shall testify to the truth of the book and the things therein.

18 And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men were from the Lord God hath said, that the words of the faithful should speak as for the words of the dead.

19 Wherefore, the Lord God v proceed to bring forth the words of the book; and in the mouth of many witnesses as seemeth him g will he establish his word; and we unto him that rejecteth the wo

20 But, behold, it shall come to pass, that the Lord God shall sa him, to whom he shall deliv book, take these words which sealed and deliver them to; that he may show them u learned, saying, Read this, I p

21 And the learned shall: hither the book and I will r and now because of the gl world, and to get gain wi this, and not for the glor And the man shall say, I c the book for it is sealed. T learned say, I cannot read

22 Wherefore it shall that the Lord God will the book and the words that is not learned; and not learned shall say, I; Then shall the Lord Go The learned shall not they have rejected the to do mine own work shalt read the words unto thee.

23 Touch not th sealed, for I will b mine own due tin unto the children able to do mine ov

24 Wherefore, the words which thee, and obtaine I have promised thou seal up th it up unto me, words which th shall see fit i

18 And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as it were from the dead.

19 Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and woe be unto him that rejecteth the word of God.

20 But, behold, it shall come to pass, that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed, and deliver them to another, that he may show them unto the learned, saying, Read this, I pray thee.

21 And the learned shall say, Bring hither the book and I will read them; and now because of the glory of the world, and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book for it is sealed. Then shall the learned say, I cannot read it.

22 Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.

23 Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.

24 Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read until I shall see fit in mine own wisdom to

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

DR. ANTHON
C. H. v. 1, p. 17.

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Inspired Version

reveal all things unto the children of men.

25 For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same, yesterday, to-day, and for ever; and I work not among the children of men, save it be according to their faith.

26 And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people; yea, a marvelous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

27 And woe unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, Who seeth us and who knoweth us? And they also say, Surely, your turning of things upside down shall be esteemed as the potter's clay.

28 But behold, I will show unto them, saith the Lord of hosts, that I know all their works. For, shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

29 But behold, saith the Lord of hosts, I will show unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.

30 And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy One of Israel.

31 For, assuredly as the Lord liveth, they shall see that the terrible one is brought to naught, and the scorner

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13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase their joy in the Lord, and poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity

Inspired Version

is consumed, and all iniquity are cut off, and a man an offender for a snare for him that gate, and turn aside of naught.

32 Therefore, who redeemed the house of Jacob, now wax pale; the children, the world, and sanctified, and shall Jacob, also they come to under murmured shall

14 Because saken; the be left; the for dens for pasture of

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ISAIAH

Inspired Version

is consumed, and all that watch for iniquity are cut off, and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

32 Therefore, thus saith the Lord who redeemed Abraham concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale; but when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

CHAPTER 32

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

CHAPTER 33

2 O Lord, be gracious unto us; we have waited for thee; be thou their arm every morning, their salvation also in the time of trouble.

Thine heart shall meditate in terror. Where is the scribe? where is the receiver? where is he that counted the

King James Version

are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

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18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the

The Inspired Version departs from every other version of the Bible in a dramatic way in Genesis, in Isaiah 29 and in the New Testament.

The question that people often ask is, Was this:

- **Conjecture? or**
- **Inspiration?**

Critics say Joseph simply wrote himself into the scriptures, somewhat like Genesis 50 in the IV.

Supporters can't find the 13 extra verses in any ancient manuscripts that have been discovered since Joseph's time (e.g., Dead Sea Scrolls).

Isaiah 29 (KJV vs. IV)

The Restoration and the vast majority of Christians all agree that **verses 1-10** are Isaiah's prophecy foretelling how **Yahweh would cause distress to the city of Jerusalem.**

Most Christians believe that those **first ten verses** in Isaiah 29 **referred to** the attacks initiated by God in:

- 701 BC, when King Sennacherib of **Assyria** would **lay siege to Jerusalem** (during the reign of Hezekiah over Judah) and lose 185,000 soldiers before returning to Nineveh, and
- 605, 597 & 586 BC, when King Nebuchadnezzar of **Babylon** would **lay siege to Jerusalem** three times, eventually destroy the city and deport one-third of Judah to Babylon.

Some Christians go on to say this also refers to Titus's destruction of Jerusalem in 70 AD and possibly Jerusalem's suffering in the last days as described by Jesus in Luke 21:20-28, when Jerusalem will be trodden down by the Gentiles.

However, the Restoration believes that these ten verses are primarily about 586 BC and the destruction of Jerusalem by Babylon.

Isaiah 29:1-3 in the KJV

Isaiah 29:1 begins with these words: “Woe to Ariel, to Ariel, the city where David dwelt!” An overwhelming number of commentators agree that **“Ariel” was a prophetic name referring to the city of Jerusalem.** Verses 2-3 in the KJV are roughly equivalent to the IV.

Woe to Ariel (Jerusalem): Heaviness & Sorrow

29:1 – the text is **the same** in the KJV and IV:

Woe to Ariel, to Ariel, the city where David dwelt! Add ye year to year; let them kill sacrifices [Jerusalem was proud of their spiritual heritage and trusted too much in their traditions & feasts].

In **verse 2**, God said, “Yet I will **distress Ariel**, and there shall be **heaviness and sorrow . . .**”

Verse 3 says, “I will **camp against thee** round about and will **lay siege** against thee . . .” **We believe this refers to the final siege by Nebuchadnezzar in 586 BC because **verse 4** says to Jerusalem **“thou shalt be brought down.”****

This didn't occur in 701 BC (when Sennacherib laid siege to Jerusalem during Hezekiah's reign). **Jerusalem was not destroyed or "brought down" until 586 BC.** It was just 14 years before Nebuchadnezzar's siege that Lehi prophesied to the city of Jerusalem and then led a group from Jerusalem to the American continent.

There is near universal agreement among Christians, including the Restoration, that **Isaiah 29:1-10 seems to be referring to the city of Jerusalem.**

Ariel = Jerusalem

Ariel (used once in OT, means "lion of God") = **Jerusalem**

- Perhaps Jerusalem & Judah referred to themselves as "the lion of God" because of references like Gen. 49:9.
- But "Ariel" in Isaiah 29 might have been used sarcastically because it appears Jerusalem would be *dominated* by whatever invader was coming.

