

Gospel Doctrine Lesson 36: The Glory of Zion Will Be a Defense (Isaiah 1-6)

Lesson Goal: To encourage us to avoid the evils of the world by standing in holy places, to help us draw strength from Isaiah's willingness to serve, and to work diligently to understand Isaiah.

Terry Ball and Nathan Winn: "Knowing that we have been specifically commanded to study Isaiah does not make the text any easier. Many of us view the writings of Isaiah as the **brussel sprouts** of the scriptures. When they appear on our scriptural plate, we look at them and **know that we should partake of them**, but we may not be excited about the prospect. Perhaps we race through them as fast as we can, just to finish them. Then we sigh in relief and congratulate ourselves for having accomplished the task, thinking, 'I know that was good for me, but I don't know why.'" (Terry Ball and Nathan Winn, *Making Sense of Isaiah*, [SLC: Deseret Book, 2009], 1-2).

Robert J. Matthews: "Isaiah is hard to understand. There are sixty-six chapters and 1,292 verses. People who have made a careful study of the vocabulary find that the book of Isaiah has the **largest vocabulary** of any book in the Bible. That's rather interesting because the book of Isaiah is written by one man, who was a prophet for nearly fifty years. The vocabulary used in Isaiah is stated as being 2,186 words. The book of Ezekiel contains a vocabulary of 1,535 words; Jeremiah, 1,653; Psalms, 2,170. Compare the vocabulary in Isaiah to the vocabulary in the book of Psalms. Psalms was written by several persons. Whenever there is more than one author, there will certainly be an increase in the vocabulary. Yet the book of Isaiah has a greater variety of words, a greater vocabulary than even the book of Psalms. **The astuteness, the greatness, the literary value, the spiritual value, and other aspects of the book of Isaiah make it quite a remarkable scripture.** It is almost a course in religion by itself. **It is big, complex, but worth the struggle to read it.**" (Robert J. Matthews, *Selected Writings of Robert J. Matthews: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 1999], 200).

Robert J. Matthews: "The study of Isaiah is a lifelong project. **Nobody is going to master Isaiah in one hour or a month or a year.** But if we can get excited about the **learning process**, we will make a lot of progress on our own" (*Selected Writings of Robert J. Matthews: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 1999], 200).

Elder Bruce R. McConkie: "If, as many suppose, Isaiah ranks with the most difficult of the prophets to understand, **his words are also among the most important for us to know and ponder.** . . . His prophetic words can and should shine brightly in the heart of every member of the Church" ("Ten Keys to Understanding Isaiah," *Ensign*, Oct. 1973, 80).

Richard J. Allen: "Isaiah was blessed with a gift of conveying the word of the Lord with such power that his readers are able to "mount up with wings as eagles" (Isaiah 40:31) and **soar to a higher perspective**, where the full panorama of God's dealings with His children—from beginning to end—is brought clearly into view. **In beautiful and symbolic imagery**, Isaiah intermingles references to events of his own day, those of earlier times, and those that were to unfold in the future—thus enabling his readers to experience the breathtaking sweep of the arches of time—from the distant past to the distant future and back again" (*Study Commentary on the Old Testament*, 184-185).

For all who SEEK, Isaiah provides ENLIGHTENMENT that will be of great value in their efforts to perfect their lives and to contribute to the building up of the Lord's kingdom. Understanding will come, THOUGH NOT ALL AT ONCE. It will come "line upon line, precept upon precept" (2 Nephi 28:30), according to the EFFORTS of the seekers of truth.

1 Nephi 19:23: 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.

2 Nephi 6:5: And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be likened unto you, for ye are of the house of Israel. 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.

3 Nephi 20:11: Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled—behold they are written, ye have them before you, therefore search them—

3 Nephi 23:1-3: 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. 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. And all things that he spake have been and shall be, even according to the words which he spake.

