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## Isaiah 26

From Teachings of the Prophet Joseph Smith: “The land of America is a promised land unto [the descendants of Joseph], and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America, ‘And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.’ (ISAIAH 35:10); and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2:32; ISAIAH 26:20–21; Jeremiah 31:12; Psalm 1:5; 10. These are testimonies that the Good Shepherd will put forth His own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.” This chapter may be contrasted with ISAIAH 35. There the focus is on Zion and the gathering of Israel; here on Judah and the gathering to Jerusalem and the Holy Land. Jenour says: “Doubtless the Spirit, in dictating the terms of this song to the prophet, intended that it should be for the instruction and comfort of believers in all ages.” Wordsworth does a brilliant job of applying this chapter of to the very times of Isaiah, Hezekiah and the invasion of Sennacherib. Other exegetes have applied these to the Babylonian captivity and return therefrom. And this is good. After all, Nephi taught us to *liken all scripture unto us* (1 Nephi 19:23b). These, however, are secondary applications. ISAIAH 26 is strictly *eschatological* (in this case pre-millennial, millennial and post-millennial days) and begins with the words *in that day* (בַּיּוֹם הַהוּא). Judah is introduced as singing a song of praise and thanksgiving for she has much to be grateful for. The Lord, even the Lord of Hosts will be her protector; her ransom in Yom Kippur (Day of Atonement); her giver of peace; her bringer forth in the resurrection. Yes, the Lord’s hand has been lifted up to humble her, but this has been a show of the most exquisite love. Israel shall learn to *call on the name of the LORD* (Joel 2:32) in the last days. The Lord himself will be for a protection to the children of Israel, as He was also when they escaped out of Egypt. Who is the enemy referred to here? Not just the surrounding nations who hate Israel, but Satan himself (see ISAIAH 27:1). Israel shall trust in Yahweh and none else. The poor and the needy represent in great measure those who will join the Church. The just will behold the majesty of the Lord—while those who rebel against Him will not. Perfect peace is only found in serving the Lord. Others have ruled wickedly over Judah but these will not be remembered. The Lord will be resurrected and with him all the just. At the beginning of the Millennium, only the just shall be brought forth. All memory of the unjust is lost until the very end of the millennial day. The wicked nations only remembered God in the day of their trouble. The children of Israel suffered birth pains but were not able to bring forth delivery. Redemption only comes through Messiah. The bliss of the resurrected righteous is not to be yet. The Lord will come to punish the wicked as He did in the time of the Passover. The Lord’s disciples need to stand in holy places and protect themselves from Babylon, at least for “a little moment.” The earth shall be a witness against those who have spilled innocent blood and committed other abominations and none shall be able to hide his wickedness.

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vv. 1–4. Judah will sing a song of gratitude to the Lord *in that day*. The Lord will be her protector. A very special place is prepared for those who have acted in righteousness and put their trust in the Lord. In return for obedience, the Lord gives His disciples perfect peace. It follows that we ought to put our trust in the Lord God if we want to be partakers of that peace.

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**1 ¶** IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will [God] appoint [for] walls and bulwarks.

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*IN that day shall this song be sung in the land of Judah.* The Masoretic text (בַּיּוֹם הַהוּא) renders it *this the song* in the *masculine*, while the DSS<sup>1</sup> 1QIsa<sup>b</sup> (Ⓢ) (הַשִּׁירָה הַזֹּאת) has it in the *feminine*. The DSS 1QIsa<sup>a</sup> (Ⓢ) has *song* in the *masculine* and *this* in the *feminine*, הַשִּׁיר הַזֹּאת. The Targum (Ⓣ) has, “At that time shall they sing a new (the Royal Polyglot reads נְחִיָּה, ‘this’) song in the land of the house of Judah.” The LXX (Ⓟ) reads, “In that day shall this song be sung in the land of Judea.” Clarke writes, “[Kimhi] says, ‘This song refers

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<sup>1</sup> Beginning with this chapter I have no longer just quoted DSSB (first edition), but have consulted other sources, such as Accordance, *Discoveries in the Judean Desert XXXII Isaiah* (Volumes I & II) and *Biblical Qumran Scrolls* (both by Eugene Ulrich), Logos, Fred Miller, and DSSB.