29:2:

Yet **I will distress Ariel**, and there shall be **heaviness and sorrow**; for thus hath the Lord said unto me,

- KJV – It shall be unto **me as** Ariel
- IV – It shall be **unto Ariel**

29:3 [see II Nephi 11:82]:

- KJV – **And I will camp against thee round about, and will lay siege against thee** with a mount, and I will raise forts against **thee**.
- IV – **That** I the Lord will camp against **her** round about, and will lay siege against **her** with a mount, and I will raise forts against **her**.

Isaiah 29:4 in the KJV

In the Restoration, we believe **verse 4** is very important. *Most commentators* believe that this simply means Jerusalem will be brought low, like the voice of the dead. However, simply being “brought low” does *not* explain the last part of verse 4 that says about Ariel, “**thy speech shall whisper out of the dust.**”

In 600 BC, fourteen years before the final destruction by Nebuchadnezzar of Babylon, a prophet named **Lehi** prophesied to the city of Jerusalem, and the story of his prophesying is recorded in **a book that was found in the earth**. Today, Lehi, a former inhabitant of Jerusalem, speaks to us in the words of the Book of Mormon.

Verse 4 in the King James Version is consistent with this fact. **This is Ariel (Jerusalem) speaking out of the dust.**

29:4 [see II Nephi 11:84]:

- KJV: And **thou shalt be brought down** [Jerusalem will be defeated], **and shalt speak out of the ground**, and **thy** speech shall be low out of the dust [Lehi was an inhabitant of Jerusalem whose descendants spoke out of the ground]; 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.**
- IV: And **she** shall be brought down, and shall speak out of the ground, and **her** speech shall be low out of the dust and **her** voice shall be as of one that hath a familiar spirit, out of the ground, and **her** speech shall whisper out of the dust.

Note: In Nephi's prophecy, **II Nephi 11:84** paraphrases **Isaiah 29:4** but explains that the persons speaking out of the ground will be "the destroyed":

11:84 For **those who shall be destroyed** shall speak unto them out of the ground, and **their speech** shall be low out of the dust, and **their voice** shall be as one that hath a familiar spirit.

Isaiah 29:5-8 in the KJV – Enemies of Jerusalem

Isaiah 29:5 [see II Nephi 11:87-88]:

- KJV: 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**.
- IV: Moreover the multitude of **her** 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.

Note: In **II Nephi 11:87-88**, the second half of v. 87 & v. 88 is taken from **Isaiah 29:5**.

11:87 Wherefore, as those who have been destroyed, have been **destroyed speedily: and the multitude of their terrible ones shall be as chaff that passeth away.**

11:88 Yea, thus saith the Lord God: It shall be **at an instant,**
suddenly.

11:89 And it shall come to pass, that **those who have dwindled in unbelief,** shall be **smitten** by the hand of the Gentiles.

Isaiah 29:6:

- KJV: **Thou** [enemies of Jerusalem?] 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.
- IV: **For they** [enemies of Jerusalem?] shall 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.

29:7 – no difference in wording:

“And the multitude of **all the nations that fight against Ariel,** even all that fight against her and her

munition, and that distress here, shall be as a dream of a night vision.”

NOTE: IN 1828-1829, IN TRANSLATING II NEPHI 11:119-117-160 (ISAIAH 29), JOSEPH CLAIMED THAT:

NEPHI WAS QUOTING THE INSPIRED VERSION (THAT WOULD NOT BE GIVEN UNTIL 1833), NOT THE KING JAMES VERSION!

29:8:

- KJV: It shall **even be as when an hungry man** dreameth, and, behold, he eateth; but he awaketh, and **his soul is empty**: or **as when a thirsty man** dreameth, and behold, he drinketh; but he awaketh, and behold, **he is faint, and his soul hath appetite**: **so shall the multitude of all the nations be, that fight against mount Zion.**
- IV: **Yea**, it shall be **unto them even as** unto a hungry man **who** dreameth, and behold, he eateth, **but** he awaketh and his soul is empty; or **like unto** a thirsty man who dreameth, and behold, he drinketh, but he awaketh, and behold, he is faint, and his soul hath appetite. **Yea**,

even so shall the multitude of all the nations be that fight against mount Zion.

Verse 6 in the KJV says **the enemies of Jerusalem will experience destruction** that is like thunder, earthquake, great noise, storm or tempest, and the flame of devouring fire.

After God punishes Jerusalem, **he will punish her enemies** who destroyed Jerusalem. Regarding the **enemies** who bring this great destruction on Jerusalem:

- **Verse 5**, “**thy strangers**” will become “like small dust . . . like chaff that passeth away . . . **in an instant, suddenly.**”
- **Verse 6**: The KJV says “Thou” shalt be visited with thunder and earthquake and fire, etc. **The IV changes this to “They”** shalt be visited by these things, perhaps saying this will happen to Jerusalem’s enemies – “**thy strangers**” and “**the multitude of nations**” that attack Jerusalem.
- **Verse 7**, “**all the nations that fight against Ariel**” will “shall be like a dream of a night vision.”

- Verse 8, will be like a man who sleeps and when he wakes “his soul is empty.” So shall **all the nations be that fight against Zion.**

The Enemies of Jerusalem Will Meet Their Demise

Isaiah 29:5 said they'd become **like chaff in an instant:**

Assyria

In 612 BC, Assyria was driven out of Nineveh by Babylon. In **605 BC**, the Assyrian army and the Egyptian army were annihilated by Nebuchadnezzar at the Battle of Carchemish. **Assyria and Egypt were never world powers again.**

Babylon

In 539 BC, **Persia & the Medes** wiped out the **Babylonians**, which never rose to prominence again in history. In Isaiah 29:7 of the KJV, the prophet told Judah “**And all the multitude of all the nations that fight against Ariel . . . shall be like a dream of a night vision.**” This came in an instant and suddenly. In one night Darius the Mede invaded the city of Babylon and took over. See **Daniel 5**.