Victor J. Ludlow: "As we study Isaiah's writings on various topics, **FIVE MAJOR THEMES** soon become apparent. Look up the asterisked terms in the Bible Dictionary:

1. Prophecies about the **northern kingdom of Israel*** (various chapters, especially 1-10)
2. Prophecies about the **southern kingdom of Judah***, Babylonian captivity, and the return to Judea (in 25 chapters, especially 1-10, 28-31, 36-39, and 44-48)
3. Prophecies about the **first coming, mission, and return of the Messiah*** (in 20 chapters, especially 53).
4. Prophecies concerning **the last days**: the restoration* of the gospel, the gathering of Israel, the destruction of the wicked, and the coming of the Messiah in glory (in 50 chapters scattered throughout).
5. Prophecies about **other nations and the Gentiles*** or the world at large (in 26 chapters, esp. 13-23, 43-47, 54-58).
(*Isaiah, Prophet, Seer, and Poet*, 57).

1. Isaiah describes the condition of the world in the last days.

Isaiah's name means "Jehovah saves" or "the Lord is salvation." His life and teachings proclaim the message of Christ and the way of salvation Christ provided.

Many of Isaiah's warnings and prophecies apply both to his time, which was a time of great wickedness, and to our time. How are the conditions described in the following scriptures evident in the world today?

- a. Isaiah 1:3-5 (Rebellion against the Lord)
- b. Isaiah 1:11-15 (Religious ceremonies without meaning or faith)
- c. Isaiah 2:7-8 (Worship of worldly things and military security instead of the Lord)
- d. Isaiah 2:11-12 (Pride)
- e. Isaiah 3:5 (Oppression of other people and failing to honor older people)
- f. Isaiah 3:9 (No shame for sin)
- g. Isaiah 3:14-15 (Taking advantage of the poor and failing to care for them)
- h. Isaiah 3:16-24 (Emphasis on outward physical beauty at the expense of righteousness character)
- i. Isaiah 5:8 (Greedy desires to own more and more material things)
- j. Isaiah 5:11-12 (Constantly seeking worldly pleasures instead of seeking the Lord and his work)
- k. Isaiah 5:20 (Saying that evil things are good and good things are evil)
- l. Isaiah 5:21 (Trusting in oneself instead of in God)
- m. Isaiah 5:24 (Despising the commandments and word of God)

2. Isaiah counsels the faithful to stand in holy places.

Isaiah 2:3: And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and **He will teach us of his ways**, and we will walk in his paths: **for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.**

President Harold B. Lee: "I have often wondered what that expression meant, that **out of Zion shall go forth the law**. Years ago I went with the brethren to the Idaho Falls Temple, and I heard in that inspired prayer of the First Presidency a definition of the meaning of that term 'out of Zion shall go forth the law.' Note what they said: 'We thank thee that thou hast revealed to us that **those who gave us our constitutional form of government** were men wise in thy sight and that thou didst raise them up for the very purpose of putting forth that sacred document [the Constitution of the United States—see D&C 101:80]. . . .

"We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of this land by reason of their freedom and under thy guidance and be constrained to adopt similar governmental systems, **thus to fulfill the ancient prophecy of Isaiah** and Micah that ". . . out of Zion shall go forth the law and the word of the Lord from Jerusalem" (*Improvement Era*, Oct. 1945, 564.)" ("The Way to Eternal Life," 15).

Isaiah 3:16: ¶ Moreover the Lord saith, Because **the daughters of Zion are haughty**, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

President Joseph Fielding Smith: "Isaiah, one of the great prophets of early times, saw our day, and he described the conditions that would prevail among the 'daughters of Zion' in these latter days. . . . Now, in this modern day, Isaiah's prophecy has been and is being fulfilled. . . . The standards expressed by the General Authorities of the Church are that women, as well as men, **should dress modestly**. They are taught proper deportment and modesty at all times. It is, in my judgment, a sad reflection on the 'daughters of Zion' when they dress immodestly. Moreover, this remark **pertains to the men as well as to the women**. The Lord gave commandments to ancient Israel that both men and women should cover their bodies and observe the law of chastity at all times" (*Answers to Gospel Questions*, 5:172–74).

3. Isaiah describes the gathering of Israel in the latter days.

Isaiah 4:5-6: And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon **all the glory shall be a defense**. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a **place of refuge**, and for a covert from storm and from rain.