to the time of salvation, i.e., the days of the Messiah.”<sup>2</sup> The *days of the Messiah* is a Jewish expression for *the day of the Lord* (e.g., ISAIAH 2:12; 13:6; 13:9; Ezekiel 30:3; D&C 2: 12; 13:6, 9), *day of God* (2 Peter 3:12), or the *end of days*. Now, regarding Kimhi’s comment about *salvation*, the word in Hebrew is **יְשׁוּעָה**! That is, *Yeshua*, or in Greek, *Iesus*, **Ἰησοῦς**, or our Lord and Savior Jesus the Christ, **Ἰησοῦ Χριστοῦ**. And *Messiah* in Greek is *Christos*, or *Christ*, **Χριστοῦ**; and in Hebrew, *Mashiaj*, the Anointed One, **מָשִׁיחַ**. Numerous exegetes point to this allusion in the next clause. This song, then, will be sung in the last days, in Jerusalem (in ISAIAH 35 we hear another song, but that one in relation to the gathering of Israel back to Zion or the New Jerusalem).<sup>2</sup> ISAIAH 26:1 will have its more perfect fulfillment at the beginning of the millennial day. Young says, “This city is not yet inhabited, for, like the Garden of Eden, it was first made by God for those whom He loved and wished to be its inhabitants.” Yes, indeed, the earth, like in the times of the Garden of Eden, will once again be restored to its paradisiacal glory in preparation for the resurrection of the just at the Second Coming. And in the Millennium the Lord will have two capitals: one of them in Jerusalem and the other in Zion (or the New Jerusalem). I also believe that this verse has a partial pre-millennium fulfillment as Judah has begun to be restored to the land of her former habitation. ¶ *We have a strong city; salvation will [God] appoint [for] walls and bulwarks.* As Ibn Ezra points out, the Masoretic text (**M**) gives the Hebrew idiom, *city strength to us*, **עִיר עֲזָרָנוּ**, rather than *a strong city*. The Masoretic text (**M**) has *walls and bulwarks*, **חֻמּוֹת וְחִלְקֵי**, as does the DSS 1QIsa<sup>a</sup> (**Q**) and DSS 1QIsa<sup>b</sup> (**Q**), **חֻמּוֹת וְחִלְקֵי**, while the DSS 4QIsa<sup>c</sup> (**Q**) renders it *her walls and her bulwarks*, **חֻמּוֹתֶיהָ וְחִלְקֵיהָ**. The Targum (**T**) has, “We have a strong city, salvation and mercy shall be established upon *her* walls.” The BPE (**S**) offers, “The strong city is its salvation; build walls and bulwarks.” The Douay-Rheims (**D**) has, “Sion the city of our strength a saviour, a wall and a bulwark shall be set therein.” The LXX (**G**) reads, “Behold we have a strong city! he will make salvation its wall and outworks.” Lowth explains that this *strong city* is in

<sup>2</sup> Jerusalem (or, the *Old Jerusalem*) and Zion (or, the *New Jerusalem*) constitute two different locations (ISAIAH 2:3). Elder Bruce R. McConkie explained: “Before the Second Coming, gathered Judah, as directed by Ephraim, shall build up anew the Old Jerusalem and prepare therein a holy temple; and gathered Ephraim, aided by Manasseh, shall build a New Jerusalem in an American Zion and prepare therein a holy temple. It is to these two temples in particular that the Lord shall come at his glorious return, and it is from these two cities – Zion in America and Jerusalem in Old Canaan – that the governance and worship of the world will be directed” (*A New Witness for the Articles of Faith*, pp. 587–588).

contrast to that mentioned in ISAIAH 25:2. In the present passage the city has ‘gates’ (ISAIAH 26:2), but no ‘walls’—**walls and bulwarks** being unnecessary, since the saving might of God himself would be its sure defense against every enemy.” Calvin<sup>3</sup> has, “As if he had said, ‘Let other cities rely on their fortifications, God alone will be to us instead of all bulwarks.’”<sup>4</sup> Barnes explains: “The idea here is, that Yahweh would be a protector, and that this would constitute its strength... [God] will himself be the defender of his people in the place of walls and bulwarks.” Keith well says: “The language of this song, as well as its connexion and coincidence with other prophecies, shows that its fulfilment is still future. For when, either at their return from Babylon, or at any past period, can it be said that salvation has been the walls and bulwarks of Jerusalem?” ¶ **חֻמּוֹת וְחִלְקֵי**, *walls and bulwarks*.

