THE COVENANT SCRIPTURES

ISAIAH

Comfort, the Suffering Servant, and Zion Restored

A RESTORATION READING COMPANION

Isaiah 50-57 · Oct 5-11 | Isaiah 58-66 · Oct 12-18

October 2026 · Free study edition

About this reading

These two consecutive Come, Follow Me selections are presented together, Isaiah chapters 50 through 66. Read each short section as a doorway into the full chapter, attending to the Lord’s covenant compassion, the suffering servant, just worship, and the promised restoration of Zion.

Editorial integrity

This is an original, condensed chapter-by-chapter literary paraphrase and study companion, **not** a verse-complete translation of the Hebrew Bible. It draws on the broadly recognized narrative and poetic content of the indicated chapters. It does not claim fresh verification against the Hebrew Masoretic Text, Greek Septuagint, Syriac Peshitta, or a complete Joseph Smith Translation apparatus. The chapter references identify the corresponding biblical passages for comparison. Interpretive notes are separate from the reading.

Reading key

READING — condensed narrative or poetic presentation. **PASSAGES** — locations in the biblical text. **RESTORATION NOTE** — separately labeled interpretive connection, not an ancient manuscript variant.

For close reading, verify every passage against the biblical text. Quotations and manuscript-specific conclusions should not be attributed to this edition.

Isaiah 50 · The Servant Learns to Hear

The Lord asks where the certificate of dismissal is that would prove he cast away his people. Their estrangement has come through their own wrongdoing, not through any failure of his power to redeem. He can dry the sea and clothe the heavens in darkness. The servant, meanwhile, receives a listening ear morning by morning. He does not turn away when struck or shamed, because the Lord God helps him. Those who fear the Lord but walk in darkness are invited to trust his name rather than kindle their own deceptive fires.

PASSAGES · 50:1-3; 50:4-9; 50:10-11

RESTORATION NOTE · The listening servant provides a profound setting for considering the willing suffering of Jesus Christ. Compare 2 Nephi 7.

Isaiah 51 · Awake, Remember the Covenant

Those who pursue righteousness are called to look to Abraham and Sarah, from whom a multitude grew. The Lord will comfort Zion as surely as he restores a garden from waste ground. Human power fades like a garment, but his salvation does not wear away. Remember the arm that cut Rahab and opened a path through the waters: the redeemed will return with singing. Jerusalem is told to rise from the dust and put aside the cup of staggering; her affliction will not be her everlasting name.

PASSAGES · 51:1-8; 51:9-16; 51:17-23

RESTORATION NOTE · The remembering of covenant origins joins redemption to the gathering of Israel. Compare 2 Nephi 8.

Isaiah 52 · Beautiful Feet upon the Mountains

Zion is summoned to wake, put on strength, and shake off the chains of captivity. What has been sold without payment will be redeemed without money. Watchmen lift their voices when they see the Lord returning to Zion; even the ruined places sing because he has comforted his people. The Lord makes his holy arm visible before the nations. Yet the servant whose mission astonishes kings does not come clothed in ordinary splendor: he is disfigured, exalted, and the subject of a startling reversal.

PASSAGES · 52:1-6; 52:7-12; 52:13-15

RESTORATION NOTE · The messenger who announces peace belongs to the good news of the Messiah and the recovery of Zion. See Mosiah 15:13-18.

Isaiah 53 · The Suffering Servant

The servant grows like a tender shoot in dry soil, overlooked and despised. He bears griefs that others mistake for proof of his own guilt. He is wounded because of the transgressions of others; by his wounds healing comes. Like sheep, all have wandered, but the burden of their iniquity is laid upon him. He does not answer violence with deceit or retaliation. Though assigned a grave among the wicked, he will see the fruit of his offering and justify many. The servant who poured out his life is finally numbered with transgressors and yet intercedes for them.

PASSAGES · 53:1-3; 53:4-9; 53:10-12

RESTORATION NOTE · Abinadi explains Isaiah 53 in Mosiah 14-15. Distinguish Isaiah's own poetic imagery from later doctrinal explanation.

Isaiah 54 · The Covenant of Peace

The barren woman is told to sing and enlarge the place of her tent, because the family she thought lost will be gathered. Shame and abandonment will not speak the final word. The Maker is her husband, the Redeemer the Holy One of Israel. For a brief moment he hid his face; with enduring compassion he gathers her. As in the days of Noah, he swears that the covenant of peace will not be removed. Her foundations and gates will be set with precious stones; her children will be taught by the Lord, and the weapon formed against her will not finally prosper.