Elder Orson Pratt: "The time is to come when God will meet with all the congregation of his Saints, and to show his approval, and that he does love them, **He will work a miracle by covering them in the cloud of his glory**. I do not mean something that is invisible, but I mean that same order of things which once existed on the earth so far as the tabernacle of Moses was concerned, which was carried in the midst of the children of Israel as they journeyed in the wilderness. . . . But in the latter days there will be people so pure in Mount Zion, with a house established upon the tops of the mountains, that God will manifest himself, not only in their Temple and upon all their assemblies, with a visible cloud during the day, but when the night shall come, if they shall be assembled for worship, God will meet with them by his pillar of fire; and **when they retire to their habitations, behold each habitation will be lighted up by the glory of God,—a pillar of flaming fire by night**.

"Did you ever hear of any city that was thus favored and blessed since the day that Isaiah delivered this prophecy? No, **it is a latter-day work**, one that God must consummate in the latter times when he begins to reveal himself, and show forth his power among the nations." (In *Journal of Discourses*, 16:82.)

Isaiah 5:12: And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but **they regard not the work of the Lord, neither consider the operation of His hands**.

The Prophet Joseph Smith gave instruction on this important principle: "The Church must be cleansed, and I proclaim against all iniquity. **A man is saved no faster than he gets knowledge**, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. **Hence it needs revelation to assist us, and give us knowledge of the things of God**" (*Teachings*, 217).

THE LORD'S VINEYARD (Isaiah 5)

1-7 Leaving Israel's idealistic future, **the Lord returns to the reality of Israel in Isaiah's day**. He equates Israel to a vineyard in which the choicest grapes had been planted. Instead of producing sweet grapes it brought forth wild. As a result, the Lord would take "away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: 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." In other words, the curses of a broken covenant would ravage the land.

8-23 In these verses, **the Lord specifies the wild grapes Israel brought forth**. This is expressed through six "woes."

First Woe: Greed (vs. 8-10). These verses speak of the rich who covet land and wealth with no thought for the poor and oppressed. But the Lord would not allow such greed to continue. The yield of their crops would eventually only be a fraction of what should have normally been produced.

Second Woe: Hedonism (vs. 11-12). The picture painted in these verses is one of worldly revelry where carnal desires are continuously gratified. For these people, their god is their belly. Those in such a condition care nothing for the works of God.

Third Woe: Vanity and Pride (vs. 18-19). The image portrayed in these verses is a "beast of burden, such as a donkey or ox (representative of a wicked person), pulling a cart of goods (representing sins). The wicked are burdened with sins, which they must drag behind them, just as a beast of burden hauls its load." But it appears that vanity "is the key component from which" these cords are made (Donald W. Parry, et al., *Understanding Isaiah*, Salt Lake City: Deseret, 1998, p.57). Many in such a condition make light of the ways of righteousness with sarcastic taunts; even belittling the power of God to destroy them.

Fourth Woe: Perversion (vs. 20). A major tactic of Satan is to create an environment where the prevailing attitude is to "call evil good, and good evil." We live in such an environment. President Kimball gave an example of this: "Sexual sins are some of the great sins of our generation. Tragically, movies, television, popular music, books, and magazines all seem to glamorize sex. They seem to preach that nothing is holy, not even marriage vows. The lustful hero is made out to be incapable of doing wrong; the lustful woman is presented as the heroine and is justified. It reminds us of Isaiah who said, 'Woe unto them that call evil good, and good evil.'" ("The Gospel of Repentance," Ensign, Oct. 1982, p. 2, 4). To combat such attitudes, the prophets have warned us to avoid situations in which in which sin is portrayed as acceptable behavior. For example, the First Presidency has recently said: "Do not attend, view, or participate in entertainment that is vulgar, immoral, violent, or pornographic in any way. Do not participate in entertainment that in any way presents immorality or violent behavior as acceptable" (For the Strength of Youth: Fulfilling Our Duty to God, p. 17; emphasis added).

Fifth Woe: Arrogance (vs. 21). Israel had become "wise in their own eyes" and, therefore, rejected prophetic counsel. Such a dangerous condition leads to destruction. The Lord has warned: "And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; For they have strayed from mine ordinances, and have broken mine everlasting covenant; They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall" (D&C 1: 14-16). Submissiveness to God and His prophets is the antidote for this spiritual malady.

