



Come Follow Me 2022
Isaiah 1-12





THOUGHTS TO KEEP IN MIND

Prophets and Prophecy

In the traditional Christian division of the Old Testament, the last section (Isaiah through Malachi) is called “the Prophets.”¹ This section, about one-fourth of the Old Testament, contains the words of God’s authorized servants, who spoke with the Lord and then spoke *for* Him, sharing His message with the people between about 900 and 500 BC.²

Prophets and prophecy play a major role throughout the Old Testament. The patriarchs Abraham, Isaac, and Jacob saw visions and spoke with heav-

they preached and prophesied. And the fact that we *do* have a living prophet could raise a question: why is it worth the effort—and it does take effort—to read the words of ancient prophets?

They Do Have Something to Say to Us

For the most part, people today aren’t the primary audience of the Old Testament prophets. They

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ISAIAH

(Seminary)

“Isaiah is the most quoted of all the prophets, being more frequently quoted by Jesus, Paul, Peter, and John (in his Revelation) than any other Old Testament prophet. Likewise the Book of Mormon and the Doctrine and Covenants quote from Isaiah more than from any other prophet” (Bible Dictionary, “Isaiah”).

Isaiah’s prophecies often have multiple meanings and fulfillments. Concerning Isaiah’s prophecies, Elder Dallin H. Oaks of the Quorum of the Twelve Apostles said: “The book of Isaiah contains numerous prophecies that seem to have multiple fulfillments. One seems to involve the people of Isaiah’s day or the circumstances of the next generation. Another meaning, often symbolic, seems to refer to events in the meridian of time, when Jerusalem was destroyed and her people scattered after the crucifixion of the Son of God. Still

of the Twelve Apostles said: "The book of Isaiah contains numerous prophecies that seem to have multiple fulfillments. One seems to involve the people of Isaiah's day or the circumstances of the next generation. Another meaning, often symbolic, seems to refer to events in the meridian of time, when Jerusalem was destroyed and her people scattered after the crucifixion of the Son of God. Still another meaning or fulfillment of the same prophecy seems to relate to the events attending the Second Coming of the Savior. The fact that many of these prophecies can have multiple meanings underscores the importance of our seeking revelation from the Holy Ghost to help us interpret them. As Nephi says, the words of Isaiah 'are plain unto all those that are filled with the spirit of prophecy' (2 Ne. 25:4)" ("Scripture Reading and Revelation," Ensign, Jan. 1995, 8). In Isaiah 29, there is a prophecy of the Restoration that describes the coming forth of the Book of Mormon, including an exchange between Martin Harris and Professor Charles Anthon (see Isaiah 29:11–12; Joseph Smith—History 1:63–65).

3 Nephi 23:1-3

1 And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah.

2 For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles.

3 And all things that he spake have been and shall be, even according to the words which he spake.





Keys to Unlocking



ISAIAH

1 Nephi 19:23–24



23 And I did read many things unto them which were written in the books of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning.

24 Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.

2 Nephi 6:4–5



4 ...I will read you the words of Isaiah... that ye may learn and glorify the name of your God.

5 ...And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel.

2 Nephi 25:1–5



1 ...Isaiah spake many things which were hard for many of my people to understand; for they know not concerning the manner of prophesying among the Jews.

3 [Nephi writes the words of Isaiah for his people] that they may know the judgments of God, that they come upon all nations, according to the word which he hath spoken.

4 ...they are plain unto all those that are filled with the spirit of prophecy.

5 Yea, and my soul delighteth in the words of Isaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews.

COME FOLLOW ME: OLD TESTAMENT



Isaiah 1

apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

6 ¶ Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* ^acruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a palace of silver: and if

she *be* a door, we will inclose her with boards of cedar.

10 I *am* a wall, and my breasts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it*.

14 ¶ Make haste, my beloved, and be thou like to a roe or to a young ^ahart upon the mountains of spices.

THE BOOK OF THE PROPHET ISAIAH

CHAPTER 1

The people of Israel are apostate, rebellious, and corrupt; only a few remain faithful—The people's sacrifices and feasts are rejected—They are called upon to repent and work righteousness—Zion will be redeemed in the day of restoration.

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The Wickedness of Judah

5 ¶ Why should ye be ^astricken any more? ye will ^brevolt more and more: the whole head is sick, and the whole heart ^cfaint.

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10 ¶ Hear the word of the LORD, ye rulers of ^aSodom; give ear unto the law of our God, ye people of Gomorrah.

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21 ¶ How is the faithful city become an ^aharlot! it was full of ^bjudgment; righteousness lodged in it; but now murderers.

22 Thy silver is become ^adross, thy wine mixed with water:

23 Thy ^aprinces *are* rebellious, and

8 6a TG Cruelty.

d 2 Kgs. 15:13 (1–13):

b TG Apostasy of Israel:

5a HEB smitten.

b TG Rebellion.

c HEB diseased.

6a HEB squeezed out.

b HEB softened.

7a Deut. 28:51 (51–52).

b Jer. 9:11;

Micah 3:12; 2 Ne. 13:8.

c TG Israel, Scattering of.

8a TG Vineyard of the Lord.

b IE a watchman's hut.

e HEB endure.

Ps. 101:5.

f Isa. 29:13.

g TG Solemn Assembly.

14a Hosea 2:11.

b Amos 5:21.

c Isa. 43:24 (24–28).

15a 1 Sam. 8:18;

D&C 101:7 (7–8).

TG God, Access to.

b HEB bloods; i.e.,

17a TG Learn.

b TG Good Works.

c HEB justice.

d TG Charity.

e IE give a just verdict to the fatherless.

f TG Widows.

18a D&C 50:10.

b TG Forgive; Sin.

c TG Purification.

19a TG Teachable.

ISAIAH

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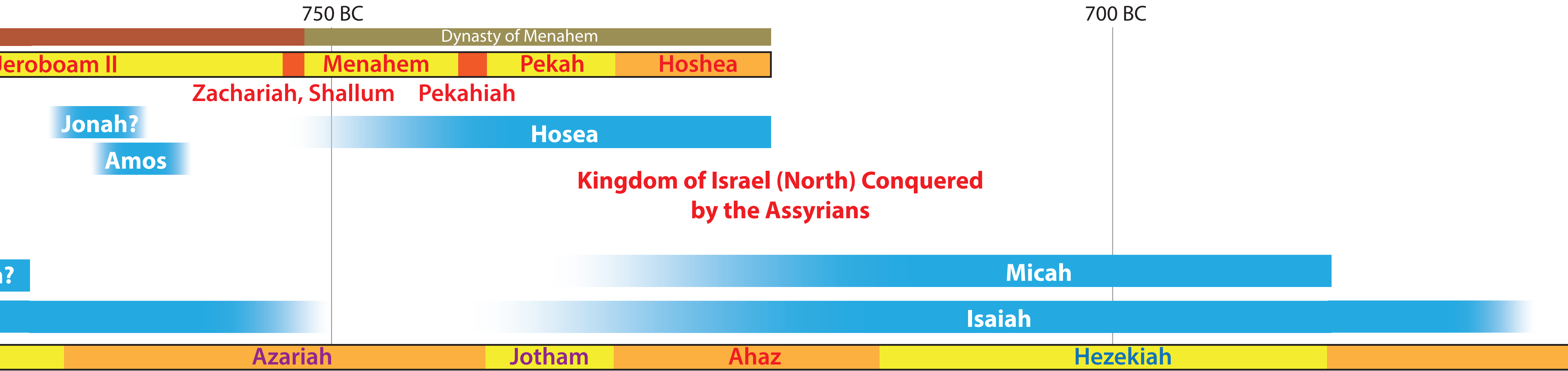
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see 2 Kings
maintained Israel's
control. Took part of the

Menahem (752–742 B.C.). see 2 Kings 15:16–22. Brutally murdered the pregnant women in the cities that refused to support him as king. Controlled by the Assyrians under Pul (Tiglath-pileser IV), who placed Israel under heavy tribute.

Pekah (740–732 B.C.). see 2 Kings 15:27–31. Formed an alliance with Syria against Assyria. Threatened and, with Syria, finally attacked Judah but with limited success. Attacked by the Assyrians. Lost all of Galilee, whose inhabitants were exiled to Assyria. Was assassinated by Hoshea, his successor.