Daniel 5:1-2, 4-6, 12, 22-23, 30-31 (Babylon):

**Belshazzar the king made a great feast
to a thousand of his lords**

Belshazzar, while he tasted the wine, **commanded to bring the gold and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem . . .** They drank and praised the gods of gold, and of silver, of brass, of iron, or wood, and of stone. **In the same hour came forth fingers of a man's hand, and wrote** over against the candlestick upon plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. **Then the king's countenance was changed,** and his thoughts troubled him, so that the joints of his loins were loosed, and **his knees smote one against another . . .** now let **Daniel** be called, and he will show the interpretation . . . And thou his son, **O Belshazzar,** hast not humbled thine heart, thought thou knewest all this; but **hast lifted up thyself against the Lord of Heaven . . . In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom . . .**

Note: II Nephi 11:117 **begins to quote Isaiah 29:6**, and verse 117 adds “**And when that day shall come . . .**”

Isaiah 29:6-32 will come in a day when:

- it is the last days (II Nephi 11:80)
- Lehi’s descendants unbelievers & smitten (II Ne. 11:81)
- the destroyed speak out of the ground (II Ne. 11:83-86)
- proud Gentiles build churches that will deny miracles and oppress the poor (II Ne. 11:90-95)
- conspiracies among Gentiles (II Ne. 11:93-95)
- all nations are drunk with iniquity (II Ne. 11:116-117).

II Nephi 11:90-92: Gentiles Will Build Many Churches

11:90 And the **Gentiles** are lifted up in the **pride** of their eyes, and have stumbled, **because of the greatness of their stumbling block, that they have built up many churches;**

11:91 Nevertheless **they put down the power and the miracles of God,** and preach up unto themselves, their *own* wisdom, and their *own* learning, **that they may get gain,**

and grind upon the face of the
poor;

Mormon 4:34-36:

“And it [the prayers of dead saints] shall come **in a day when it shall be said that miracles are done away**; and it shall come even as if one should speak from the dead . . . when the blood of the saints shall cry unto the Lord . . . **when the power of God shall be denied**, and **churches** become defiled, and shall be **lifted up in the pride** of their hearts; yea, even in a day when the leaders of churches, and teachers, in the pride of their hearts, **even to the envying of them who belong to their churches.**”

Returning to II Nephi 11:

11:92 And there are **many churches** built up which **cause envyings, and strifes, and malice;**

Isaiah 29:9-10: Judah's Spiritual Blindness

In both the IV and KJV, **verses 1-8** were definitely addressed to **"Ariel" or the city of Jerusalem.**

In the **KJV**, it is unclear who **verses 9-10** are addressed to. The **IV** says it is talking to **"all ye that do iniquity,"** but the KJV doesn't have that wording.

The **KJV** simply says in **verse 9**, "Stay yourselves and wonder, cry ye out . . ." It then describes "they" as in "They are drunken, but not with wine; they stagger, but not with strong drink."

Then **verse 10** goes on to say, "For the Lord has poured out upon you the spirit of deep sleep and has closed your eyes: the prophets and your rulers, the seers has he covered."

Drunkenness and blindness refers to **Judah's inability to understand prophecy**. Most commentators say this refers to Judah's eventual ignorance and rejection of Isaiah's message. But this is speaking of "prophets" [plural].

Verses 9-10 could be referring to Judah's rejection of prophets like Jeremiah and Lehi as well.

29:9:

- KJV: Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink.
- IV: **For, behold, all ye that do iniquity**, stay yourselves, and wonder; **for ye shall** cry out, and cry; **yea, ye shall be** drunken, but not with wine; **ye shall** stagger, but not with strong drink.

29:10:

- KJV: For the Lord hath poured out upon you **the spirit of deep sleep**, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.
- IV: For, **behold**, the Lord hath poured out upon you the spirit of deep sleep. **For, behold, ye have closed your eyes**, and **ye have rejected** the prophets, and your rulers; and the seers hath he covered **because of your iniquities**.

Isaiah 29:11-32: The I.V. Departs From KJV

Starting in verses 11 (20 in IV) & 12 (22 in IV):

- The **King James Version** begins to talk about a “book that is sealed,” a “learned man” and an “unlearned man.”

29:11 And the vision of all is become unto you as the words of **a book that is sealed**, which men deliver to **one that is learned**, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

29:12 And the book is delivered to **him that is not learned**, saying, Read this, I pray thee: and he saith, I am not learned.

Isaiah 29:11-12 in the KJV: A Sealed Book

Isaiah 29:11-12 in the KJV talks about the words of “a book” has been shrouded in mystery. There are various interpretations of the “sealed book” mentioned in verses 11-30.

- Some commentators say it represents Judah’s inability to understand the prophecies in the book of Isaiah, and
- others say they don’t know what “the sealed book” is referring to.

We’ll grant that **these two verses** are comparing “the vision of all” of Judah to “the words of a book that is sealed.” So initially this narrative about a “sealed book” does sound somewhat allegorical.

Some commentators say that **the words are “sealed” by:**

- the hardheartedness of those who *can* read but *refuse* to understand prophecy, and
- the inability of the “unlearned” to even read the words of prophecy.

That is true. **Verses 11-12** are speaking in a *general* sense about that. Therefore, some commentators believe that the sealed book is merely allegorical. However, **because of verses 17-18, the Restoration believes that this is also a revelation foretelling a specific “sealed book” and specific people: one learned and one unlearned.**

Verse 11 – Sealed Book Delivered to One Who Is Learned

This reference to a “sealed book” in the KJV **is talking about more than simply** Judah’s inability to comprehend the prophetic meaning of the book of Isaiah, as some commentators suggest.

Verse 4 had said that Jerusalem [Ariel] would “**speak out of the ground**” and Jerusalem’s speech “**shall whisper out of the dust.**” We can’t see how that would be referring to the book of Isaiah, yet verse 11 about the “**sealed book**” is given in this context of **speaking “out of the ground.”**

In **verse 11 of the KJV**, this sealed book would then be given to “**one who is learned.**” When the learned man is asked to read the sealed book, he replies, “**I cannot, for it is sealed.**”

Martin Harris & Professor Anthon

In the process of translating the Book of Mormon, Joseph Smith was initially assisted by a farmer named **Martin Harris** who helped Joseph move to his father-in-law's home in Pennsylvania in December 1827 to work on translating the Book of Mormon.

