

## Rel A 304 Reading Questions for Thursday, December 14

Isaiah 13:10; 34:4 // Matthew 24:29–31

Isaiah 21:9 // Revelation 14:6–8; 18:1–3

Isaiah 24:17 // Luke 21:34–36

Isaiah 25:8; 49:10; 65:17 // 2 Peter 3:11–13; Revelation 7:13–17; 21:1–4

Isaiah 26:20 // Hebrews 10:32–39

Isaiah 60:11 // Revelation 21:22–27

Doctrine and Covenants 113

Doctrine and Covenants 133

“Special Witnesses of Christ – President Russell M. Nelson” [video], The Church of Jesus Christ of Latter-day Saints, <https://youtu.be/YRwQzKe-51o>.

Today we will conclude our exploration of Isaiah. (Sad!) We’ll start with a sampling of how the New Testament uses Isaiah to talk about the Second Coming and Millennium (as before, I’ve given you the passages as translated in the NRSVue). Then we’ll sample how the Doctrine and Covenants uses Isaiah to talk about these same subjects.

### Isaiah 13:10; 34:4 // Matthew 24:29–31

#### Isaiah 13:9–16

<sup>9</sup>See, the day of the LORD is coming,  
cruel, with wrath and fierce anger,  
to make the earth a desolation  
and to destroy its sinners from it.

<sup>10</sup>For the stars of the heavens and their constellations  
will not give their light;  
the sun will be dark at its rising,  
and the moon will not shed its light.

<sup>11</sup>I will punish the world for its evil  
and the wicked for their iniquity;  
I will put an end to the pride of the arrogant  
and lay low the insolence of tyrants.

<sup>12</sup>I will make mortals more rare than fine gold  
and humans than the gold of Ophir.

<sup>13</sup>Therefore I will make the heavens tremble,  
and the earth will be shaken out of its place  
at the wrath of the LORD of hosts  
in the day of his fierce anger.

<sup>14</sup>Like a gazelle on the run  
or like sheep with no one to gather them,  
all will turn back to their own people,  
and all will flee to their own lands.

<sup>15</sup>Whoever is found will be thrust through,  
and whoever is caught will fall by the sword.

<sup>16</sup>Their infants will be dashed to pieces  
before their eyes;

#### Matthew 24:29–31

<sup>29</sup>“Immediately after the suffering of those days

the sun will be darkened,  
and the moon will not give its light;  
the stars will fall from heaven,  
and the powers of heaven will be shaken.

<sup>30</sup>“Then the sign of the Son of Man will appear in  
heaven, and then all the tribes of the earth will mourn,  
and they will see ‘the Son of Man coming on the clouds  
of heaven’ with power and great glory. <sup>31</sup>And he will  
send out his angels with a loud trumpet call, and they  
will gather his elect from the four winds, from one end  
of heaven to the other.”

their houses will be plundered  
and their wives raped.

#### Isaiah 34:1–4

<sup>1</sup>Draw near, O nations, to hear;  
O peoples, give heed!  
Let the earth hear and all that fills it,  
the world and all that comes from it.  
<sup>2</sup>For the Lord is enraged against all the nations  
and furious against all their hordes;  
he has doomed them, has given them over for  
slaughter.  
<sup>3</sup>Their slain shall be cast out,  
and the stench of their corpses shall rise;  
the mountains shall flow with their blood.  
<sup>4</sup>All the host of heaven shall rot away,  
and the skies roll up like a scroll.  
All their host shall wither  
like a leaf withering on a vine  
or fruit withering on a fig tree.

### Isaiah 21:9 // Revelation 14:6–8; 18:1–3

#### Isaiah 21:8–9

<sup>8</sup>Then the watcher called out:  
“Upon a watchtower I stand, O Lord,  
continually by day,  
and at my post I am stationed  
throughout the night.  
<sup>9</sup>Look, there they come, riders,  
horsemen in pairs!”  
Then he responded,  
“Fallen, fallen is Babylon,  
and all the images of her gods  
lie shattered on the ground.”