Azariah/Uzziah (767–740 B.C.). see 2 Kings 15:1–7; 2 Chronicles 26. Son of Amaziah. Became king at the age of sixteen and reigned for a total of fifty-two years, jointly occupying the throne with his father for over twenty years. Strengthened the nation of Judah. Sought to obey God in his early years but could not purge the land of idolatry. Destroyed the Philistine strongholds and controlled the Philistines and the Arabians. Received tribute from the country of Ammon, which recognized Judah's strength. Built up the defenses of Jerusalem and established a large military force. Unlawfully entered the sanctuary of the temple to officiate in priestly rites and was afflicted of the Lord with leprosy for his presumptuous act. Lived in isolation until his death. Ruled jointly with his son Jotham for the last ten years of his life.

Jotham (740–732 B.C.). see 2 Kings 15:32–38; 2 Chronicles 27. Son of Azariah. Continued to strengthen the fortifications of Jerusalem and the cities of Judah. Constructed an addition to the temple complex. Put down a rebellion of the Ammonites when they attempted to free themselves from being a tribute state. Ruled in righteousness all his days, but idolatry continued among the people.

Ahaz (732–715 B.C.). see 2 Kings 16; 2 Chronicles 28. Son of Jotham. Ruled jointly with his father for four years. Encouraged Judah to engage in idolatrous worship after the death of his father. Even offered human sacrifice by burning his own children. Warned by the prophet Isaiah of the consequences of doing this evil deed, but refused to follow Isaiah's counsel. Defeated by the alliance of Israel under King Pekah and Syria. Thousands of his people were taken captive into the Northern Kingdom, though they were later released at the request of the prophet Oded. Attacked by the Edomites and Philistines, who gained control of some villages. Finally sought aid from Assyria. Became an Assyrian vassal, paying high tribute. Sacrificed to the Assyrian gods, desecrated the temple in Jerusalem, and gave of its sacred treasures to the Assyrians. Established places of idol worship throughout Judah. Was refused a royal burial by the people at the time of his death.

Hezekiah (715–686 B.C.). see 2 Kings 18:1–20:21; 2 Chronicles 29:1–32:33. Instituted religious reforms and restored the temple to the worship of Jehovah. Destroyed the brazen serpent Moses had made because the people misused it as an object to be worshiped. Besieged in the fourteenth year of his reign by the Assyrian emperor Sennacherib, the successor of Sargon II. Repaired Jerusalem's defenses and constructed a water tunnel for the security of the city. Sought help from the Lord on this occasion, and Judah was miraculously delivered from the invading Assyrians as Isaiah had predicted. Became very sick, but his pleading with the Lord brought him a blessing through Isaiah that lengthened his days of kingship. Ruled in goodness until his death.

Manasseh (686–642 B.C.). see 2 Kings 21:1–29. Ruled jointly with his father for eleven years because he was young. He began to govern the people. Continued Judah's tribute to Assyria. Places his father had destroyed. Placed idols in the temple. Offered children in human sacrifice. Was responsible for the death of many prophets.

Numerous prophets labored with this wicked king. Tradition says he martyred Isaiah. The Assyrians, on their return he restored the temple and repaired the city.

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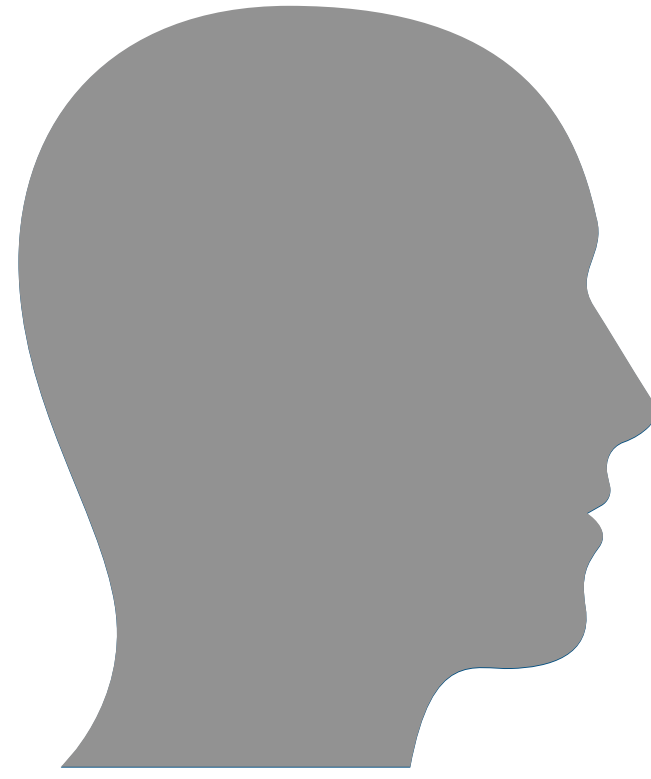
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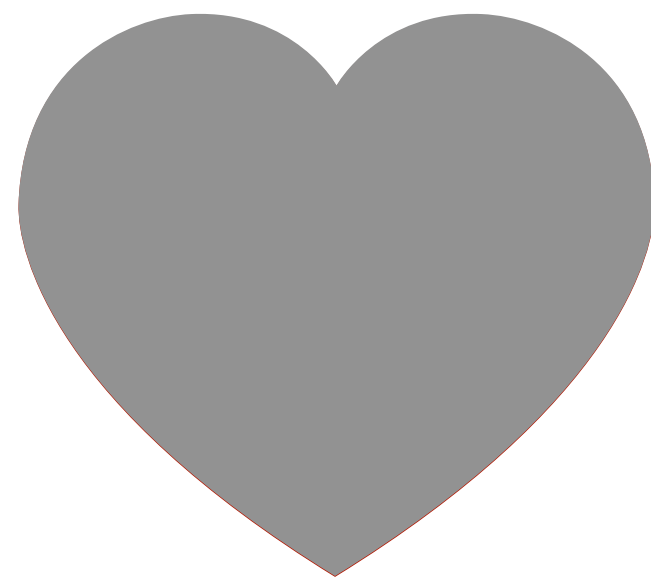
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How we think and reason



Our moral center

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900 BC

800 BC

700 BC

600 BC

500 BC

NORTHERN KINGDOM
(ISRAEL)