PASSAGES · 54:1-8; 54:9-17

RESTORATION NOTE · The enlarged tent is an image of covenant inclusion and gathering; compare 3 Nephi 22.

Isaiah 55 · Come to the Waters

The thirsty are invited to water, wine, and milk without price. Why spend labor on what cannot nourish? Listen and live: the Lord offers an enduring covenant, calling a people into witness among the nations. Seek him while he may be found; the wicked may turn and receive abundant pardon. His thoughts exceed human thoughts as heaven rises above earth. Rain does not return without watering the land, and the word that proceeds from his mouth will accomplish the purpose for which he sends it. The people will go forth in joy, while trees clap and mountains sing.

PASSAGES · 55:1-5; 55:6-11; 55:12-13

RESTORATION NOTE · Grace is offered freely, but the passage still calls for listening, returning, and covenant fidelity.

Isaiah 56 · A House of Prayer for All Peoples

Justice and righteousness are to be kept because salvation is approaching. The stranger who binds himself to the Lord must not say he is excluded; the eunuch must not say he is only a dry tree. Those who choose covenant faithfulness receive a name and place in the Lord’s house. Their offerings are accepted upon the altar, for his house is a house of prayer for all peoples. The chapter then turns sharply against watchmen who fail to warn, leaders who seek private gain, and shepherds who fail their flock.

PASSAGES · 56:1-8; 56:9-12

RESTORATION NOTE · The covenant invitation extends beyond human boundary-making. The Savior cites the house-of-prayer language in his temple ministry.

Isaiah 57 · The High and Holy One with the Contrite

The righteous perish and few consider that they may be spared coming evil. The prophet rebukes idolatrous practices and trusts built on other powers. Long pursuit of false gods has exhausted the people without leading them to repent. Yet the One who inhabits eternity and dwells in a high and holy place also dwells with the contrite and humble, reviving their spirit. He will heal, guide, and restore comfort to those who return, creating peace for those far and near. The wicked, refusing that healing, remain like a restless sea.

PASSAGES · 57:1-13; 57:14-21

RESTORATION NOTE · God’s transcendence is paired with nearness to the repentant; compare Doctrine and Covenants 88:63.

Isaiah 58 · The Fast That Breaks the Yoke

The people ask why heaven does not notice their fasting, while they continue contention and exploitation. The Lord answers that the fast he chooses releases unjust bonds, shares bread with the hungry, receives the poor, and clothes the naked. Then light breaks forth like morning and the wounded life begins to heal. Those who repair ruined places become restorers of streets in which people may live. The Sabbath is not a tool for selfish ambition but an occasion to delight in the Lord and honor his holy day.

PASSAGES · 58:1-7; 58:8-12; 58:13-14

RESTORATION NOTE · True worship joins devotion to concrete mercy. The promise to become a repairer of breaches is particularly apt for covenant renewal.

Isaiah 59 · The Redeemer Comes to Zion

The Lord’s arm is not too short to save; iniquity has created a separation. Violence, deceit, and crooked judgment poison the public square. Justice stands at a distance, and truth stumbles in the street. The Lord sees that there is no human deliverer, so his own arm brings salvation and his righteousness sustains him. He comes clothed with righteousness and zeal, confronting evil while promising a Redeemer to those in Jacob who turn from transgression. His covenant includes the Spirit and the words that will remain among his people and their descendants.

PASSAGES · 59:1-8; 59:9-16; 59:17-21

RESTORATION NOTE · The Redeemer comes not merely to a place, but to repentant covenant people; compare Romans 11:26-27.

Isaiah 60 · Arise, Shine

Zion is told to rise because the Lord’s glory dawns upon her even while darkness covers the peoples. Nations and rulers are drawn to the brightness; scattered sons and daughters return. Wealth, flocks, and timber are brought not as the ground of holiness but as signs of restored worship. Former enemies acknowledge the city of the Holy One of Israel. No longer will violence be its public story: salvation becomes its walls and praise its gates. Sun and moon no longer define its hope, for the Lord himself is its everlasting light.

PASSAGES · 60:1-9; 60:10-18; 60:19-22

RESTORATION NOTE · The gathering of children, nations, and worshipers points toward a Zion whose light is the Lord rather than its own achievement.