#### Revelation 14:6–8

<sup>6</sup>Then I saw another angel flying in midheaven, with  
an eternal gospel to proclaim to those who live on the  
earth—to every nation and tribe and language and  
people. <sup>7</sup>He said in a loud voice, “Fear God and give  
him glory, for the hour of his judgment has come, and  
worship him who made heaven and earth, the sea and  
the springs of water.”

<sup>8</sup>Then another angel, a second, followed, saying,  
“Fallen, fallen is Babylon the great! She has made all  
nations drink of the wine of the wrath of her  
prostitution.”

#### Revelation 18:1–3

<sup>1</sup>After this I saw another angel coming down from  
heaven, having great authority, and the earth was  
illuminated by his splendor. <sup>2</sup>He called out with a mighty  
voice,

“Fallen, fallen is Babylon the great!

It has become a dwelling place of demons,  
a haunt of every foul spirit,  
a haunt of every foul bird,  
a haunt of every foul and hateful beast.

<sup>3</sup>For all the nations have fallen  
from the wine of the wrath of her prostitution,  
and the kings of the earth have engaged in sexual  
immorality with her,  
and the merchants of the earth have grown rich from  
the power of her luxury.”

1. The book of Revelation quotes Isaiah in order to describe the fall of Babylon, but Babylon fell over seven centuries before Revelation was written. What does “Babylon”

mean in this new context? (See <https://www.churchofjesuschrist.org/study/scriptures/gs/babel-babylon.>)

## Isaiah 24:17 // Luke 21:34–36

### Isaiah 24:16–20

<sup>16</sup>But I say, “I pine away;  
I pine away. Woe is me!  
For the treacherous deal treacherously;  
the treacherous deal very treacherously.”  
<sup>17</sup>Terror, the pit, and the snare  
are upon you, O inhabitants of the earth!  
<sup>18</sup>Whoever flees at the sound of the terror  
shall fall into the pit,  
and whoever climbs out of the pit  
shall be caught in the snare.  
For the windows of heaven are opened,  
and the foundations of the earth tremble.  
<sup>19</sup>The earth is utterly broken;  
the earth is torn apart;  
the earth is violently shaken.  
<sup>20</sup>The earth staggers like a drunkard;  
it sways like a hut;  
its transgression lies heavy upon it,  
and it falls and will not rise again.

### Luke 21:34–36

<sup>34</sup>“Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life and that day does not catch you unexpectedly, <sup>35</sup>like a trap. For it will come upon all who live on the face of the whole earth. <sup>36</sup>Be alert at all times, praying that you may have the strength to escape all these things that will take place and to stand before the Son of Man.”

## Isaiah 25:8; 49:10; 65:17 // 2 Peter 3:11–13; Revelation 7:13–17; 21:1–4

### Isaiah 25:6–10

<sup>6</sup>On this mountain the LORD of hosts will make for all peoples  
a feast of rich food, a feast of well-aged wines,  
of rich food filled with marrow, of well-aged wines  
strained clear.  
<sup>7</sup>And he will destroy on this mountain  
the shroud that is cast over all peoples,  
the covering that is spread over all nations;  
<sup>8</sup>he will swallow up death forever.  
Then the LORD GOD will wipe away the tears from all faces,  
and the disgrace of his people he will take away  
from all the earth,  
for the LORD has spoken.  
<sup>9</sup>It will be said on that day,  
“See, this is our God; we have waited for him, so  
that he might save us.  
This is the LORD for whom we have waited;  
let us be glad and rejoice in his salvation.”  
<sup>10</sup>For the hand of the LORD will rest on this mountain.

### Isaiah 49:8–12

### Revelation 21:1–4

<sup>1</sup>Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. <sup>2</sup>And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup>And I heard a loud voice from the throne saying,

“See, the home of God is among mortals.  
He will dwell with them;  
they will be his peoples,  
and God himself will be with them and be their God;

<sup>4</sup>he will wipe every tear from their eyes.

Death will be no more;  
mourning and crying and pain will be no more,  
for the first things have passed away.”