ASSYRIA

ASSYRIA

Lost 10 Tribes

200 years

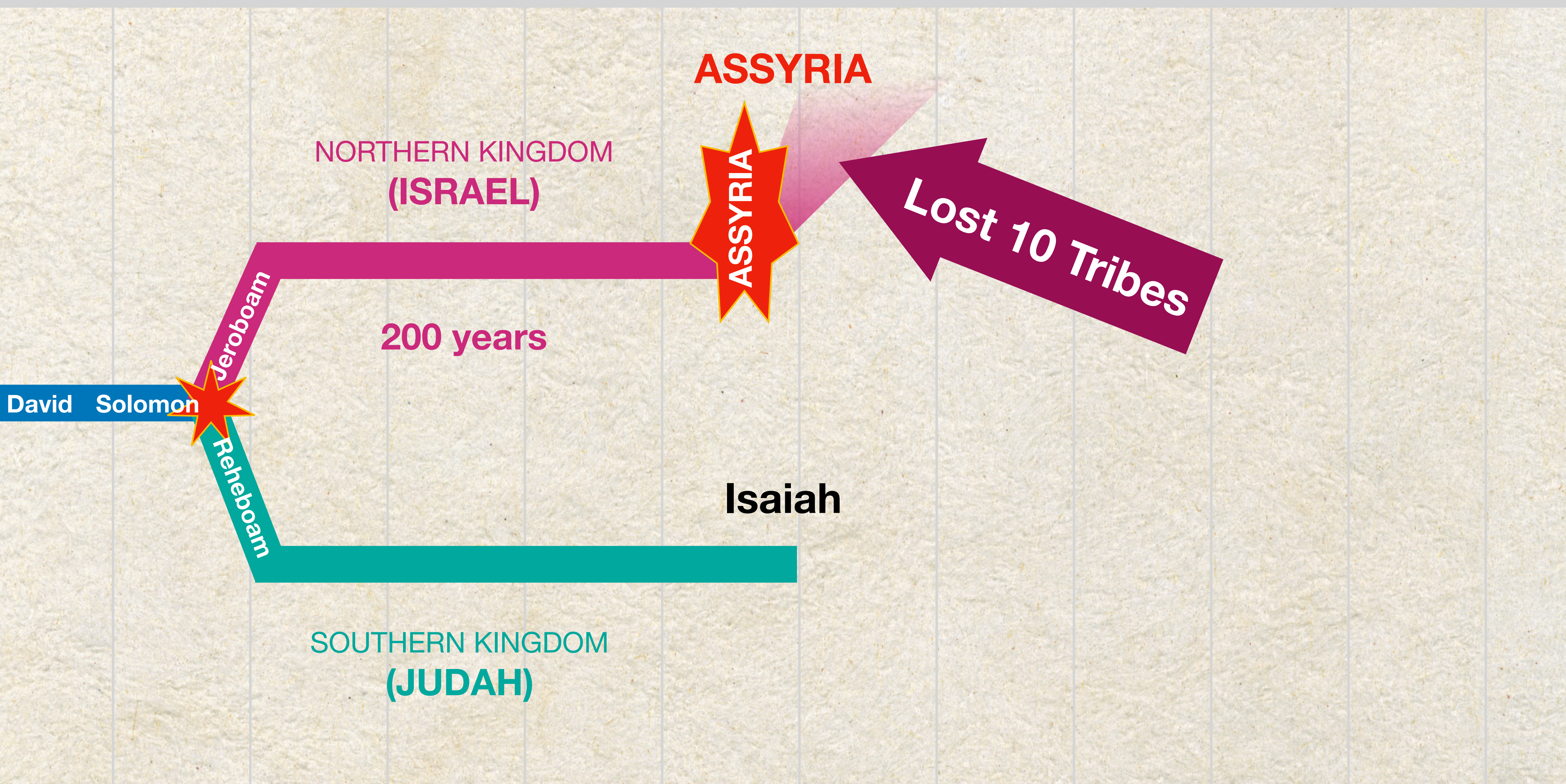
Jeroboam

David Solomon

Rehoboam

Isaiah

SOUTHERN KINGDOM
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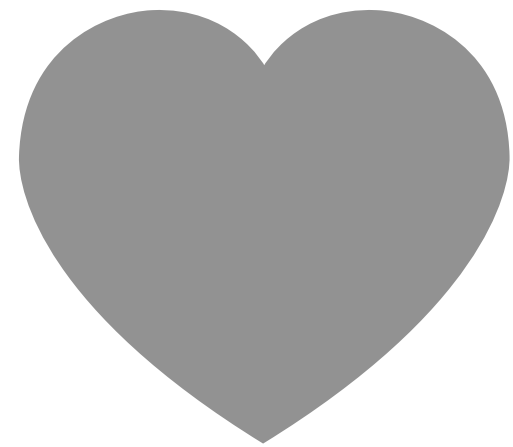
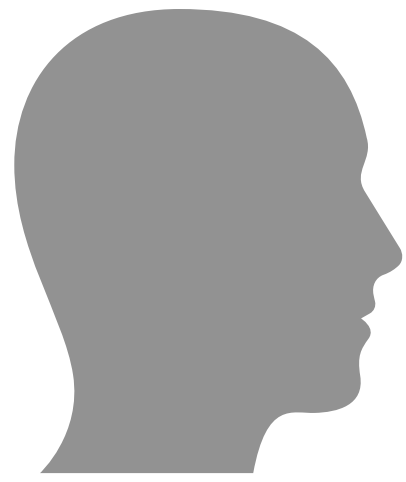
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11 To what purpose *is* the multitude of your ^asacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I ^bdelight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more ^avain ^boblations;

incense is an abomination unto me; the new moons and ^csabbaths, the calling of ^aassemblies, I cannot ^eaway with; *it is* ^finiquity, even the ^gsolemn meeting.

14 Your new ^amoons and your appointed ^bfeasts my soul hateth: they are a trouble unto me; I am ^cweary to bear *them*.

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many ^aprayers, I will not hear: your hands are full of ^bblood.

16 ¶ ^aWash you, make you ^bclean; put away the ^cevil of your doings from before mine eyes; ^dcease to do evil;

17 ^aLearn to do ^bwell; seek ^cjudgment, ^drelieve the oppressed, ^ejudge the fatherless, plead for the ^fwidow.

18 Come now, and let us ^areason together, saith the LORD: though your ^bsins be as scarlet, they shall be as ^cwhite as snow; though they be red like crimson, they shall be as wool.

19 If ye be ^awilling and ^bobedient, ye shall eat the ^cgood of the land:

20 But if ye refuse and ^arebel, ye shall be ^bdevoured with the sword: for the mouth of the LORD hath spoken *it*.

21 ¶ How is the faithful city become an ^aharlot! it was full of ^bjudgment; righteousness lodged in it; but now murderers.

22 Thy silver is become ^adross, thy wine mixed with water:

23 Thy ^aprinces *are* rebellious, and

companions of thieves: every one loveth ^bgifts, and followeth after rewards: they ^cjudge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine ^aadversaries, and avenge me of mine enemies:

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28 ¶ And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the ^aoaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

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31 And the strong shall be ^aas tow, and the maker of it as a spark, and they shall both ^bburn together, and none shall quench *them*.

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6 ¶ Therefore thou hast forsaken

5a HEB smitten.

b TG Rebellion.

c HEB diseased.

6a HEB squeezed out.

b HEB softened.

7a Deut. 28:51 (51–52).

b Jer. 9:11;

Micah 3:12; 2 Ne. 13:8.

c TG Israel, Scattering of.

8a TG Vineyard of the Lord.

b IE a watchman's hut.

e HEB endure.

Ps. 101:5.

f Isa. 29:13.

g TG Solemn Assembly.

14a Hosea 2:11.

b Amos 5:21.

c Isa. 43:24 (24–28).

15a 1 Sam. 8:18;

D&C 101:7 (7–8).

TG God, Access to.

b HEB bloods; i.e.,

17a TG Learn.

b TG Good Works.

c HEB justice.

d TG Charity.

e IE give a just verdict to

the fatherless.

f TG Widows.

18a D&C 50:10.

b TG Forgive; Sin.

c TG Purification.

19a TG Teachable.

23 b IE bribes.

Ezek. 22:12.

TG Bribe.

c HEB “do not do justice to.”

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24 a D&C 101:58.

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Isa. 30:29;

3 Ne. 20:22;

D&C 84:2 (2–4).

c TG Temple.

d TG Missionary Work;

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e Isa. 33:20.

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Chapter I



The Arraignment of Israel

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Chapter 1

Summary

Chapter 2-5

COME FOLLOW ME: OLD TESTAMENT



Isaiah 2

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thy people the house of Jacob, because they ^abe replenished from the east, and *are* ^bsoothsayers like the Philistines, and they ^cplease themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

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14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

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Institute Manual

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Institute vol. 2 - Enrichment section E: Understanding Isaiah

President Harold B. Lee said that the phrase 'mountain of the Lord's house' referred to both 'a place as well as a definition of a righteous people' ("The Way to Eternal Life," Ensign, Nov. 1971, p. 15). The establishment of the 'mountain of the Lord's house in the top of the mountains' has been fulfilled by the coming of the pioneers to establish the Church and temple in the tops of the mountains in Utah (see Lee, "The Way to Eternal Life," p. 15) and will be further fulfilled [by the temple that will be built in the New Jerusalem (see D&C 57:1–3) and] by the return of Judah to Jerusalem, where the Lord's house will be built (see D&C 133:13). It applies generally to those places where God's power and authority reside and where He communicates with His people.

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Gordon B. Hinkley

During the dedication of the Conference Center in Salt Lake City on October 8, 2000, President Gordon B. Hinckley (1910–2008) quoted Isaiah 2:2–3, 5 and stated: “I believe that prophecy applies to the historic and wonderful Salt Lake Temple. But I believe also that it is related to this magnificent hall. For it is from this pulpit that the law of God shall go forth, together with the word and testimony of the Lord”

(“This Great Millennial Year,” Oct 2000 GC, Ensign, Nov. 2000, 69).

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war, the judge, and the prophet, and the prudent, and the ^aancient,

3 The captain of fifty, and the honourable man, and the counselor, and ^athe cunning artificer, and the ^beloquent orator.