Regarding bulwarks, various definitions are given but what is most important is that they are part of the fortifications. Barnes explains: “This word means properly bastions, or ramparts. The original means properly a *pomoerium*, or antemural defense; a space without the wall of a city raised up like a small wall. The Syriac renders it, *Bar shuro*, – ‘Son of a wall,’ meaning a small wall. It was usually a breastwork, or heap of earth thrown up around the city, that constituted an additional defense.” Delitzsch beautifully writes: “for the walls and bulwarks of Jerusalem (**חִלְקֵי**, as in Lamentations 2:8, the small outside wall which encloses all the fortifications) are not dead stone, but *yeshuâh*, ever living and never exhausted *salvation* (ISAIAH 60:18). In just the same sense Jehovah is called elsewhere the wall of Jerusalem, and even a wall of fire in Zechariah 2:9.”<sup>5</sup> Barnes points us to Jeremiah’s assertion that salvation can only come through the Lord: “Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel” (Jeremiah 3:23); as well as ISAIAH 60:18, “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates

<sup>3</sup> Calvin also writes: “Let us learn to be satisfied with the Lord’s protection, and with his sure salvation, which is better than all bulwarks.” Indeed, this can be contrasted to Ahaz—when the pending attack of Syria and Ephraim was upon Israel—and he refused to be comforted by the Prophet of the Lord. How often do we, also, permit our fears to displace our trust in Him who will comfort, and guide, and save?

<sup>4</sup> This is how I feel about our own home. No human protection is good enough to keep it safe, and so I prefer to put my trust in the Lord.

<sup>5</sup> “And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her” (Zechariah 2:4–5).

Praise.” ¶ Since the dedicatory prayer by Orson Hyde, 24 October 1841, for the return of Judah to Israel, we may see the hand of the Lord in this gathering back to the Holy Land. Israel has been in continual peril since then, but who can deny that the Lord has appointed a wall and a bulwark for her?

## 2 Open ye the gates, that the righteous nation which keepeth the truth ✓ may enter in.

✓ truths

The Targum (Ⓢ) has, “Open ye the gates, and let the righteous nation enter, which have kept the law with a perfect heart.” What a beautiful and touching invitation, “To keep the law with a perfect heart!” The Peshitta (Ⓢ) has the righteous nation keeping the truth and being faithful. The 1QIsa<sup>a</sup> (Ⓢ) has שַׁעֲרֵיךָ, *your gates*, rather than the Masoretic text (מס), שַׁעֲרֵימ, *gates*. The LXX (Ⓢ) reads, “Open the gates; let the people enter, who keep righteousness and who keep truth.” We read: “Open to me the gates of righteousness: I will go into them, and I will praise the LORD: This gate of the LORD, into which the righteous shall enter” (Psalm 118:19–20). Beginning with the sacred ordinances of baptism and confirmation, we travel through a highway of ordinances that take us, step by step, toward those heavenly gates, if we stay the course. We make every attempt to keep the Abrahamic covenant (“walk before me, and be thou perfect”) knowing, however, that it is through the merits of Christ, that salvation can come.

The *righteous nation* (גוֹי צַדִּיקִים) is being gathered, one by one, commencing with the tribe of Ephraim and will not cease to gather in until Judah and all of the twelve tribes have entered into the peace of the Lord (ISAIAH 60:21). Young says: “It is clear that this righteous nation [is] composed of those who have come from all over the earth.” Rashi has: “Open her gates, and let a righteous nation, awaiting and longed in its exile many days for the faith of the Holy One, blessed be He, that He fulfill His promise through His prophets, to redeem them” (in Rabbi Rosenberg). Keith points us to ISAIAH 35 (which speaks in contrast about Zion): “And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein... the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (ISAIAH 35:8, 9b, 10). As Nägelsbach explains, this nation includes all that “are called and entitled to partake of the great feast on