### Revelation 7:13–17

<sup>8</sup>Thus says the LORD:  
 In a time of favor I have answered you;  
 on a day of salvation I have helped you;  
 I have kept you and given you  
 as a covenant to the people,  
 to establish the land,  
 to apportion the desolate heritages,  
<sup>9</sup>saying to the prisoners, "Come out,"  
 to those who are in darkness, "Show yourselves."  
 They shall feed along the ways;  
 on all the bare heights shall be their pasture;  
<sup>10</sup>they shall not hunger or thirst,  
 neither scorching wind nor sun shall strike them  
 down,  
 for he who has pity on them will lead them  
 and by springs of water will guide them.  
<sup>11</sup>And I will turn all my mountains into a road,  
 and my highways shall be raised up.  
<sup>12</sup>Look, some shall come from far away,  
 some from the north and from the west,  
 and some from the land of Syene.

#### Isaiah 65:17–20

<sup>17</sup>For I am about to create new heavens  
 and a new earth;  
 the former things shall not be remembered  
 or come to mind.  
<sup>18</sup>But be glad and rejoice forever  
 in what I am creating,  
 for I am about to create Jerusalem as a joy  
 and its people as a delight.  
<sup>19</sup>I will rejoice in Jerusalem  
 and delight in my people;  
 no more shall the sound of weeping be heard in it  
 or the cry of distress.  
<sup>20</sup>No more shall there be in it  
 an infant who lives but a few days  
 or an old person who does not live out a lifetime,  
 for one who dies at a hundred years will be considered  
 a youth,  
 and one who falls short of a hundred will be  
 considered accursed.

<sup>13</sup>Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" <sup>14</sup>I said to him, "Sir, you are the one who knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

<sup>15</sup>For this reason they are before the throne of God and worship him day and night within his temple, and the one who is seated on the throne will shelter them.

<sup>16</sup>They will hunger no more and thirst no more; the sun will not strike them, nor any scorching heat,

<sup>17</sup>for the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes."

#### 2 Peter 3:11–13

<sup>11</sup>Since all these things are to be destroyed in this way, what sort of persons ought you to be in leading lives of holiness and godliness, <sup>12</sup>waiting for and hastening the coming of the day of God, because of which the heavens will be set ablaze and destroyed and the elements will melt with fire? <sup>13</sup>But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home.

### Isaiah 26:20 // Hebrews 10:32–39

#### Isaiah 26:20–21

<sup>20</sup>Come, my people, enter your chambers,  
 and shut your doors behind you;  
 hide yourselves for a little while  
 until the wrath is past.  
<sup>21</sup>For the LORD comes out from his place  
 to punish the inhabitants of the earth for their  
 iniquity;  
 the earth will disclose the blood shed on it  
 and will no longer cover its slain.

#### Hebrews 10:32–39

<sup>32</sup>But recall those earlier days when, after you had been enlightened, you endured a hard struggle with sufferings, <sup>33</sup>sometimes being publicly exposed to insults and afflictions and sometimes becoming partners with those so treated. <sup>34</sup>For you had compassion for those who were in prison, and you cheerfully accepted the plundering of your possessions, knowing that you yourselves possessed something better and more lasting. <sup>35</sup>Do not, therefore, abandon that boldness of yours; it brings a great reward. <sup>36</sup>For

you need endurance, so that when you have done the will of God you may receive what was promised. <sup>37</sup>For yet

“in a very little while,

the one who is coming will come and will not delay, <sup>38</sup>but my righteous one will live by faith.

My soul takes no pleasure in anyone who shrinks back.”

<sup>39</sup>But we are not among those who shrink back and so are lost but among those who have faith and so preserve our souls.

2. In the last days, as in times past, disciples of Jesus Christ experience insults and afflictions for living their faith. The author of Hebrews encourages us not to cast away our confidence/boldness, for God has promised to reward those who are loyal to Him. Drawing on Isaiah 26, believers are encouraged to hold on how much longer until God’s judgments come?