4 And I will give ^achildren to be their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ^aancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let this* ^aruin be under thy hand:

7 In that day shall he swear, saying, I will not be ^aan healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For ^aJerusalem is ruined, and Judah is ^bfallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 ¶ The shew of their countenance doth witness against them; and they declare their ^asin as ^bSodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

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13 The LORD standeth up to ^aplead, and standeth to judge the people.

14 The LORD will enter into ^ajudgment with the ^bancients of his people, and the ^cprinces thereof: for ye have ^deaten up the vineyard; the ^espoil of the ^fpoor is in your houses.

15 What mean ye *that* ye ^abeat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the ^adaughters of Zion are ^bhaughty, and ^cwalk with stretched forth necks and ^dwanton eyes, walking and ^emincing *as* they go, and making a tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will ^adiscover their secret parts.

18 In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* ^acauls, and *their* ^bround tires like the moon,

Judgment on Judah and Jerusalem

19 The chains, and the bracelets, and the ^amufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21 The rings, and nose jewels, 22 The ^achangeable suits of ^bapparel, and the mantles, and the wimples, and the cringing pins,

23 The ^aglasses, and the fine linen, and the hoods, and the veils.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle ^aarent; and instead of well set hair ^bbaldness; and instead of ^ca stomacher a girding of sackcloth; *and* ^dburning instead of ^ebeauty.

25 Thy ^amen shall fall by the sword, and thy mighty in the war.

26 And her ^agates shall ^blament and ^cmourn; and she *being* ^ddesolate shall sit upon the ^eground.

CHAPTER 4

Zion and her daughters will be redeemed and cleansed in the millennial day—Compare 2 Nephi 14.

AND in that day ^aseven women shall take hold of one ^bman, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy ^cname, to take away our ^dreproach.

2 In that day shall the ^abranch of

19a HEB veils.
22a HEB resplendent garments.
b TG Apparel.
23a OR transparent garments.
24a HEB rags.
b Isa. 15:2; Ezek. 7:18 (18–19); Amos 8:10.

4 1a IE because of scarcity of men due to war.
b Isa. 3:25 (24–25).
c TG Marriage, Marriage.
d IE the stigma of being unmarried childless.
TG Reproach.
2a Jer. 23:5 (5–6);

2a OR elder (also v. 5).
3a OR the wise man of magic arts.
b HEB skillful enchanter.
4a Eccl. 10:16.
5a Deut. 28:50 (49–51); Lam. 4:16 (16–17).
6a 2 Ne. 13:6.
7a HEB a binder up (of a

11a Ps. 11:6.
b IE the recompense of his deeds shall be done to him.
12a Isa. 3:16–4:1.
b Isa. 1:13.
13a HEB contend.
Micah 6:2.
14a TG Jesus Christ, Judge.

b TG Haughtiness; Vanity.
c TG Walking in Darkness.
d TG Carnal Mind.
e IE walking with short, rapid steps in an affected manner.
17a HEB expose; idiom

in my house *is* neither bread nor clothing: make me not a ruler of the people.

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President David O. McKay

“Every man and every person who lives in this world wields an influence, whether for good or for evil. It is not what he says alone; it is not alone what he does. It is what he is. Every man, every person radiates what he or she really is. ... It is what we are and what we radiate that affects the people around us.

“As individuals, we must think nobler thoughts. We must not encourage vile thoughts or low aspirations. We shall radiate them if we do. If we think noble thoughts; if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.’ (Man May Know for Himself, p. 108.)

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hands shall be given him.

12 ¶ As *for* my people, children
are their oppressors, and ^awomen
rule over them. O my people, they
which ^blead thee cause *thee* to err,
and destroy the way of thy paths.

13 The LORD standeth up to ^aplead,
and standeth to judge the people.

14 The LORD will enter into ^ajudg-
ment with the ^bancients of his peo-
ple, and the ^cprinces thereof: for ye
have ^deaten up the vineyard; the
^espoil of the ^fpoor *is* in your houses.

15 What mean ye *that* ye ^abeat
my people to pieces, and grind the
faces of the poor? saith the Lord
GOD of hosts.

16 ¶ Moreover the LORD saith. Be-

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15 What mean ye *that* ye ^abeat
my people to pieces, and grind the
faces of the poor? saith the Lord
GOD of hosts.

16 ¶ Moreover the LORD saith, Be-
cause the ^adaughters of Zion are
^bhaughty, and ^cwalk with stretched
forth necks and ^dwanton eyes,
walking and ^emincing *as* they go,
and making a tinkling with their
feet:

17 Therefore the Lord will smite
with a scab the crown of the head of
the daughters of Zion, and the LORD
will ^adiscover their secret parts.

18 In that day the Lord will take
away the bravery of *their* tinkling

Elder Jeffrey R. Holland

“You are bombarded in movies, television, fashion magazines, and advertisements with the message that looks are everything! The pitch is, ‘If your looks are good enough, your life will be glamorous and you will be happy and popular.’ That kind of pressure is immense in the teenage years.

...

“In terms of preoccupation with self and a fixation on the physical, this is more than social insanity; it is spiritually destructive, and it accounts for much of the unhappiness women, including young women, face in the modern world. ... In secular society both vanity and imagination run wild. One would truly need a great and spacious makeup kit to compete with beauty as portrayed in media all around us” (Jeffrey R. Holland, “To Young Women,” Oct 2005 GC, Ensign or Liahona, Nov. 2005, 29–30).

COME FOLLOW ME: OLD TESTAMENT



Isaiah 4

19 The chains, and the bracelets, and the ^amufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21 The rings, and nose jewels,

22 The ^achangeable suits of ^bapparel, and the mantles, and the wimples, and the cringing pins,

23 The ^aglasses, and the fine linen, and the hoods, and the veils.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle ^aa rent; and instead of well set hair ^bbaldness; and instead of ^ca stomacher a girding of sackcloth; *and* ^dburning instead of ^ebeauty.

25 Thy ^amen shall fall by the sword, and thy mighty in the war.

26 And her ^agates shall ^blament and ^cmourn; and she *being* ^ddesolate shall sit upon the ^eground.

CHAPTER 4

Zion and her daughters will be redeemed and cleansed in the millennial day—Compare 2 Nephi 14.

AND in that day ^aseven women shall take hold of one ^bman, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy ^cname, to take away our ^dreproach.

2 In that day shall the ^abranch of

the LORD be ^bbeautiful and glorious, and the ^cfruit of the earth *shall be* excellent and comely for them that are ^descaped of Israel.

3 And it shall come to pass, *that he that is* ^aleft in ^bZion, and *he that remaineth* in ^cJerusalem, shall be called holy, *even* every one that is ^dwritten among the living in Jerusalem:

4 ^aWhen the Lord shall have ^bwashed away the filth of the daughters of Zion, and shall have ^cpurged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of ^dburning.

5 And the LORD will create upon every dwelling place of mount ^aZion, and upon her assemblies, a ^bcloud and smoke by day, and the shining of a flaming ^cfire by night: for upon all the glory *shall be* a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of ^arefuge, and for a covert from storm and from rain.

CHAPTER 5

The Lord's vineyard (Israel) will become desolate, and His people will be scattered—Woes will come upon them in their apostate and scattered state—The Lord will lift an ensign and gather Israel—Compare 2 Nephi 15.

19a HEB veils.
22a HEB resplendent

4 1a IE because of scarcity of men due to wars. See

c TG Jerusalem.
d IE those saved by

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must thereof by the spirit of judg-
ment, and by the spirit of ^aburning.

5 And the LORD will create upon
every dwelling place of mount ^aZion,
and upon her assemblies, a ^bcloud
and smoke by day, and the shining
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6 And there shall be a tabernacle
for a shadow in the daytime from
the heat, and for a place of ^arefuge,
and for a covert from storm and
from rain.

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al day—

COME FOLLOW ME: OLD TESTAMENT



Isaiah 5

^aNow will I ^bsing to my wellbeloved a song of my beloved touching his ^cvineyard. My wellbeloved hath a vineyard ^ain a very fruitful hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth ^awild grapes?

5 And now go to; I will tell you what I will do to my ^avineyard: I will ^btake away the hedge thereof, and it shall be eaten up; *and* break down the ^cwall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the ^avineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for ^bjudgment, but behold oppression; for righteousness, but behold ^ca cry.

8 ¶ Woe unto them that ^ajoin ^bhouse to house, *that* lay field to field, till *there be* no place, that they

may ^cbe placed alone in the midst of the earth!