Isaiah 61 · Good News to the Brokenhearted

The Spirit of the Lord is upon the anointed messenger to bring good news to the poor, bind up broken hearts, proclaim liberty to captives, and announce the Lord’s favorable time. Mourning will be exchanged for a garland, ashes for beauty, and a faint spirit for praise. Those once devastated will rebuild ancient ruins and repair cities. The Lord loves justice and promises an everlasting covenant. The speaker rejoices in salvation as one clothed in garments of deliverance, while righteousness springs up before the nations like growth in a garden.

PASSAGES · 61:1-3; 61:4-9; 61:10-11

RESTORATION NOTE · Jesus reads this passage in Luke 4:16-21 and applies it to his ministry. Restoration themes include liberating and rebuilding.

Isaiah 62 · A New Name for Zion

For Zion’s sake the prophet will not remain silent until righteousness burns like a torch. The people once called forsaken will be called delighted-in, and the land will no longer be named desolate. Watchmen are stationed upon Jerusalem’s walls, giving the Lord no rest until the city becomes praise in the earth. The inhabitants are to prepare the highway, lift a banner for the nations, and announce the arrival of salvation. The redeemed people will be known as holy and sought out, a city no longer abandoned.

PASSAGES · 62:1-5; 62:6-9; 62:10-12

RESTORATION NOTE · Names signify covenant identity, not merely outward prestige; the image of watchmen also teaches active responsibility.

Isaiah 63 · The Mighty One Who Saves

A figure comes from Edom with garments stained red, mighty to save and terrible in judgment. The imagery joins rescue for the redeemed with the exposure of oppression. The prophet then recalls the Lord’s covenant kindness, his compassion in Israel’s distress, and the way he led his people through the sea. Yet the people have rebelled and grieved his Holy Spirit. The prayer asks why the people have wandered and appeals to the Lord as Father and Redeemer, even when their ancestral fathers might not recognize them.

PASSAGES · 63:1-6; 63:7-14; 63:15-19

RESTORATION NOTE · Distinguish the chapter’s judgment imagery from its remembrance of covenant compassion. Doctrine and Covenants 133:46-51 reuses imagery of the red garments.

Isaiah 64 · Oh, That You Would Rend the Heavens

The plea continues: if only the Lord would tear open the heavens and come down, mountains would quake before his presence. No eye has seen a God who acts on behalf of those who wait for him. Yet the people confess that their sin has stained even what they present as righteousness. Still, the Lord is Father and they are clay, the work of his hands. The prayer asks him not to remember iniquity forever, for his holy cities and house lie devastated. Will he remain silent when the covenant people cry from the ruins?

PASSAGES · 64:1-5; 64:6-12

RESTORATION NOTE · The potter-and-clay imagery will recur in Jeremiah 18. The prayer holds confession and confident appeal together.

Isaiah 65 · New Heavens and a New Earth

The Lord speaks of being found by those who had not sought him while his own people pursued stubborn ways and false worship. Judgment does not erase his servants: a cluster of grapes may be spared for the blessing found within it. A new name, new joy, and the end of former distress are promised. The Lord creates new heavens and a new earth; Jerusalem becomes rejoicing, weeping ceases, and work is no longer surrendered to futility. Wolf and lamb feed together, and harm is banished from the holy mountain.

PASSAGES · 65:1-7; 65:8-16; 65:17-25

RESTORATION NOTE · The new creation makes covenant healing social and material as well as spiritual; compare Revelation 21.

Isaiah 66 · The Lord Looks to the Humble

Heaven is the Lord’s throne and earth his footstool; no human building can contain him. He looks with favor upon the humble and contrite who tremble at his word. Zion’s surprising birth reveals a restoration no one could have forced, and Jerusalem’s children are comforted as a mother comforts her child. Judgment and consolation stand side by side. The Lord gathers peoples and languages to see his glory; messengers declare it afar off, and worshipers stream toward his holy mountain. The closing vision is solemn: rebellion remains rebellion, even before the promised renewed order.

PASSAGES · 66:1-6; 66:7-14; 66:15-24

RESTORATION NOTE · Temple worship is measured by humility before God, not simply possession of a sacred building. The gathering reaches the nations.

Sources and further study

The Hebrew Bible, in the chapters referenced above; the corresponding biblical passages in public-domain translations such as the King James Version and World English Bible; and the published Come, Follow Me—For Home and Church: Old Testament 2026 schedule.

https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-home-and-church-old-testament-2026/000-contents?lang=eng

https://aitranslatedscriptures.org