## Isaiah 60:11 // Revelation 21:22–27

### Isaiah 60:10–16

<sup>10</sup>Foreigners shall build up your walls,  
and their kings shall minister to you,  
for in my wrath I struck you down,  
but in my favor I have had mercy on you.  
<sup>11</sup>Your gates shall always be open;  
day and night they shall not be shut,  
so that nations shall bring you their wealth,  
with their kings led in procession.  
<sup>12</sup>For the nation and kingdom  
that will not serve you shall perish;  
those nations shall be utterly laid waste.  
<sup>13</sup>The glory of Lebanon shall come to you,  
the cypress, the plane, and the pine,  
to beautify the place of my sanctuary,  
and I will glorify where my feet rest.  
<sup>14</sup>The descendants of those who oppressed you  
shall come bending low to you,  
and all who despised you  
shall bow down at your feet;  
they shall call you the City of the LORD,  
the Zion of the Holy One of Israel.  
<sup>15</sup>Whereas you have been forsaken and hated,  
with no one passing through,  
I will make you majestic forever,  
a joy from age to age.  
<sup>16</sup>You shall suck the milk of nations;  
you shall suck the breasts of kings,

### Revelation 21:22–27

<sup>22</sup>I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. <sup>23</sup>And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. <sup>24</sup>The nations will walk by its light, and the kings of the earth will bring their glory into it. <sup>25</sup>Its gates will never be shut by day—and there will be no night there. <sup>26</sup>People will bring into it the glory and the honor of the nations. <sup>27</sup>But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb’s book of life.

and you shall know that I, the LORD, am your Savior  
and your Redeemer, the Mighty One of Jacob.

3. John the Revelator taught that the citizens of God's kingdom will walk by the light of the Lamb. Drawing on Isaiah 60, how does John describe the gates of the city of God?

### **Doctrine and Covenants 113**

Doctrine and Covenants 113 contains revelatory pronouncements from the Lord interpreting two chapters of Isaiah. It arose from a discussion between Joseph Smith and other Church members in March 1838.

#### *Doctrine and Covenants 113:1–6*

4. Isaiah 11:1 reads, “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” In Doctrine and Covenants 113, whom does the Lord identify as the “stem of Jesse”? Whom does the Lord identify as the “rod” that comes out of that stem?

#### *Doctrine and Covenants 113:7–10*

5. Isaiah 52:1 commands, “Awake, awake; put on thy strength, O Zion.” In Doctrine and Covenants 113, how does Joseph Smith interpret the “strength” that latter-day Zion must put on?
6. Isaiah 52:2 commands, “Loose thyself from the bands of thy neck, O captive daughter of Zion.” In its original context, this was addressed to Jews who were physically captive in Babylon. In Doctrine and Covenants 113, how does Joseph Smith interpret this admonition for the latter days?

### **Doctrine and Covenants 133**

Doctrine and Covenants 133 contains a revelation that Jesus Christ gave to Joseph Smith on November 3, 1831, after the elders of the Church came to Joseph with questions about missionary work.

I picked this section for you to read as a case study of how Christ uses Isaiah in the Doctrine and Covenants. You remember how in our 3 Nephi reading it seemed that He was quoting the Bible a lot? It turns out that He does that in modern revelation too. The revelations of the restoration are saturated with biblical language, and Isaiah stands out as a particularly important source text. In the Doctrine and Covenants, you constantly see Christ weaving together numerous of strands of ancient scripture into a beautiful new revelatory tapestry.

We'll take section 133 one chunk at a time. In the reformatted version I've set up below, I've highlighted the biblical quotes and provided the references (at least all the ones I was able to identify). Most are highlighted blue, but Isaiah is highlighted yellow so you can easily pick him out. By my count, in this one revelation, Christ quotes from the Bible 69 times: 46 verses from the Old Testament and 23 verses from the New Testament. And of the 46 Old Testament verses, 32 are from Isaiah, making Isaiah the source for nearly half of the biblical verses quoted.