9 In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one ^abath, and the seed of an homer shall yield an ephah.

11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* ^awine inflame them!

12 And the harp, and the ^aviol, the ^btabret, and pipe, and wine, are in their feasts: but they ^cregard not the ^awork of the LORD, neither consider the operation of his hands.

13 ¶ Therefore my people are gone into ^acaptivity, because *they have* no ^bknowledge: and their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their ^apomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the ^alofty shall be humbled:

16 But the LORD of hosts shall be exalted in ^ajudgment, and God that is ^bholy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that ^adraw

iniquity with cords of ^bvanity, and sin ^cas it were with a cart rope:

19 That say, ^aLet him make ^bspeed, *and* ^chasten his work, that we may ^asee *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it*!

20 ¶ Woe unto them that call ^aevil ^bgood, and good evil; that put ^cdarkness for ^alight, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* ^awise in their own ^beyes, and ^cprudent in their own sight!

22 Woe unto *them that are* mighty to ^adrink ^bwine, and men of strength to mingle strong drink:

23 Which ^ajustify the ^bwicked for reward, and ^ctake away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the ^astubble, and the flame consumeth the chaff, so their ^broot shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the ^aanger of the LORD kindled against his people, and he hath ^bstretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And he will lift up an ^aensign to the nations from far, and will ^bhiss unto them from the ^cend of the earth: and, behold, they shall ^acome with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young ^alions: yea, they shall roar, and lay hold of the ^bprey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the ^alight is ^bdarkened in the heavens thereof.

CHAPTER 6

Isaiah sees the Lord—His sins are forgiven—He is called to prophesy—He prophesies of the Jews' rejection of Christ's teachings—A remnant will return—Compare 2 Nephi 16.

^aIN the year that king Uzziah died I ^bsaw also the ^cLord sitting upon a ^athrone, high and lifted up, and ^ehis train filled the temple.

2 Above it stood the ^aseraphims:

Woe to the Wicked

5 1a 2 Ne. 15:1 (1–30).

b IE The prophet composes a song or poetic parable of a

7a TG Vineyard of the Lord.

b OR justice.

c IE a riotous or raucous

b HEB drums.

c TG Rebellion.

d Ps. 28:5 (4–5).

13a TG Bondage, Spiritual

18b TG Vanity.

c IE they are tied to their sins like beasts to their burdens.

19a IE They will not believe in the Messiah until they see Him.

c TG Prudence.

22a TG Drunkenness.

b TG Word of Wisdom.

23a TG Injustice.

b Prov. 17:15.

c IE deprive him of his legal rights.

d TG Israel, Gathering of.

29a TG Israel, Deliverance of.

b 3 Ne. 21:12 (12–13).

30a TG World, End of.

b TG Darkness, Spiritual.

6 1a 2 Ne. 16:1 (1–13).



^aNow will I ^bsing to my wellbeloved
a song of my beloved touching his
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vineyard ^din a very fruitful hill:

2 And he fenced it, and gathered
out the stones thereof, and planted
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grapes, and it brought forth wild
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3 And now, O inhabitants of
Jerusalem, and men of Judah, judge,
I pray you, betwixt me and my
vineyard.

4 What could have been done more
to my vineyard, that I have not done
in it? wherefore, when I looked that
it should bring forth grapes, brought
it forth ^awild grapes?

5 And now go to: I will tell you



4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth ^awild grapes?

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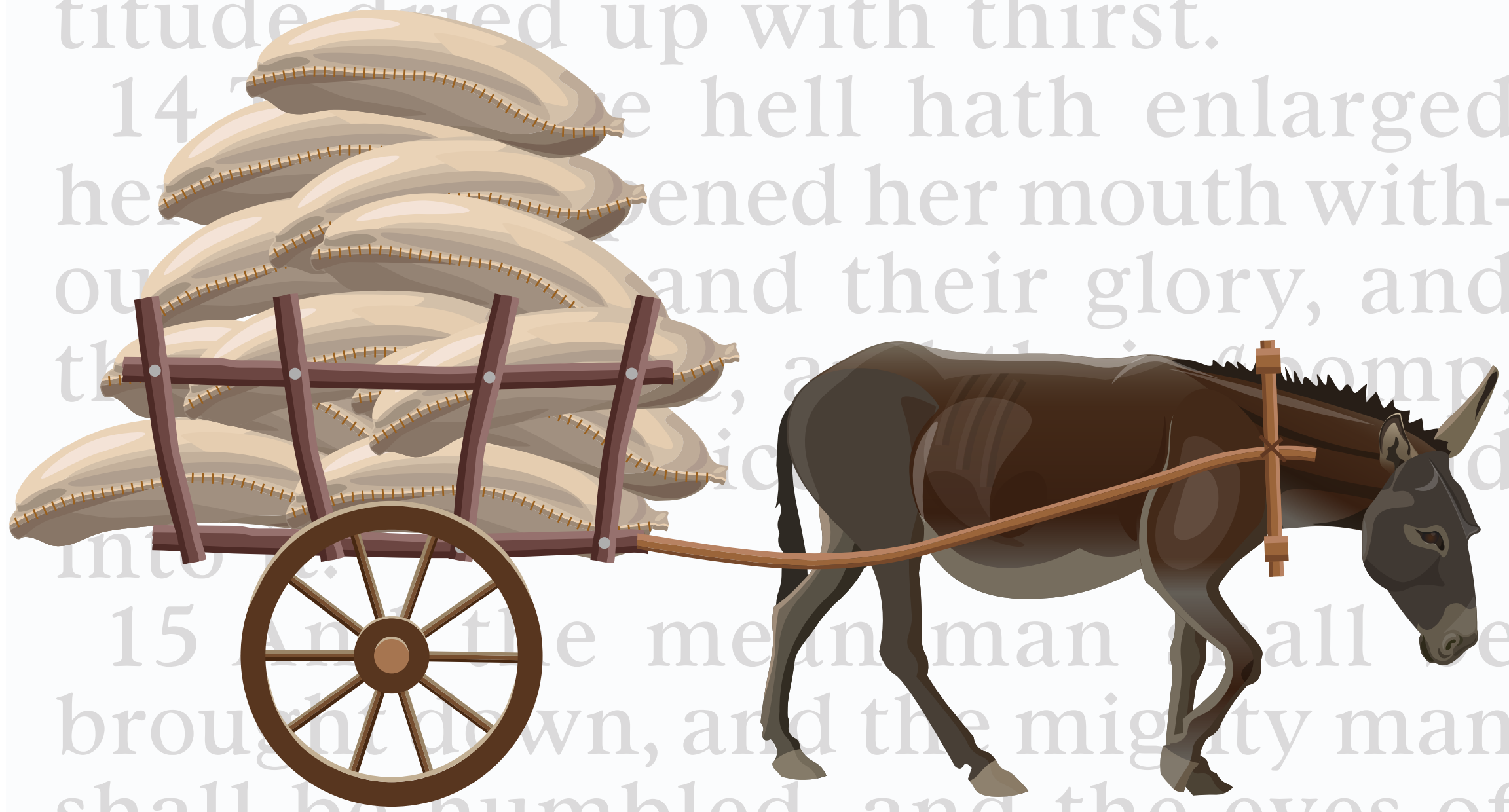
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Sins Us

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iniquity with cords of ^bvanity, and sin ^cas it were with a cart rope:

19 That say, ^aLet him make ^bspeed, and ^chasten his work, that we may ^dsee it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Woe unto them that call ^aevil ^bgood, and good evil; that put ^cdarkness for ^dlight, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* ^awise in their own ^beyes, and ^cprudent in their own sight!

22 Woe unto *them that are* mighty to ^adrink ^bwine, and men of strength to mingle strong drink:

23 Which ^ajustify the ^bwicked for reward, and ^ctake away the righteousness of the righteous from him!

President Russell M. Nelson

“Political campaigns and marketing strategies widely employ public opinion polls to shape their plans. Results of those polls are informative. But they could hardly be used as grounds to justify disobedience to God’s commandments! Even if ‘everyone is doing it,’ wrong is never right. Evil, error, and darkness will never be truth, even if popular”

(Russell M. Nelson, “Let Your Faith Show,” GC Apr. 2014, *Ensign* or *Liahona*, May 2014, 30–31).