Sixth Woe: Selfishness and Injustice (vs. 22-23). "Woe unto the mighty to drink wine, and men of strength to mingle strong drink." The word "mighty" translates the Hebrew word *gibbor*, the word for heroic warrior. But they are only conquerors of alcohol. Such leaders could be counted on to defend the wicked or convict the righteous - if the price is right! "Courage, honor, and bravery mean nothing.

4. Isaiah responded willingly to his call to be a prophet.

Victor J. Ludlow: "Isaiah is often used in his own prophecies as a **type for Christ**. This is an excellent example. Obviously, the phrase, 'whom shall I send,' has reference to the discussion had in the beginning when the Savior was chosen to be the Redeemer of the world. The Pearl of Great Price teaches this doctrine:

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: **Here am I, send me**. And another answered and said: Here am I, send me. And the Lord said: I will send the first. (Abraham 3:27-8)

"When considering Isaiah as the one who said, Here am I; send me, we must understand that **Isaiah was volunteering for the mission of preaching to the house of Israel. His mission was a type for Christ**. His people were like those of Christ's day—they had ears but were spiritually deaf, and they had eyes but were spiritually blind.

"In many ways, Isaiah and Jesus faced comparable and extremely difficult teaching situations. **Isaiah was the last great prophet to address assembled Israel**. During his ministry, the Ten Tribes were taken captive; they later fled to the north and became lost. His words went with these Israelites, and later with Lehi and his people. Of course, Isaiah's messages also remained with the Jews in Jerusalem. Furthermore, since so many of Isaiah's prophecies deal with the last days, his words are of particular value to those of covenant Israel who now read his book. Given this wide time period and recognizing the wide range of spiritual attitudes that the readers of his work would have, **Isaiah was challenged to find the means to teach such a diversified audience**.

"Jesus faced a similar challenge during his earthly ministry. He needed to impart special knowledge to his 'elect' apostles and disciples, while at the same time teaching the multitudes. Among the crowds were people of varying degrees of spirituality, some seeking the truth, others trying to entrap Jesus, and many simply satisfying their curiosity. Also, Jesus knew that his words would inspire countless generations of readers in varying cultures, languages, and spiritual conditions. **Therefore, he spoke in parables** so that the listener or reader would understand according to his individual level of spiritual sensitivity" (*Isaiah: Prophet, Seer, and Poet*, by Victor L. Ludlow, 133-4).

Robert S. Wood: "I've been struck by the fact that when Isaiah received his charge from the Lord, he bemoaned that he was "a man of unclean lips" and dwelt "in the midst of a people of unclean lips" (Isa. 6:5). **This sin too had to be purged from Isaiah if he was to bear the word of the Lord**. Is it any wonder that psalmists and prophets alike have beseeched the Lord to "set a watch" before their lips and guard the "door" of their lips (Ps. 141:3), **to help them sin not with their tongue** (Ps. 39:1)?

Bruce R. McConkie: "**Scriptural understanding and great insight relative to the doctrines of salvation are valuable only insofar as they change and perfect the lives of men, only insofar as they live in the hearts of those who know them**" (*Ensign*, October 1973, 83).

Keys To Understanding Isaiah

from Old Testament Student Manual and Isaiah: Prophet, Seer and Poet by Victor L. Ludlow