#### *Doctrine and Covenants 133:1–6*

<sup>1</sup>Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you—<sup>2</sup>the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. <sup>3</sup>For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

Malachi 3:1  
Isaiah 34:5  
Isaiah 52:10

<sup>4</sup>Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. <sup>5</sup>Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. <sup>6</sup>Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord.

Isaiah 48:20  
Isaiah 52:11  
Joel 1:14  
Malachi 3:16  
Genesis 4:26

#### *Doctrine and Covenants 133:7–15*

<sup>7</sup>Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you:

Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other. <sup>8</sup>Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews.

Isaiah 48:20  
Matthew 24:31  
Isaiah 66:19  
Isaiah 11:11

<sup>9</sup>And behold, and lo, this shall be their cry, and the voice of the Lord unto all people:

Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about.

Isaiah 54:2

<sup>10</sup>Yea, let the cry go forth among all people:

Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord.

Matthew 25:6  
Zephaniah 1:14

<sup>11</sup>Watch, therefore, for ye know neither the day nor the hour. <sup>12</sup>Let them, therefore, who are among the Gentiles flee unto Zion. <sup>13</sup>And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house. <sup>14</sup>Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. <sup>15</sup>But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back lest sudden destruction shall come upon him.

Matthew 25:13  
Isaiah 2:2  
Isaiah 48:20  
Isaiah 52:12  
Genesis 19:17, 26

7. Isaiah and other Israelite prophets frequently used the phrase “the day of the LORD” to describe times when Jehovah came in judgment against those who were wicked and oppressive. The Doctrine and Covenants picks up this biblical language, using “the day of the Lord” (Doctrine and Covenants 45:42; 87:8), “the great day of the Lord” (Doctrine and Covenants 43:17, 20–22; 45:39; 49:24; 128:24; 133:10; see Zephaniah 1:14), or “the great and dreadful day of the Lord” (Doctrine and Covenants 2:1; 110:14, 16; 128:17; 138:46; see Malachi 4:5). In Doctrine and Covenants 133:10 and elsewhere, what act of divine judgment are these modern revelations referring to?

#### *Doctrine and Covenants 133:16–35*

<sup>16</sup>Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent. <sup>17</sup>For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying:

Acts 17:30  
Revelation 14:6–7

Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh—<sup>18</sup>when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads.

Matthew 3:3 //  
Mark 1:3 // Luke  
3:4

<sup>19</sup>Wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him. <sup>20</sup>For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion. <sup>21</sup>And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people; <sup>22</sup>and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found. <sup>23</sup>He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; <sup>24</sup>and the land of Jerusalem and

Revelation 14:1  
Matthew 25:6  
Zechariah 14:4  
Revelation 14:2  
Genesis 10:25



the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

<sup>25</sup>And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.

<sup>26</sup>And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. <sup>27</sup>And an highway shall be cast up in the midst of the great deep. <sup>28</sup>Their enemies shall become a prey unto them, <sup>29</sup>and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. <sup>30</sup>And they shall bring forth their rich treasures unto the children of Ephraim, my servants. <sup>31</sup>And the boundaries of the everlasting hills shall tremble at their presence. <sup>32</sup>And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim. <sup>33</sup>And they shall be filled with songs of everlasting joy.

<sup>34</sup>Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. <sup>35</sup>And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever.

Jeremiah 23:8; 31:8

Isaiah 29:9

Isaiah 62:10

Isaiah 35:2

Genesis 49:26

Hebrews 2:9

Isaiah 35:10

Deuteronomy 33:16

#### *Doctrine and Covenants 133:36–45*

<sup>36</sup>And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth. <sup>37</sup>And this gospel shall be preached unto every nation, and kindred, and tongue, and people.

<sup>38</sup>And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come; <sup>39</sup>and worship him that made heaven, and earth, and the sea, and the fountains of waters—

<sup>40</sup>calling upon the name of the Lord day and night, saying:

O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.

<sup>41</sup>And it shall be answered upon their heads; for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.