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COME FOLLOW ME: OLD TESTAMENT



Isaiah 6

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19 That say, ^aLet him make ^bspeed, and ^chasten his work, that we may ^dsee it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 ¶ Woe unto them that call ^aevil ^bgood, and good evil; that put ^cdarkness for ^dlight, and light for darkness; that put bitter for sweet, and sweet for bitter!

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25 Therefore is the ^aanger of the LORD kindled against his people, and he hath ^bstretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

26 ¶ And he will lift up an ^aensign to the nations from far, and will ^bhiss unto them from the ^cend of the earth: and, behold, they shall ^dcome with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

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30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the ^alight is ^bdarkened in the heavens thereof.

CHAPTER 6

Isaiah sees the Lord—His sins are forgiven—He is called to prophesy—He prophesies of the Jews' rejection of Christ's teachings—A remnant will return—Compare 2 Nephi 16.

^aIN the year that king Uzziah died I ^bsaw also the ^cLord sitting upon a ^dthrone, high and lifted up, and ^ehis train filled the temple.

2 Above it stood the ^aseraphims:

Isaiah's Vision of the Lord

each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the ^aLORD of hosts: the whole earth is full of his ^bglory.

4 And the ^aposts of the door moved at the voice of him that cried, and the house was filled with ^bsmoke.

5 ¶ Then said I, Woe is me! for I am ^aundone; because I *am* a man of ^bunclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have ^cseen the ^dKing, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live ^acoal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my ^amouth, and said, Lo, this hath touched thy lips; and thine iniquity is ^btaken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I ^asend, and who will go for us? Then said I, Here *am* I; ^bsend me.

9 ¶ And he said, Go, and tell this people, ^aHear ye indeed, but ^bunderstand not; and see ye indeed, but ^cperceive not.

10 Make the ^aheart of this people fat, and make their ears heavy, and ^bshut their eyes; lest they see with their eyes, and hear with their ears,

and understand with their heart, and convert, and be healed.

11 Then said I, Lord, ^ahow long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, and ^ait shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the ^bsubstance thereof.

CHAPTER 7

Ephraim and Syria wage war against Judah—Christ will be born of a virgin—Compare 2 Nephi 17.

^aAND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* ^bRezin the ^cking of Syria, and ^dPekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria is confederate with ^aEphraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou,

18^b TG Vanity.

^c IE they are tied to their sins like beasts to their burdens.

19^a IE They will not believe in the Messiah until they see Him.

^c TG Prudence.

22^a TG Drunkenness.

^b TG Word of Wisdom.

23^a TG Injustice.

^b Prov. 17:15.

^c IE deprive him of his legal rights.

^d TG Israel, Gathering of.

29^a TG Israel, Deliverance of.

^b 3 Ne. 21:12 (12–13).

30^a TG World, End of.

^b TG Darkness, Spiritual.

6 1^a 2 Ne. 16:1 (1–13).

3^a Ezek. 1:28 (9–11, 28); Rev. 4:8 (7–9).

^b TG Jesus Christ, Glory of.

4^a HEB foundations of the thresholds trembled.

^b Ex. 19:18.

cleansing.

7^a Jer. 1:9.

^b TG Forgive.

8^a TG Authority; Called of God; Priesthood, Keys of; Prophets, Mission of;

be so, and the Lord answers: until mortal man is no more.

13^a 2 Ne. 16:13.

^b IE like a tree, though its leaves be scattered, life and potential



Painting by Howard David Johnson

IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
2 Above it stood the seraphims:

each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.
4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.
5 ¶ Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.
6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:
7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

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“Incense” (BD) - “Live coals were brought from the brazen altar of burnt offering and placed on the golden altar of incense.”



Altar of Sacrifice



Altar of Incense

unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid *it* upon my ^amouth, and said, Lo, this hath touched thy lips; and thine iniquity is ^btaken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I ^asend, and who will go for us? Then said I, Here *am* I; ^bsend me.

9 ¶ And he said, Go, and tell this people, ^aHear ye indeed, but ^bunderstand not; and see ye indeed, but ^cperceive not.

10 Make the ^aheart of this people fat, and make their ears heavy, and ^bshut their eyes; lest they see with their eyes, and hear with their ears,

*Ephraim and Syria wag
Judah—Christ will be
gin—Compare 2 Nephi*

^aAND it came to pass in the days of Ahaz the son of Jotham, king of Judah, and Uzziah, king of Judah, and Rezin the ^cking of Syria, and Remaliah, king of Syria, that they came up toward Jerusalem to besiege it, but could not prevail against it.

2 And it was told to King David, saying, Syria is with ^aEphraim. And the heart of King David was moved, and the heart of the people as the trees of the wood are moved with the wind.

3 Then said the LORD unto the prophet, Go forth now to meet



COME FOLLOW ME: OLD TESTAMENT



Isaiah 7:3

3 Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son...

"The remnant shall return"

Isaiah 8:3

3 And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz.

"to speed the spoil, he hastens the prey" or destruction is imminent

Isaiah 8:18

18 Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.

Isaiah - "Jehovah saves"

and understand with their heart, and convert, and be healed.

11 Then said I, Lord, "how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the *b*substance thereof.

CHAPTER 7

Ephraim and Syria wage war against Judah—Christ will be born of a virgin—Compare 2 Nephi 17.

^aAND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* ^bRezin the ^cking of Syria, and ^aPekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria is confederate with ^aEphraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou,

and ^aShear-jashub thy son, at the end of the ^bconduit of the upper pool ^cin the highway of the fuller's field;

4 And say unto him, "Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it, and let us ^amake a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* ^aDamascus, and the head of Damascus *is* Rezin; and within threescore and five years shall ^bEphraim be broken, that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. ^aIf ye will not believe, surely ye shall not be established.

10 ¶ Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I ^atempt the LORD.

13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

Isaiah Sent to King Ahaz

The Sign of Immanuel

14 Therefore the Lord himself shall give you a ^asign; ^bBehold, a ^cvirgin shall conceive, and bear a ^dson, and shall call his name ^eImmanuel.

15 ^aButter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For ^abefore the child shall know to refuse the ^bevil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ ^aThe LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that ^bEphraim departed from ^cJudah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall ^ahiss ^bfor the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the Lord ^ashave with a razor that *is* hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* ^aa man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they

shall give he shall eat butter: for ^abutter and honey shall every one eat that *is* left in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand ^asilverlings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be ^adigged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of ^blesser cattle.

CHAPTER 8

Christ will be as a stone of stumbling and a rock of offense—Seek the Lord, not muttering wizards—Turn to the law and to the testimony for guidance—Compare 2 Nephi 18.

MOREOVER the LORD said unto me, Take thee a great ^aroll, and ^bwrite in it with ^ca man's pen concerning ^dMaher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto ^athe prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name ^bMaher-shalal-hash-baz.

4 For ^abefore the child shall ^bhave knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of ^cSamaria shall

be so, and the Lord answers: until mortal man is no more.

13a 2 Ne. 16:13.

b IE like a tree, though its leaves be scattered, life and potential

3a HEB The remnant shall return.

Isa. 8:3, 18 (17-18).

b HEB canal, or tunnel.

Isa. 22:11.

9a IE If you lack faith, you will not be saved.

TG Faith.

12a OR test, try.

TG Test.

Isa. 8:4.

b TG Evil.

17a IE The immediate danger is the threat of Assyria.

b TG Israel, Joseph,

22a HEB curd and honey; i.e., typical nomad staples.

Alma 32:23.

b Isa. 7:3; 8:18 (17-

4a Isa. 7:16.

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4 For ^abefore the child shall ^bhave knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of ^cSamaria shall

be ^ataken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of ^aShiloah that go softly, and rejoice in ^bRezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon ^athem the ^bwaters of the river, strong and many, *even* the king of ^cAssyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall ^apass through Judah; he shall overflow and go over, he shall reach *even* to the ^bneck; and the stretching out of his wings shall fill the breadth of thy land, O ^cImmanuel.

9 ¶ ^aAssociate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take ^acounsel together, and it shall come to nought; speak the word, and it shall not stand: for ^bGod is with us.

11 ¶ For the LORD spake thus to me ^awith a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A ^aconfederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts

Fear God, Wait for the Lord

himself; and ^alet him be your fear, and *let him be* your dread.

14 And he shall be for a ^asanctuary; but for a ^bstone of ^cstumbling and for a ^arock of ^eoffence to both the houses of Israel, for a gin and for a ^fsnare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 ^aBind up the testimony, ^bseal the ^claw among my disciples.