In **February 1828**, Martin received a paper copy made by Joseph Smith of sample hieroglyphic characters found on the plates. Martin took this paper copy of sample characters to **Professor Charles Anthon at Columbia University** in New York City. Anthon, a learned man, verbally confirmed to Martin that the characters were familiar to him and **gave him a certificate** certifying that they were genuine Egyptian characters.

Anthon then asked Martin where he had obtained these characters. Martin conveyed the story that an angel had given a set of gold plates to Joseph Smith. Martin testified that **Anthon then grabbed the certificate from Martin, tore it to pieces and told him specifically, "I cannot read a sealed book,"** which is consistent with **Isaiah 29:11 found in the King James Version**.

Martin then went to a second professor named **Dr. Mitchell** who also verified that they were true Egyptian characters.

Verse 12 – Sealed Book Delivered to One Not Learned

We know that the gold plates **Joseph Smith** unearthed from the ground contained hieroglyphs that would be impossible to interpret for the average person. When he finally received these plates at the direction of an angel in September 1827, **the Rosetta Stone** had been recently discovered, but the Egyptian language had not yet been deciphered. **Joseph Smith, though intelligent, had the equivalent of merely a third-grade education.** He would definitely qualify as **one who is “not learned.”**

Note: Isaiah 29:11-12 in the KJV – Islam’s Claim That This Points to the Quran

It’s important to understand that in **verse 12** this chapter refers to **a book that is given to a person, and that person says that he is unable to read it.**

Muhammad, who lived 1300 years after Isaiah, was unable to read. Muslims frequently claim that, in 610 AD, the angel Gabriel gave the Quran to Muhammad and told him to read it, and **Muhammad replied that he could not** (Muhammad was illiterate like most people at that time).

Islam uses **Isaiah 29:12 (KJV)** as a prooftext to say **the book he couldn’t read was the Quran**. However, we can’t find this account of the angel Gabriel giving Muhammad the book and telling him to read in scripture. **More importantly, Isaiah 29:17-18 (KJV) says the sealed book would come forth at a time when Lebanon became a fruitful field.**

On the other hand, **the Restoration** has said in times past that this is a reference to **the professor** who was able to identify certain hieroglyphic characters found in the Book of Mormon plates as being Egyptian writing but was unable to interpret their meaning.

Inspired Version Only (11-32)

In between verses 10 & 11 of the KJV:

The **Inspired Version** inserts **nine** additional verses (see annotations below).

The Inspired Version also talks about this sealed book **adding that:**

- it contains “the words of them which have slumbered.”
- it shall be “a revelation from God, from the beginning of the world to the ending thereof.”

29:11 (IV only):

And it shall come to pass, that the Lord God shall bring forth unto you the words of a book; and they shall be **the words of them which have slumbered.**

29:12 (IV only):

And behold, the book shall be sealed; and in the book shall be **a revelation from God, from the beginning of the world to the ending thereof.**

Note: In II Nephi 11:86, Nephi borrows the imagery of a “sealed book” spoken of in Isaiah 29:11-12 (IV).

11:86 For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be **written and sealed up in a book**, and **those who have dwindled in *unbelief* shall not have them** [the words in the book], for they seek to destroy the things of God;
[So perhaps we can use this verse to help interpret Isaiah 29:11-12]

Overview of **Isaiah 29:13-25** in the IV

Isaiah 29:13 (IV only)

Verse 13 provides a commentary on **the empty ritualism that Judah practiced in that day**, in which they would go through the motions of the Judaic law but their hearts were far from God. However, it is entirely possible that God was also foretelling the **empty ritualism that would exist among Christian believers** at some point in the future.

“Wherefore because of **the things which are sealed up**, the things which are sealed **shall not be delivered in the day of the wickedness** and abominations of the people. Wherefore, the book shall be kept from them.”

Isaiah 29:14 (IV only):

Verse 14 says that God would, in the midst of this empty ritualism, “proceed to do a marvelous work and a wonder.” This is a very confusing passage to most commentators. There are different interpretations of this passage, and many commentators simply ignore that it’s there.

However, in the latter days the Restoration believes that this refers to God's efforts to restore the truth of his gospel, which will ultimately lead to the establishment of his kingdom on earth.

“But the book shall be delivered unto a man, and **he shall deliver the words of the book**, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another, **but the words that are sealed he shall not deliver, neither shall he deliver the book.**”

Isaiah 29:15 (IV only):

Verses 15 and 16 simply return to this theme of empty ritualism that was evident in Judah in Isaiah's time and would eventually be evident among Christians in the latter days. In these latter days, we see many **atheists** who refuse to recognize The Potter and his role as Creator. They will say, **“He made me not”** as verse 16 predicts.

“For the book shall be *sealed* by the power of God, and **the revelation which was sealed shall be kept in the book until the own due time of the Lord**, that they may come forth; for behold, they reveal all things

from the foundation of the world unto the end thereof.”

Isaiah 29:16 (IV only)

“And the day cometh, that the words of the book which were sealed shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth.”

Isaiah 29:17 (IV only):

“Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, **the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it by the power of God**, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.”

Isaiah 29:18 (IV only):

“And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as it were from the dead.”

Isaiah 29:19 (IV only)

“Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and woe be unto him that rejecteth the word of God.”

29:11 (KJV) vs. 29:20 (IV):

- **KJV: 11** And the vision of all is become unto you as **the words of a book that is sealed, which men deliver to one that is learned**, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.
- **IV: 20** But, behold, it shall come to pass, that the Lord God shall say unto

him to whom he shall deliver the book, Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying, Read this, I pray thee.

Isaiah 29:21 (IV only):

And the learned shall say, Bring hither the book and I will read them; and now because of the glory of the world, and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book for it is sealed. Then shall the learned say, I cannot read it.

29:12 (KJV) vs. 29:22 (IV):

- **KJV: 12** And the book is delivered to him that is *not learned*, saying, Read this, I pray thee: and he saith, I am not learned.
- **IV: 22** Wherefore it shall come to pass, that **the Lord God will deliver again the book and the words thereof to him that is *not learned*;** and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, The learned shall

not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.

Isaiah 29:23 (IV only):

Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.

Isaiah 29:24 (IV only)

Wherefore, **when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me**, that I may preserve the words which thou hast not read until I shall see fit in mine own wisdom to reveal all things unto the children of men.