<sup>42</sup>O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence—

<sup>43</sup>when thou doest terrible things, things they look not for; <sup>44</sup>yea, when thou comest down, and the mountains flow down at thy

Isaiah 24:17

Revelation 14:6–7

Isaiah 64:1

Isaiah 64:2

Isaiah 64:1–3

Isaiah 64:5

Isaiah 64:4

presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways.<sup>45</sup> For since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

Let's look more carefully at how the first five verses of Isaiah 64 are used here in Doctrine and Covenants 133:40–45. As you can see above, *most* of the words in these six verses come from Isaiah, but that doesn't mean this is just a mindless copy-and-paste job. Christ is quoting Isaiah, yes, but He's also carefully adapting Isaiah to fit this new context. For example:

- Isaiah 64:1–5 is a prayer directed to the Lord and usually speaks of Him in the second person (“you”). When Christ adapts Isaiah here in section 133, the context requires switching back and forth between second- and third-person addresses, and to maintain that internal logic, Christ at one point changes Isaiah’s second person address to third person (“thy presence” to “the presence of the Lord”) and at another point changes Isaiah’s third person address (“him”) to second person (“thee”). The point is that sometimes the exact wording of Isaiah is retained and sometimes it is changed, but always in a way that is consistent with the logic of the present revelation.
- Isaiah 64:1–5 is part of a larger section in which a condemned community laments their present apostasy. Verses 1–4 and the first half of v. 5 ask that God come down in judgment on the nations and celebrates that He is merciful to the righteous, but then there's a dramatic shift halfway through v. 5 as they recognize that they themselves aren't doing so well (“Behold, thou art wroth ...”). However, in the context of Doctrine and Covenants 133, Isaiah’s words are placed in the mouths of latter-day “servants of God” (v. 38), and Christ describes them as a righteous group. All of the phrases from Isaiah, then, come from those first four and a half verses, leaving out the self-condemnation that began halfway through Isaiah 64:5.
- Christ does not quote from Isaiah 64:1–5 in order: instead, that first half of v. 5 is quoted in between v. 3 and v. 4. Why rearrange things? Probably because v. 4 celebrates the idea that no one can even imagine what wonderful things God has prepared for those that wait for Him. By quoting the first half of v. 5 before v. 4, the idea in the first half of v. 5 (God meets those who rejoice in doing righteousness) is now recontextualized as one of the reasons for celebrating God’s goodness in v. 4.

#### *Doctrine and Covenants 133:46–56*

<sup>46</sup>And it shall be said:

Who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength?

Isaiah 63:1

<sup>47</sup>And he shall say:

I am he who spake in righteousness, mighty to save.

Isaiah 63:1

<sup>48</sup>And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat. <sup>49</sup>And so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places. <sup>50</sup>And his voice shall be heard:

Isaiah 63:2

I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me; <sup>51</sup>and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart. <sup>52</sup>And now the year of my redeemed is come.

Isaiah 63:3–4

And they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever. <sup>53</sup>In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bore them, and carried them all the days of old; <sup>54</sup>yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and they who were before him; <sup>55</sup>and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.

Isaiah 63:7

Isaiah 63:9

Revelation 14:10

<sup>56</sup>And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever.

Matthew 27:52

Revelation 21:2

Revelation 15:3

Doctrine and Covenants 133:46–53 adapt and expand upon Isaiah 63:1–4, 7, 9. Isaiah 63 depicts Jehovah as a divine warrior who has trampled down the enemies of His people in order to rescue them. Isaiah 63:1 speaks of Edom (a kingdom neighboring Judah) and Bozrah (Edom’s capital), but we do not know if the original audience understood this as an explanation for something that literally happened to Edom, or if Edom was simply used as a symbol for the wicked world (which does happen elsewhere in Isaiah). Here in the Doctrine and Covenants, it is clear that this imagery describes the destruction of the wicked at Christ’s Second Coming.