17 And I will wait upon the LORD, that ^ahideth his ^bface from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for ^asigns and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 ¶ And when they shall say unto you, Seek unto them that have ^afamiliar spirits, and unto ^bwizards that peep, and that mutter: should not a people seek unto their God? ^cfor the living to the dead?

20 To the ^alaw and to the testimony: if ^bthey speak not according to this word, *it is* because *there is* no ^clight in them.

21 And ^athey shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret

themselves, and ^bcurse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and ^adarkness, ^bdimness of anguish; and *they shall be* driven to darkness.

CHAPTER 9

Isaiah speaks about the Messiah—The people in darkness will see a great Light—Unto us a Child is born—He will be the Prince of Peace and reign on David's throne—Compare 2 Nephi 19.

^aNEVERTHELESS the dimness *shall not be* such as *was* in her vexation, ^bwhen at the first he lightly afflicted the land of ^cZebulun and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in ^adarkness have seen a great ^blight: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast ^amultiplied the ^bnation, ^cand not increased the joy: they joy before thee according to the joy in harvest, *and as men* ^arejoice when they divide the spoil.

4 For thou hast broken the ^ayoke of his ^bburden, and the staff of his

22a HEB curd and honey; i.e., typical nomad staples.

Alma 32:23.
b Isa. 7:3; 8:18 (17–18).
c Isa. 7:16.

penetrate Judah also.
b Isa. 30:28.
c IE the land of the future birth of Immanuel.

13a IE be reverent and humble before God.
14a IE security for those who trust Him, but dismay and suffering for unbelievers. Ezek. 11:16 (15–21).
b TG Cornerstone.
c Matt. 21:44 (43–45); Luke 2:34; Rom. 9:32 (28, 33)

respectively: "Jehovah saves"; "He hastens the prey"; and "A remnant shall return." Isa. 7:3; 8:3.
TG Symbolism.
19a TG Sorcery; Spirits, Evil or Unclean.
b IE sorcerers, soothsayers. TG Superstitions.
c OR on behalf of

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c Matt. 4:15 (14–16).
2a The "dimness" and "darkness" were apostasy and captivity (Isa. 8:20–22); the "great light" is Christ

O Immanuel.

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MaHer-shalal-hash-baz - destruction is imminent

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13 Sanctify the LORD of hosts

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14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

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4 For thou hast broken the ^ayoke of his ^bburden, and the staff of his

shoulder, the ^crod of his oppressor, as ^ain the day of ^eMidian.

5 ^aFor every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with ^bburning *and* fuel of fire.

6 For unto us a ^achild is ^bborn, unto us a ^cson is given: and the ^agovernment shall be upon his shoulder: and his name shall be called Wonderful, ^eCounsellor, The ^fmighty ^gGod, The ^heverlasting Father, The Prince of ⁱPeace.

7 Of the increase of his ^agovernment and peace *there shall be* no ^bend, upon the throne of ^cDavid, and upon his kingdom, to order it, and to establish it with judgment and with ^ajustice from henceforth even for ever. The ^ezeal of the LORD of hosts will perform this.

8 ¶ The Lord sent a word into Jacob, and it hath lighted upon ^aIsrael.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the ^apride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of ^aRezin against him, and join his enemies together;

For to Us a Child Is Born

4c Isa. 14:5.
d HEB was broken in the day of Midian.
e Judg. 7:23 (19–23); Isa. 10:26.
5a HEB When the whole battle . . . was with confused noise, and . . . blood.
b This “burning” is to be the cleansing of the earth by fire prior to the setting up of the messianic kingdom.

d TG Governments; Jesus Christ, Authority of; Jesus Christ, Millennial Reign; Jesus Christ, Mission of.
e TG Counselor.
f TG Jesus Christ, Power of.
g Mosiah 7:27 (26–27).
h TG Immortality.
i TG Peace; Peace of God.
7a TG Governments; Kingdom of God,

warning to the northern ten tribes, called Israel.
9a 2 Ne. 9:28 (28–29).
11a Isa. 7:1.
12a IE on the east.
b IE on the west.
c Jer. 4:8.
d IE In spite of all, the Lord is available if they will turn to Him (also vv. 17, 21).
e TG God, Access to.
13a TG Rebellion.
b Hosea 7:10.

12 The Syrians ^abefore, and the Philistines ^bbehind; and they shall devour Israel with open mouth. For all this his ^canger is not turned away, but ^dhis hand *is* ^estretched out still.

13 ¶ For the people ^aturneth not unto him that smiteth them, neither do they ^bseek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ^aancient and honourable, he is the head; and the ^bprophet that teacheth lies, he is the tail.

16 For the ^aleaders of this people cause *them* to err; and *they that are* led of them *are* ^bdestroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an ^ahypocrite and an evildoer, and every mouth ^bspeaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness burneth as the fire: it shall devour the briers and ^athorns, and shall kindle in the ^bthickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and

the people shall be as the fuel of the fire: no man shall ^aspare his ^bbrother.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall ^aeat every man the ^bflesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

CHAPTER 10

The destruction of Assyria is a type of the destruction of the wicked at the Second Coming—Few people will be left after the Lord comes again—The remnant of Jacob will return in that day—Compare 2 Nephi 20.

^aWOE unto them that decree ^bunrighteous decrees, and that write grievousness *which* they have prescribed;

2 To turn aside the needy from ^ajudgment, and to take away the right from the ^bpoor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of ^avisitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ O ^aAssyrian, the rod of mine anger, and the staff in their hand *is* mine indignation.

6 I will send him against an ^ahypocritical nation, and against the peo-

pectively: “Jehovah es”; “He hastens the y”; and “A remnant ill return.”
7:3; 8:3.
Symbolism.
Sorcery;
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15 The ^aancient and honourable, he ^bthat is the head of the house, that ^cteacheth the people, that ^dsaith of the LORD, "I am quiet, I will not move; for I have seen the salvation of Israel."

16 For the ^aleaders of this people cause *them* to err; and *they that are* led of them *are* ^bdestroyed.

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Isaiah - "Jehovah saves"

President M. Russell Ballard

“How can Jesus Christ be both the Father and the Son? It really isn’t as complicated as it sounds. Though He is the Son of God, He is the head of the Church, which is the family of believers. When we are spiritually born again, we are adopted into His family. He becomes our Father or leader. . . .

“In no way does this doctrine denigrate the role of God the Father. Rather, we believe it enhances our understanding of the role of God the Son, our Savior, Jesus Christ. God our Heavenly Father is the Father of our spirits; we speak of God the Son as the Father of the righteous. He is regarded as the ‘Father’ because of the relationship between Him and those who accept His gospel, thereby becoming heirs of eternal life”

(M. Russell Ballard, “Building Bridges of Understanding,” Ensign, June 1998, 66–67).

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**Maher-shalal-hash-baz -
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^aWOE unto them that decree ^bun

COME FOLLOW ME: OLD TESTAMENT



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13 For he saith, By the ^astrength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*:

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Judgment on Arrogant Assyria

The Remnant of Israel Will Return

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shall be hewn down, and the ^bhaughty shall be humbled.

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CHAPTER 11

The stem of Jesse (Christ) will judge in righteousness—The knowledge about God will cover the earth in the Millennium—The Lord will raise an ensign and gather Israel—Compare 2 Nephi 21.

^aAND there shall come forth a ^brod out of the ^cstem of ^dJesse, and a ^eBranch shall grow out of his roots:

2 And the ^aspirit of the LORD shall rest upon him, the spirit of ^bwisdom and ^cunderstanding, the spirit of ^dcounsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not ^ajudge ^bafter the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall ^ahe ^bjudge the poor, and ^creprove with equity for the ^dmeek of the earth: and he shall ^esmite the earth with the rod of his mouth, and with the

^fbreath of his lips shall he ^eslay the wicked.

5 And righteousness shall be the ^agirdle of his loins, and faithfulness the girdle of his ^breins.

6 The ^awolf also shall 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.

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.

8 And the sucking child shall play on the hole of ^athe asp, and the weaned child shall put his hand on the ^bcockatrice' den.

9 They shall not ^ahurt nor ^bdestroy in all my holy ^cmountain: for the ^dearth shall be full of the ^eknowledge of the LORD, as the waters cover the sea.