Isaiah 29:25 (IV only)

For behold, I am God; and I am a God of miracles; and I will show unto the world that

I am the same yesterday, today, and forever; and **I work not among the children of men, save it be according to their faith.**

Isaiah 29:13 in KJV (29:26 in the IV)

In **Mark 7:6-7**, Jesus upbraided the Pharisees for their religious ritualism by quoting **Isaiah 29:13 in the KJV (Isa. 29:26 In the IV)**:

- 6 Then **the Pharisees and scribes** asked him, **Why walk not thy disciples** according to the traditions of the elders, but **eat bread with unwashen hands?**

- 7 He answered and said unto them, Well hath **Isaiah prophesied of you hypocrites**, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching the doctrines and commandments of men.

Matthew 15:1-8 is a second account of this same conversation between **Jesus** and the Pharisees:

- 1 Then came to Jesus, scribes and Pharisees, which were of Jerusalem, saying,

- 2 Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.
- 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? .
..
- 7 O ye hypocrites! **Well did Esaias prophesy of you**, saying, This people draw nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.
- 8 But in vain do they worship me, teaching the doctrines and the commandments of men.

Like Isaiah 29, Jesus also implied that **judgment would be meted upon the Jews** in Matthew 15:13 & Mark 7:11.

29:13-14 (KJV) vs. 29:26 (IV)

- **KJV: 13** Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. 14 Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.
- **IV: 26** And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people; yea, a marvelous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

Note: In I Corinthians 1:18-19, the **apostle Paul quotes the last part of Isaiah 29:14 in the KJV (or verse 26 in the IV):**

- 18 For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.
- 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

29:15 (KJV) vs. 29:27 (IV)

- **KJV: 15** Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? And who knoweth us?
- **IV: 27** **And** woe unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, Who seeth us and who knoweth us? And they also say, **Surely, your turning of things upside down shall be esteemed as the potter's clay** [found below in verse 16 of the KJV].

29:16 (KJV) vs. 29:28 (IV)

- **KJV: 16** **Surely your turning of things upside down shall be esteemed as the potter's clay:** for shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding? [see II Nephi 12:96-98]
- **IV: 28** **But behold, I will show unto them, saith the Lord of hosts, that I know all their works.** For, shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

Note: In Romans 9:19-21, the apostle Paul refers to Isaiah 29:28 in the KJV (or 29:27 in the IV):

- 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
- 20 Nay but, O man, who art thou that repliest against God? **Shall the thing formed say to him that formed it, Why hast thou made me thus?**
- 21 **Hath not the potter power over the clay, or the same lump to make one vessel unto honor, and another unto dishonor?**

Church History, volume 2, pages 552-556:

On **October 24, 1841**, **Orson Hyde** offered a prayer upon the Mount of Olives. On November 22, Orson Hyde wrote a letter to Parley Pratt from Alexandria, Egypt:

Dear Brother Pratt . . . **I have seen Jerusalem precisely according to the vision which I had . . .** the heat is most oppressive . . . I have not time to tell you how many days I have been at sea, without food, or how many snails I have eaten; but if I had had plenty of them . . . **Syria is a dreadful state; a war of extermination is going on between the Druse and Catholics.** At the time I was at Beirut a battle was fought in the mountains of **Lebanon**, near that place, and **about eight hundred killed. Robberies, thefts, and murders are daily being committed.** It is no uncommon thing to find **persons in the street without heads** . . . On Sunday morning, **October 24**, a good while before day, I arose from sleep and went out of the city as soon as the gates were opened, crossed the brook Cedron, and **went upon the Mount of Olives, and there** in solemn silence, with pen, ink, and paper, just as I saw in the vision, **offered up the following prayer** to him who lives forever and ever:

“ . . . Now, O Lord, thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and under the shadow of thine outstretched arm he has safely arrived in this place to dedicate and consecrate this land unto thee, for the gathering together of Judah’s scattered remnants, according to the predictions of the holy prophets – for the building up of Jerusalem again after it had been trodden down by the Gentiles so long, and for rearing a temple in honor of thy name . . . even this land, which once poured forth nature’s riches bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned. Grant therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land

become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it **let the clouds distill virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply** upon the mountains and the hills . . . **Incline them to gather in upon this land according to thy word . . . inspire the hearts of kings and the powers of the earth to look with a friendly eye toward this place, and with a desire to see thy righteous purposes executed . . .**

Hyde continued his letter to Pratt:

On the top of Mount Olives I erected a pile of stones as a witness according to the ancient custom. On what was anciently called Mount Zion, where the temple stood, I erected another . . . I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day . . . The number of inhabitants with the walls is about twenty thousand. About seven

thousand of this number are Jews, the balance being mostly Turks and Armenians . . . my mission has been quite as prosperous as I could expect . . . May grace, mercy, and peace from God our Father and from the Lord Jesus Christ, rest upon you all from this time, henceforth, and forever. Amen, Your brother in Christ,
Orson Hyde.

Note: The al-Aqsa mosque was built on the site of the Jerusalem Temple in 705 AD to commemorate the Mithraj. The Turks ruled Jerusalem from 1517 to 1917 AD. They didn't begin excavations of the Western or Wailing Wall until 1864, and it was further excavated as late as 1968.

Isaiah 29:17-18 in the KJV

Regarding verses 11-12 of the KJV, most Christian commentators try to claim that the “sealed book” mentioned there is merely allegorical and not referring to anything specific. **In verses 17-18 we suddenly realize that this “sealed book” will actually come forth as a very real and specific event in future history, at a time when the nation of Lebanon will be “turned into a fruitful field.”**

In the 1800s AD, Lebanon had always had forests and provided trees for construction. However, its climate had been too arid to call it “fruitful.” The Book of Mormon was published in 1830. According to the Encyclopedia Britannica, **by 1911, Lebanon had already been transformed into a "fruitful field":**

"The mixed population . . . and the great increase of agricultural pursuits, to which the purely pastoral is now secondary. The culture of the mulberry and silk, of tobacco, of the olive and vine, of many kinds of fruits and cereals, has expanded enormously, and **Lebanon is now probably the most productive region in Asiatic Turkey in proportion to its area.**"

The Encyclopedia Britannica: A Dictionary of Arts, Sciences, Literature and General Information, Eleventh Edition, Volume XVI (London: Oxford University Press, **1911**).