8. Isaiah sometimes used Edom as a symbol for wickedness, and that may be how Edom (and its capital Bozrah) was meant in Isaiah 63 (“Who is this that cometh from Edom, with dyed garments from Bozrah?”). When Christ adapts Isaiah 63 in Doctrine and Covenants 133, however, He dispenses with the symbolic stand-in in order to make it easier to read in a universal, end-of-the-world way. Instead of coming “from Edom” or “from Bozrah,” the Lord now comes from where?

9. Isaiah 63 is a chapter noted for its joltingly contradictory images: it opens with a depiction of Jehovah walking up while drenched in the blood of His enemies, but it continues with His people praising His “lovingkindnesses,” “goodness,” “mercies,” “love,” and “pity,” noting that when they are afflicted, He is afflicted too. The Doctrine and Covenants frequently uses these kinds of contradictory images to describe the Second Coming, which will be fearful for the wicked and oppressing but relieving for the righteous and oppressed. Despite the tragic consequences for the former, however, the revelations focus on the mercy the Lord will extend. In both Isaiah 63 and Doctrine and Covenants 133, there will be a “\_\_\_\_\_ of vengeance” in contrast to a “\_\_\_\_\_ of my redeemed.”

*Doctrine and Covenants 133:57–74*

<sup>57</sup>And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—<sup>58</sup>to prepare the weak for those things which are coming on the earth, and for the Lord’s errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight. <sup>59</sup>And by the weak things of the earth the Lord shall thresh the nations by the power of his Spirit.

1 Peter 5:1  
Luke 21:26  
1 Corinthians 1:27  
Isaiah 60:22  
Deuteronomy 32:30

<sup>60</sup>And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh—<sup>61</sup>and this according to the mind and will of the Lord, who ruleth over all flesh.

<sup>62</sup>And unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life. <sup>63</sup>And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

Deuteronomy 18:19  
// Acts 3:23

<sup>64</sup>And also that which was written by the prophet Malachi:

For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Malachi 4:1

<sup>65</sup>Wherefore, this shall be the answer of the Lord unto them:

<sup>66</sup>In that day when I came unto mine own, no man among you received me, and you were driven out. <sup>67</sup>When I called again there was none of you to answer; yet my arm was not shortened at all that I could not redeem, neither my power to deliver.

John 1:11  
Isaiah 50:2–3

<sup>68</sup>Behold, at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst. <sup>69</sup>I clothe the heavens with blackness, and make sackcloth their covering.

<sup>70</sup>And this shall ye have of my hand—ye shall lie down in sorrow.

Isaiah 50:11

<sup>71</sup>Behold, and lo, there are none to deliver you; for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants, and when they were sent unto you ye received them not. <sup>72</sup>Wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness. <sup>73</sup>These shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth.

Micah 5:8  
Isaiah 8:16  
Matthew 8:12;  
22:13; 25:30

<sup>74</sup>Behold the Lord your God hath spoken it. Amen.

10. As Doctrine and Covenants 133 concludes, Christ promises that “unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life.” Christ then offers a stern warning to those who “hearken not to the voice of the Lord,” upon whom the calamities foretold by Moses and Malachi will come to pass. Christ draws upon Isaiah 50:2–3 to explain that He was not well received “in that day when I came unto mine own” (His First Coming), and now He has been rejected after calling out to people *again* (His Second Coming), and this despite His power and His promise to redeem. He then quotes Isaiah 50:11 to foretell that those who reject Him will “lie down” feeling what?

**“Special Witnesses of Christ – President Russell M. Nelson” [video], The Church of Jesus Christ of Latter-day Saints, <https://youtu.be/YRwQzKe-51o>.**

President Russell M. Nelson is our modern Isaiah. He and the other members of the First Presidency and Quorum of the Twelve offer the same prophetic witness of Jehovah and speak with the same divine authority. In this video, President Nelson speaks, appropriately, from the same location where Isaiah spoke 2,700 years ago.

11. In His testimony from Jerusalem, President Russell M. Nelson quotes Isaiah 40:5: “The glory of the LORD shall be revealed, and all flesh shall see it together.” In what historical setting does President Nelson interpret the fulfillment of this prophecy?