1. **Pay the price in study and effort:** diligently study and search by prayerfully pondering Isaiah's teachings, analyzing them, and relating them to other scriptures.
2. **Have the spirit of prophecy:** Isaiah wrote under the influence of the spirit of prophecy. His writings must be interpreted under the influence of that same spirit.
3. **Understand the manner of prophesying of the Jews:** Richness of language, frequent reference to the law of Moses, extensive use of imagery, figurative language, phrases with dualistic and esoteric meanings.
4. Become familiar with the **geography of the Holy Land** and the surrounding regions. Adds depth to message.
5. **Learn of the judgments of God and the fulfillment of his prophecies.** know of the Lord's teachings and workings given through other prophets.
6. **Understand the historical setting of Isaiah's writings.** Be familiar with Israel's history to see Isaiah's points
7. **Know the chief doctrines about which Isaiah chose to write.**
 - Restoration of the gospel in the latter-days through Joseph Smith.
 - Latter-day gathering of Israel and her final triumph and glory.
 - Coming forth of the Book of Mormon.
 - Apostate conditions of the nations of the world in the latter days.
 - Messianic prophecies relative to our Lord's first coming.
 - Second coming of Christ and the millennial reign.
 - Historical data and prophetic utterances relative to his own day.
8. **Use the Book of Mormon:** check footnotes, chapter headings, map section
9. **Use the edition of the Bible published by the Church:** footnotes, topical guide, reference to Standard Works
10. **Like the gospel itself, Isaiah is understood "line upon line."**

(Bruce R. McConkie, "Ten Keys to Understanding Isaiah,"
Ensign, October 1973)

FACTS ABOUT ISAIAH

- Isaiah, the last major prophet to teach all the Israelite tribes before they began to scatter from the Holy Land.
- Isaiah's warnings and prophecies cover almost three thousand years of Israelite history.
- 90% of Isaiah's writings are in poetic form. His vocabulary exceeds that of any other Old Testament book.
- He is quoted more in the New Testament, Book of Mormon, D&C, Dead Sea Scrolls than any other prophet.
- Isaiah's messages contain many levels of meaning and is usually cryptic.

AN OUTLINE OF THE CHAPTERS OF THE BOOK OF ISAIAH

CH. 1-39—The Ministry of Isaiah + CH. 40-66—Visions and Revelations of the Future

PROPHECIES OF JUDGMENT (1-35)

- Warnings to Israel – 1-12
- Pronouncements to Foreign Nations – 13-23
- Revelations of the Lord's judgments and blessings – 24-27
- Warnings to Israel of her suffering – 28-35

HISTORICAL NARRATIVE (36-39)

- Record of Assyrian invasion and King Hezekiah's sickness – 36-39

PROMISES OF REDEMPTION (40-66)

- Affirmation of God's power and salvation – 40-47
- Redemption of Israel by the Messiah – 48-52
- Great servant song of the Messiah – 53
- Invitation to join the Lord's work, to keep his commandments – 54-58
- Glorious prophecies of the last days – 59-66

The following suggestions will help you understand the many brief literary passages found in most chapters:

1. **Read the chapter quickly** for an **overall impression** of its style and message.
2. Watch for **key words and phrases**, especially if they are **repeated**.
3. Separate the chapter into **smaller literary units, paragraphs, and themes**.
4. **Study the individual verses** and try to appreciate their more subtle meaning and poetic patterns.
5. **Ponder the verses** and ideas within the literary unit to understand how a particular message or theme is developed, and remember that these individual units were the building blocks of the prophet's writings.
6. **Combine the separate units** back into a general theme or message and see how your understanding of the whole chapter has been enriched by a deeper knowledge of its component parts.
7. **Organize each verse, part, and chapter to see how the elements join together and reinforce each other;** then a variety of integrating features will appear that will lead you from unit to the next.

PARALLELISM IN ISAIAH'S WRITING

Parallelism served not only as an oral memory device, but it also enriched the messages of the prophets. In **parallelism, a thought, idea, grammar pattern, or key word of the first line is repeated or continued in the second line, and there are a variety of parallel patterns:**