The Restoration believes that this prophecy in Isaiah 29:17-18 refers to the coming forth of the Book of Mormon in 1830, at a time when Lebanon was becoming a fruitful field. As verse 18 tells us,

“In that day shall the deaf hear the words of the book and the eyes of the blind shall see out of obscurity and out of darkness.”

Isaiah 29:17-18 is a very specific prophecy about a specific event after Isaiah’s time. This “**sealed book**” refers to more than simply Judah’s inability to understand the prophecies in the book of Isaiah. It is talking about a sealed book that will come forth at a future time.

29:17 (KJV) vs. 29:29 (IV)

- **KJV: 17** Is it not yet a very little while, and **Lebanon shall be turned into a fruitful field**, and the fruitful field shall be esteemed as a forest?
- **IV: 29** **But behold, saith the Lord of hosts, I will show unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field;** and the fruitful field shall be esteemed as a forest.

Isaiah 29:19-24 in the KJV

The **coming forth of this book** will eventually usher in the conditions described in Isaiah 29:19-24 that we like to refer to as “**Zion**,” God’s literal kingdom on earth.

29:18-19 (KJV) vs. 29:30 (IV)

- **KJV: 18** And **in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.** **19** The meek also shall increase their joy in the Lord, and poor among men shall rejoice in the Holy One of Israel.
- **IV: 30** And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness; **and** the meek also shall increase, and their joy shall be in the Lord; and **the** poor among men shall rejoice in the Holy One of Israel.

29:20-21 (KJV) vs. 29:31 (IV)

- **KJV: 20** For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off. **21** That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.
- **IV: 31** For, assuredly as the Lord liveth, they shall see that the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off, **and they** that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

29:22-24 (KJV) vs. 29:32 (IV)

- **KJV: 22** Therefore thus saith **the Lord, who redeemed Abraham**, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. **23** But when he seeth his children, the work of mine hands, in the midst of him, **they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.** **24** **They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.**
- **IV: 32** Therefore, thus saith the Lord who redeemed Abraham concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale; but when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Isaiah 29 – Conclusion

So, we have some strong indicators that a “sealed book” will come forth that meets these criteria:

- **Verse 4** said that Jerusalem [Ariel] would be brought down and “speak out of the ground” and “thy speech shall whisper out of the dust.”
- **Verse 11** in the KJV says a sealed book would be delivered to “one who is learned” (Dr. Charles Anthon) and then to “him who is not learned” (Joseph Smith, Jr.).
- **Verses 17-18** in the KJV says this book will come forth at a time when Lebanon is turned into a fruitful field and the spiritually blind and deaf will understand the words of the book.

What better explanation is there for the coming forth of this sealed book than ***The Book of Mormon***, which comports with each description given above?

II NEPHI 12:1-87

Nephi's Prophecy

REVIEW -- In **II Nephi 11**, Nephi:

- gave his own prophecy in II Nephi 11:1-116
- quoted Isaiah 29:6-32 in II Nephi 11:117-160.

Nephi Commanded to Quote Isaiah (II Nephi 12:1)

In II Nephi 11, Nephi was commanded by the Holy Spirit to deliver his own prophecy and then quote Isaiah 29:6-32 (Inspired Version).

12:1 “And now, behold, my brethren,
I have spoken unto you according as the Spirit hath constrained me; wherefore, I know that they must surely come to pass.”

The Sealed Book Will Be of Great Worth (II Nephi 12:2)

Returning to the subject of the “sealed book” described in the last chapter, Nephi tells us:

12:2 “And **the things which shall be written out of the book** shall be **of great worth** unto the children of men, and especially unto our seed, which is a remnant of the house of Israel.”

“In that day . . .” (II Nephi 12:1-87)

In that day when the sealed book is presented to the world, **II Nephi 12:3-87** tells us what the world will be like. This prophecy begins in verse 3:

- 3 For it shall come to pass **in that day**, that the **churches** which are built up, and not unto the Lord, when **the one shall say unto the other, Behold I, I am the Lord's; and the other shall say, I, I am the Lord's.**
- 4 And thus shall everyone say, that hath built up **churches**, and not unto the Lord.
- 5 And they shall **contend** one with another; and **their priests** shall **contend one with another**; and they shall teach with **their learning**, and **deny the Holy Ghost**, which giveth utterance.

In II Nephi 12:1-87, before he quotes **Isaiah 11:4-9**, **Nephi continues to describe what the world will be like when the sealed book comes forth** (predictive prophecy):

They Will Deny the Power of God (II N 12:6-8)

- 6 And **they [churches in v. 3] deny the power of God**, the Holy One of Israel; and **they say unto the people**, Hearken unto us, and hear ye our precept;
- 7 For behold, **there is no God to-day**, for the Lord and **the Redeemer hath done his work**, and **he hath given his power unto men.**
[Deism?]
- 8 Behold, hearken ye unto my precept: if they shall say there is a miracle wrought, by the hand of the Lord, believe it not; **for this day he is not a God of miracles; he hath done his work.**

False & Foolish Doctrines Taught (II Nephi 12:9-12)

- 9 Yea, and **there shall be many which shall say**, Eat, drink, and be merry, for tomorrow we die: and **it shall be well with us.**
- 10 And there shall also be many which shall say, Eat, drink, and be merry; nevertheless, fear God, **he will *justify* in committing a *little* sin: yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this.**
- 11 And do all these things, for to-morrow we die; **and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.**

12 Yea, and **there shall be many**
[churches described in v. 3]
which shall teach after this
manner, false, and vain, and
foolish doctrines, and shall be
***puffed up* in their hearts, and**
shall seek deep to *hide* their
counsels from the Lord; and
their works shall be in the dark;
and the blood of the saints shall cry
from the ground against them.