10 ¶ And in ^athat day there shall be a ^broot of Jesse, which shall stand for an ^censign of the people; ^dto it shall the ^eGentiles seek: and his ^frest shall be glorious.

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the ^cremnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the ^dislands of the sea.

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

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

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In the millennial day, all men will praise the Lord—He will dwell among them—Compare 2 Nephi 22.

^aAND ^bin that day thou shalt say, ^cO LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

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3 Therefore with ^ajoy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, ^aPraise the LORD, ^bcall upon his name, declare his doings among the people, make mention that his name *is* exalted.

5 ^aSing unto the LORD; for he hath done excellent things: *this is* known in all the earth.

6 Cry out and shout, thou ^ainhabitant of Zion: for great *is* the Holy One of Israel in the ^bmidst of thee.

CHAPTER 13

The destruction of Babylon is a type of the destruction at the Second Coming—It will be a day of wrath and vengeance—Babylon (the world) will fall forever—Compare 2 Nephi 23.

33b TG Haughtiness.

34a Isa. 9:18.

b Isa. 37:36.

11 1a 2 Ne. 21:1 (1–16); JS—H 1:40.

b Ps. 110:2; D&C 113:3 (1–6).

c D&C 113:1 (1–2).

TG Jesus Christ, Messiah; Jesus Christ, Prophecies about.

d Jesse was the father of David; reference is made to the royal Davidic genealogical

line in which Jesse is

d TG Counsel.

3a TG Jesus Christ, Millennial Reign.

b IE by appearances and by hearsay.

John 7:24.

TG Discernment, Spiritual; Sight.

4a 2 Ne. 30:9 (8–15).

b TG Jesus Christ, Authority of; Jesus Christ, Judge.

c HEB decide with equity. TG Reproof.

d TG Meek.

e Ps. 29:2; Ne. 7:8

8a OR the horned viper.

b IE another venomous serpent.

9a Isa. 60:18; D&C 101:26.

b TG Peace.

c TG Zion.

d Hab. 2:14.

TG Earth, Renewal of.

e TG God, Knowledge about; Knowledge; Millennium.

10a IE the latter days. JS—H 1:40.

b Rev. 5:5;

D&C 113:6 (5–6)

11c TG Israel, Ten Lost Tribes of.

d 2 Ne. 10:20 (19–22); D&C 133:8.

12a TG Dispensations; Ensign; Kingdom of God, on Earth;

Mission of Latter-day Saints.

13a The tribes led by Judah and Ephraim were

that were Philistine territory.

b 2 Ne. 10:8 (8–9).

c HEB together (i.e., Ephraim and Judah) they shall spoil.

15a Zech. 10:11.

b IE facilitate the return, as in the days of Moses.

16a HEB a way, or road. See D&C 133:23–27

2a This is one of the four times only that the name Jehovah is written out in full in the King James English Bible. See Ex. 6:3; Ps. 83:18; Isa. 26:4. In all other places LORD is used instead. TG Jesus Christ

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Isaiah 11:1, 10

D&C 113:1–6

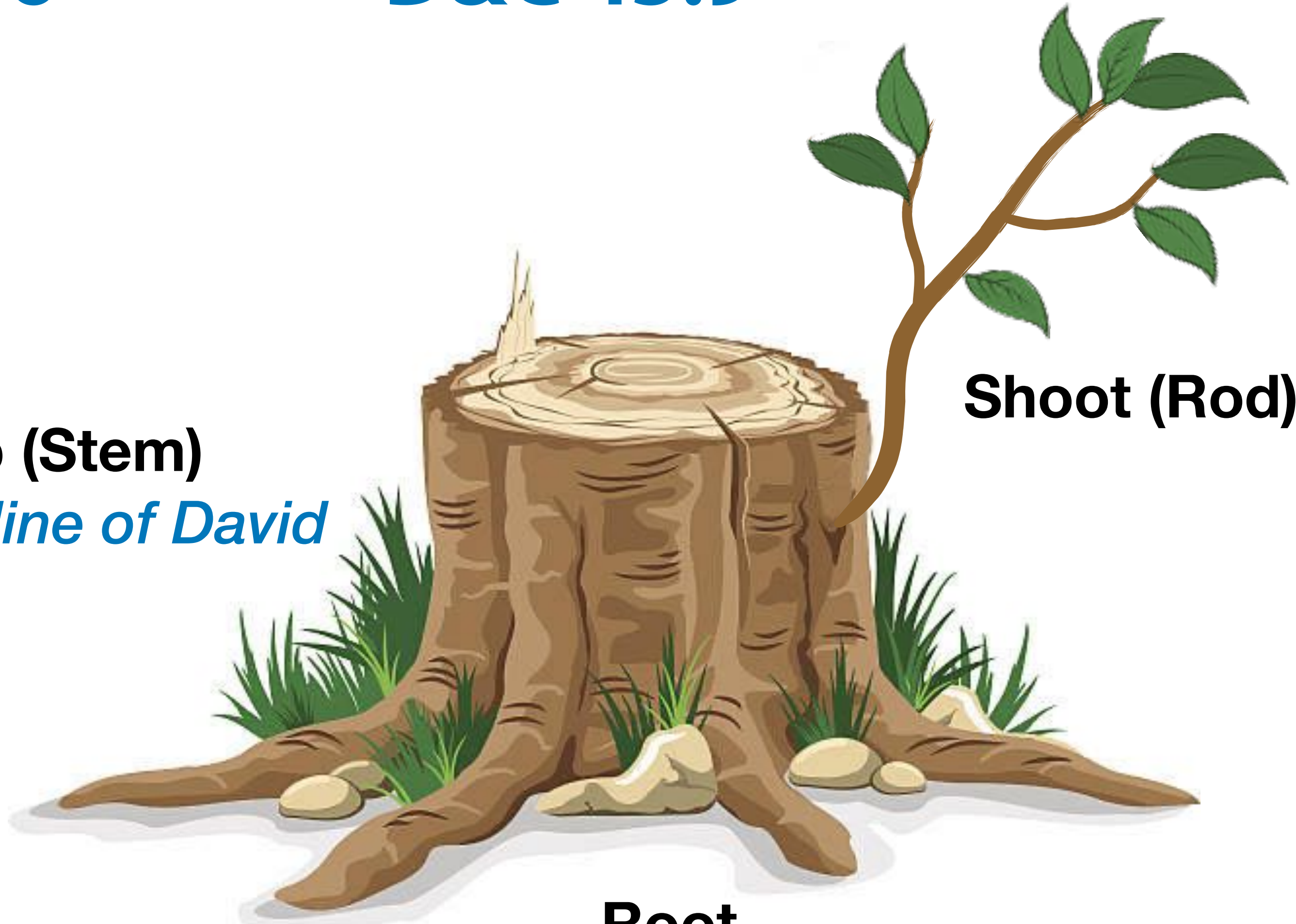
Isaiah 11:10

D&C 45:9

Stump (Stem)
The kingly line of David

Shoot (Rod)

Root



Doctrine and Covenants 113:1–6

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

2 Verily thus saith the Lord: It is Christ.

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

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

5 What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

6 Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

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Shear-jashub - "The remnant shall return"

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

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

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6 Cry out and shout, thou ^ainhabitant of Zion: for great is the Holy One of Israel in the ^bmidst of thee.

Old Testament Institute Manual

A literal translation of this verse (v. 2) reveals the sacred names and name-titles of Deity as they are used scripturally.

**“Behold *EI* is my salvation,
I shall trust and not be afraid;
For my strength and my song is Yah, Yehovah,
And he has become my salvation.’**

Old Testament Institute Manual

“‘El’ is the singular of *Elohim*. It seldom occurs in the Bible in singular. In the English Bible both singular and plural are rendered by the word ‘God.’ ‘Yah’ is a contracted form of Jehovah or Yehovah, which in the Bible is usually rendered in English as ‘LORD.’ In the King James Version here, to avoid LORD LORD, they have rendered it as LORD JEHOVAH. This is one of the few times the name is written out fully as Jehovah in the King James translation. [See also: Exodus 6:3; Ps. 83:18; Isa. 26:4.] The short form Yah occurs in Hebrew also in Exodus 15:2 and Psalms 118:14.” (Ellis T. Rasmussen, *An Introduction to the Old Testament and Its Teachings*, 2:46.)