- 1. Synonymous parallelism:** a theme of the first line *repeats* itself in the second line in slightly different words.
 - a. The ox knoweth his owner, and
 - b. The ass his master's crib. (isaiah 1:3)
- 2. Antithetic parallelism:** a thought of the second part of a complex *contrasts* with an opposite theme in the first
 - a. If ye be willing and obedient, ye shall eat the good of the land,
 - b. But if ye refuse and rebel, ye shall be devoured with the sword. (Isaiah 1:19-20)
- 3. Emblematic parallelism:** the ideas of two lines are *compared* by means of a simile or metaphor:
 - a. Though your sins be as scarlet,
 - b. They shall be white as snow
 - a'. Though they be red as like crimson,
 - b'. They shall be [white] as wool. (Isaiah 1:18)
- 4. Synthetic parallelism:** the second line *completes or complements* the thought of the first in a variety of possible combinations (question/answer, proposition/conclusion, situation/consequence). The first line leaves you searching for more information and the second line satisfies that desire:
 - a. I [the Lord] have nourished and brought up children,
 - b. And they have rebelled against me. (Isaiah 1:2)
- 5. Composite parallelism:** three or more phrases *develop* a theme by amplifying a concept or defining a term, like the spokes of a wheel with the central idea the hub:
 - a. Ah, sinful nation,
 - b. A people laden with iniquity!
 - c. A seed of evildoers!
 - d. Children that are corrupters:
They have forsaken the Lord. (Isaiah 1:4)
- 6. Climactic parallelism:** part of one line—a word or a phrase—is repeated in the second and other lines until a theme is developed which then *culminates* in a main idea or statement:
 - a. Your country is desolate
 - b. Your cities are burned with fire.
 - c. Your land, strangers devour it in your presence.
It is desolate, as overthrown by strangers. (Isaiah 1:7)
- 7. Introverted parallelism or chiasmus:** a pattern of words / ideas stated and then repeated, but in *reverse* order:
 - a. Make the **heart** of this people fat,
 - b. And make their **ears** heavy,
 - c. And shut their **eyes**,
 - c. Lest they see with their **eyes**,
 - b. And hear with their **ears**,
 - a. And understand with their **heart**,
And **convert** [return], and be **healed** [heal themselves]. (Isaiah 6:10)

2 Nephi 11:2: And now I, Nephi, write more of the words of Isaiah, for my soul **DELIGHTETH** in his words. . .
for he verily saw my Redeemer, even as I have seen Him.

Bruce R. McConkie: "If our eternal salvation depends upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them and who shall say such is not the case! how shall we fare in that great day when with Nephi we shall stand before the pleasing bar of Him who said: 'Great are the words of Isaiah'? . . . ***It just may be that my salvation (and yours also!) does in fact depend upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them.*** For that matter, why should either Nephi or Isaiah know anything that is withheld from us?" (*Ensign*, Oct 1973, 78).

THE BOOK OF ISAIAH PLEDGE STATEMENT

3 Nephi 23:1, 3: 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**. . . And all things that he spake have been and shall be, even according to the words which he spake.

Bruce R. McConkie: "Scriptural understanding and great insight relative to the doctrines of salvation are valuable **ONLY** insofar as they **change and perfect** the lives of men, **ONLY** insofar as they **live in the hearts** of those who know them" (*Ensign*, Oct. 1973, 83).

- I know that Isaiah's words will help only those who **READ** them.
- I know that it is not enough to **READ** Isaiah, I must **SEARCH** Isaiah with **DILIGENCE**.
- I know that what Isaiah **SAYS** is not as important as what Isaiah **MEANS**.
- I know that if I study his messages, I will be better prepared to face today's problems and understand eternal salvation.
- I know that these scriptures apply to my own life **AND THAT THE LORD EXPECTS ME TO MAKE THEM A PART OF MY HEART**.

THEREFORE: (especially for the next FIVE weeks of Gospel Doctrine class)

ISAIAH READING SCHEDULE

September 28: Lesson 36—**Isaiah 1-6**

October 5: **GENERAL CONFERENCE**

October 12: Lesson 37 – **Isaiah 22, 24-26, 28-30**

October 19: Lesson 38 – **Isaiah 40-49**

October 26: Lesson 39 – **Isaiah 50-53**

November 2: Lesson 40 – **Isaiah 54-56, 63-65**

_____ I pledge to stop being afraid of Isaiah.

_____ I pledge to make a plan to help me overcome my resistance to Isaiah.

_____ I pledge to study Isaiah until I understand his words and meaning.

_____ I pledge to study an outside source that will help me understand the geography, background, literary language, style, history, or some element of Isaiah that I have previously avoided.

_____ I pledge to meditate on, ponder, and pray about Isaiah, asking the Lord to help me see and feel the importance of Isaiah.

_____ I pledge to undertake Isaiah with a peaceful, dedicated, and happy heart.

Signed

Date