Proud Churches Teach False Doctrine (II N 12:13-19)

- 13 Yea, **they** [churches mentioned in v. 3] **have all gone out of the way; they have become corrupted.**
- 14 Because of **pride**, and because of **false teachers**, and **false doctrine**, **their churches have become corrupted**; and their churches are **lifted up**; because of **pride**, they are puffed up.
- 15 **They rob the poor**, because of their **fine sanctuaries**; they rob the poor, because of their **fine clothing**; and they persecute the meek, and the poor in heart; because in their **pride**, they are puffed up.
- 16 They wear **stiff necks** and **high heads**; yea, and because of **pride**, and **wickedness**, and **abominations**, and

whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ;

17 Nevertheless, they are led, that in many instances **they do err, because they are taught by the precepts of men.**

18 **O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for **they shall be thrust down to hell.****

19 Wo unto them that **turn aside the just for a thing of nought,** and **revile against that which is good,** and say that it is of no worth:

II Nephi 12:20-29 – God’s Judgment

- 20 For the day shall come that **the Lord God will speedily visit the inhabitants of the earth**; and **in that day that they are fully ripe in iniquity, they shall perish.**
- 21 But behold, **if the inhabitants of the earth shall repent** of their wickedness and abominations, **they shall not be destroyed**, saith the Lord of hosts.
- 22 But behold, **that great and abominable church**, the whore of all the earth, **must tumble to the earth**; and great must be the fall thereof:
- 23 **For the kingdom of the devil must shake**, and they which belong to it must needs be **stirred up unto**

repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger and perish:

- 24 For behold, **at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good;**
- 25 And **others will he pacify, and lull them away into carnal security,** that they will say, All is well in Zion; yea, Zion prospereth, all is well;
- 26 And **thus the devil cheateth their souls, and leadeth them away carefully down to hell.**
- 27 And behold, **others he flattereth away, and telleth them there is**

**no hell; and he saith unto them,
I am no devil, for there is none:**

28 And **thus he whispereth in their ears**, until he grasps them with **his awful chains, from whence there is no deliverance.**

29 Yea, they are grasped with death and hell; and death, and hell, and **the devil, and all that have been seized therewith, must stand before the throne of God and be judged according to their works**, from whence they must go into the place prepared for them, even **a lake of fire and brimstone, which is endless torment.**

II Nephi 12:30-35 – Woe to Those Who Refuse Instruction

- 30 Therefore, **wo be unto him that is at ease in Zion.**
- 31 **Wo be unto him that crieth, All is well**; yea, wo be unto him that hearkeneth unto the precepts of men, and **denieth the power of God, and the gift of the Holy Ghost.**
- 32 Yea, **wo be unto him that saith, We have received, and we need no more.**
- 33 And in fine, **wo unto all those who tremble, and **are angry because of the truth of God.****
- 34 For behold, **he that is built upon the rock**, receiveth it with gladness: and he that is built upon **a sandy foundation**, trembleth, lest he shall fall.

35 **Wo be unto him that shall say,**
We have received the word of God, and
we need no more of the word
of God, for we have enough.

II Nephi 12:36-43 – I Will Fulfill My Promises to the Faithful

36 For behold, thus saith the Lord God:
I will give unto the children of
men line upon line, precept
upon precept, here a little and there
a little:

37 And **blessed are those who**
hearken unto my precepts, and
lend an ear unto my counsel, for they
shall learn wisdom;

38 For unto **him that receiveth,** I will give
more: and from **them that shall say,**
We have enough, shall be taken away
even that which they have.

39 **Cursed is he that** putteth his trust in
man, or maketh flesh his arm, or **shall**

hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

- 40 **Wo be unto the Gentiles**, saith the Lord God of hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, **they will deny me;**
- 41 **Nevertheless, I will be *merciful* unto them**, saith the Lord God, **if they will *repent*** and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of hosts.
- 42 But behold, **there shall be many at that day, when I shall proceed to do a marvelous work** among them, **that I may remember my covenants** which I have made unto the children of men, that I may set my hand again the second time to recover my people, **which are the house of Israel;**

43 And also, **that I may remember the promises** which I have made unto thee, Nephi, and also unto thy father, **that I would remember your seed**; and that the words of your seed should proceed forth out of my mouth unto your seed.

II Nephi 12:44-54 – We Have a Bible (Given to Us by the Jews)

44 And **my words** shall hiss forth unto the ends of the earth, for **a standard** unto my people, which are of the house of Israel.

45 And **because my words shall hiss forth**, many of the Gentiles shall say, **A bible, a bible, we have got a bible, and there can not be any more bible.**

46 But thus saith the Lord God: O fools, **they shall have a bible; and it**

shall proceed forth from the Jews, mine ancient covenant people.

47 And **what thank they the Jews for the bible** which they received from them?

48 Yea, what do the Gentiles mean?

49 **Do they remember the travels, and the labors, and the pains of the Jews**, and **their diligence** unto me, **in bringing forth salvation unto the Gentiles?**

50 O ye **Gentiles, have ye remembered the Jews**, mine ancient covenant people?

51 **Nay; but ye have cursed them, and have hated them, and have not sought to recover them.**

52 But behold, I will return all these things upon your own heads; for **I, the Lord, hath not forgotten my people.**

53 **Thou fool, that shall say, A bible, we have got a bible, and we need no more bible.**

54 **Have ye obtained a bible save it were by the Jews?**

II Nephi 12:55-64 – My Word is for All People & Doesn't Cease

55 Know ye not that there are **more nations than one?**

56 **Know ye not that I,** the Lord your God, have **created all men,** and that **I remember those who are upon the isles of the sea;** and that **I rule in the heavens above, and in the earth beneath;**

- 57 And **I bring forth my word** unto the children of men, yea, even **upon all the nations of the earth?**
- 58 **Wherefore murmur ye**, because that ye shall receive more of my word?
- 59 **Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another?**
- 60 Wherefore, **I speak the same words unto one nation like unto another.**
- 61 And when the **two nations** shall run together, **the testimony** of the two nations shall run together also.
- 62 And **I do this that I may prove** unto many, **that I am the same** yesterday, to-day, and for ever; and that

I speak forth my words according to mine own pleasure.

63 And because that I have spoken one word, ye need not suppose that I can not speak another; for **my work is not yet finished; neither shall it be, until the end of man; neither from that time hence forth and forever.**

64 Wherefore, **because that ye have a bible, ye need not suppose that it contains all my words;** neither need ye suppose that I have not caused more to be written:

II Nephi 12:65-78 – Abrahamic Promises Fulfilled to the Obedient

- 65 **For I command all men**, both in the east, and in the west, and in the north, and in the south, and **in the islands of the sea, that they shall *write* the words which I speak unto them:**
- 66 For **out of the books which shall be written, I will judge the world**, every man according to his **works**, according to that which is written.
- 67 For behold, **I shall speak unto the Jews**, and they shall write it:
- 68 And **I shall also speak unto the Nephites**, and they shall write it;
- 69 And **I shall also speak unto the other tribes of the house of Israel**, which I have led away, and they shall write it;

- 70 And **I shall also speak unto all nations** of the earth, and they shall write it.
- 71 And it shall come to pass that **the Jews shall have the words of the Nephites**, and **the Nephites shall have the words of the Jews**:
- 72 And **the Nephites and the Jews shall have the words of the lost tribes** of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.
- 73 And it shall come to pass that my people which are of **the house of Israel, shall be gathered home** unto the lands of their possessions; and my word also **shall be gathered in one**.
- 74 And **I will shew unto them** that fight against my word and against my

people, who are of the house of Israel,
that **I am God, and that I**
covenanted with Abraham, that
I would remember his seed for
ever.

75 And now, behold, my beloved brethren, I
would speak unto you: for **I, Nephi,**
would not suffer that ye should
suppose that ye are more
righteous than the Gentiles
shall be.

76 For behold, **except ye shall keep**
the commandments of God ye
shall all likewise perish; and
because of the words which have been
spoken ye need not suppose that the
Gentiles are utterly destroyed.

77 For behold, I say unto you, That **as**
many of the Gentiles as will
repent, are the covenant
people of the Lord; and as many of

the Jews as will not repent, shall be cast off;

78 For **the Lord covenanteth with none, save it be with them that repent and believe in his Son,** who is the Holy One of Israel.

II Nephi 12:79-87 – After B of M, Believe Gospel & Gathered

79 And now, **I would prophesy** somewhat more concerning **the Jews and the Gentiles.**

80 For **after the book of which I have spoken shall come forth,** and be **written** unto the Gentiles, and **sealed up again** unto the Lord, **there shall be many which shall believe the words** which are written; and they shall carry them forth unto the remnant of our seed.

81 And **then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.**

82 And **the gospel of Jesus Christ shall be declared among them;** wherefore, **they shall be restored**

unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

83 And **then shall they rejoice;** for they shall know that it is a blessing unto them from the hand of God;

84 And **their scales of darkness shall begin to fall from their eyes:** and many generations shall not pass away among them, save they shall be **a white and a delightsome people.**

85 And it shall come to pass that **the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land;**

86 And **as many as shall believe in Christ**, shall also become **a delightsome people**.

87 And it shall come to pass that **the Lord God shall commence his work**, among all nations, kindreds, tongues, and people, **to bring about the restoration of his people upon the earth**.

ISAIAH 11:4-9

Nephi Quoting **Isaiah 11:4-9** in **II Nephi 12:88-95**

Isaiah 11 was originally quoted in II Nephi 9.
Six verses from Isaiah 11 are now quoted again.
(verse 90 is added by Nephi)

**IN II NEPHI 11 (ISAIAH 29), WE JUMP
BACKWARD IN TIME:**

- FROM **550s BC IN NEW WORLD** (NEPHI) – II Nephi 11.
- TO **700s BC IN OLD WORLD** (ISAIAH), WHEN ISAIAH WOULD PROPHECY ABOUT THE FUTURE IN THE 1830s AD – as described in Isaiah 29.

Isaiah's Time:

- Isaiah's ministry began in 742 BC.

- Isaiah is in tiny **Judah** watching the northern nation of **Israel** be deported to the eastern Assyrian Empire (722 BC).

Ahaz

- In about 735 BC, Ahaz was **20 years old** & had just started as king. He was a **wicked king** who encouraged and actively participated in worship of other gods.
- At **a critical time**, Isaiah was sent to little Judah to guide them through:
 - the Assyrian Crisis (745-722 BC) and
 - the Syro-Ephraimite War (734 BC).
- In **Isaiah 7**, the prophet **told Ahaz not to enter into any alliances**, but Ahaz was terrified about the alliance between Syria and Israel. He also feared Assyria. So did all of Judah.
- **Isaiah 7 to 12** is delivered to **King Ahaz**.

II Nephi 12:88-95 quoting Isaiah 11:4-9:

- 88 [Isaiah 11:4] And **with righteousness shall the Lord God judge** the poor, and reprove with equity, for the meek of the earth.
- 89 [Isaiah 11:4] And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he **slay the wicked;**
- 90 [Not in Isaiah] For the time speedily cometh, that **the Lord God shall cause a great division** among the people; and **the wicked will he destroy**; and **he will spare his people**, yea, even if it so be that he must destroy the wicked by fire.
- 91 [Isaiah 11:5] And **righteousness** shall be the girdle of his loins, and **faithfulness** the girdle of his reins.

- 92 [Isaiah 11:6] And **then shall the wolf dwell with the lamb**, and **the leopard shall lie down with the kid**; and **the calf, and the young lion**, and the fatling, together; and **a little child shall lead them.**
- 93 [Isaiah 11:7] And **the cow and the bear shall feed**; their young ones shall lie down together, and **the lion shall eat straw like the ox.**
- 94 [Isaiah 11:8] And **the sucking child shall play on the hole of the asp**, and the weaned **child shall put his hand on the cockatrice's den.**
- 95 [Isaiah 11:9] **They shall not hurt or destroy in all my holy mountain**; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

- 96 [Not in Isaiah] Wherefore, the things of all nations shall be made known: yea, **all things shall be made known unto the children of men.** [see Isaiah 29:16, Mosiah 5:79-80 & III Nephi 7:31]
- 97 [Not in Isaiah] **There is nothing which is secret, save it shall be revealed;** there is no work of darkness, save it shall be made manifest in the light; and there is nothing which is sealed upon the earth, save it shall be loosed.
- 98 [Not in Isaiah] Wherefore, **all things which have been revealed unto the children of men, shall at that day be revealed;**
- 99 [Not in Isaiah] And **Satan shall have power** over the hearts of the children of men **no more, for a long time.** [see Revelation 20:7]

100 [Not in Isaiah] **And now my
beloved brethren, I must make
an end of my sayings.**