Mount Zion.” Our spiritual exile will come to an end as we return to the Lord bending the knee (ISAIAH 60:14). Gill reminds us that Christ is the door (or the gate) (*see*, John 10:1). Some of my favorite words from that ancient record, the Book of Mormon, read: “O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name” (2 Nephi 9:41). At the end of the millennium the whole earth shall be transformed into its celestial glory and be given to the righteous posterity of Abraham. In a most beautiful and poetic way, all who desire to leave Babylon may have these gates of Zion opened for him or her. Kay says of this city, “for it was the city on the mount of the Lord, spoken in Psalm 24, whose gates were opened at the approach of the King of Glory. Its warders<sup>6</sup> are now bidden to *open the gates* for admission of fresh citizens, the new created Israel;—*the righteous nation*, gathered in from the ends of the earth (ISAIAH 24:16); ‘that keepeth the truth,’ or, fidelity; maintaining loyalty of faith toward God... The King of Glory entered first; His people follow.”

## 3 Thou wilt keep [him] in perfect peace, ✓ [whose] mind ✓ [is] stayed [on thee]: because he trusteth in thee.

✓ peace peace      ✓ ✓ or, thought or, imagination

The Targum (Ⓢ) has, “In a perfect heart they shall preserve peace: peace shall be wrought for them, because they have trusted in thy Word.” The LXX (Ⓢ) reads, “Who support truth and keep peace; because their confidence is placed in thee.” The Douay-Rheims (Ⓢ) has, “The old error is passed away: thou wilt keep peace: peace, because we have hoped in thee.” The 1QIsa<sup>a</sup> (Ⓢ) has בְּכֹה,<sup>7</sup> *in thee*, rather than 1QIsa<sup>b</sup> (Ⓢ) בְּךָ בְּטוֹחַ, and the Masoretic text (מס), בְּךָ בְּטוֹחַ, *he trusteth in thee*. Henderson translates this verse as “The mind that is firm, thou wilt keep in perfect peace, because it trusteth in thee.” The Hebrew word order in this verse begins with the expression *mind stayed*, יָצַר סְמוּךְ, and Henderson is of the opinion that it is

<sup>6</sup> Sentinels, watchmen (Oxford Dictionary of English, Merriam-Webster).

<sup>7</sup> Where both בְּךָ in 1QIsa<sup>b</sup> and Masoretic text (מס) and בְּכֹה 1QIsa<sup>a</sup> (Ⓢ) are *pronominal suffixes*, equivalent to a contraction of ב (in) and אַתָּה (thee), *in thee*. For example, see Kelley’s *Biblical Hebrew* (pp. 68–75 and 153–159), and specifically, Table 27.1.

elliptical of a longer expression, “The man whose mind is stayed upon thee, &c.” The key point, according to Henderson, “is that by implication *firm unshaken, steady*.” The expression *perfect peace* comes from the repetition of the word *Shalom* or *peace* in the Masoretic text (א), שָׁלוֹם שָׁלוֹם. In 2 Peter 1:2 we read: “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.” Also, we have, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid,” (John 14:27). Indeed, it is the function of the Holy Ghost to fill us with peace after we have been baptized and confirmed as tokens of our entering into the Abrahamic covenant, or the *peace of the Lord*. This is most certainly a peace that we can experience upon this earth now, not something that we have to wait for until the millennial day. “He [who] rests himself on God alone,” says Cowles, “he will be kept by him in perfect peace because of such faith.” ¶ *Trusteth*, בְּטַחַת, from the root, בָּטַח, “to be confident” (HAL). Kay says, “The form (which occurs *elsewhere only* in Psalm 112:7<sup>8</sup>) implies entire *repose* of faith; such as leads a man to cast away human anxiety (cp. Philippians 4:6).” President Ezra Taft Benson gave this advice, “Let your minds be filled with the goal of being like the Lord, and you will crowd out depressing thoughts as you anxiously seek to know Him and do His will. ‘Let this mind be in you,’ said Paul (Philippians 2:5). ‘Look unto me in every thought,’ said Jesus (D&C 6:36). And what will follow if we do? ‘Thou wilt keep him in perfect peace, whose mind is stayed on thee’ (ISAIAH 26:3). (‘Do Not Despair,’ *Ensign* 16 [October 1986]: 5.)”<sup>9</sup> President Howard W. Hunter likewise counseled, “The peace for which the world longs is a time of suspended hostilities; but men do not realize that peace is a state of existence that comes to man only upon the terms and conditions set by God, and in no other way. In a psalm in the book of Isaiah are these words: ‘Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee’ (ISAIAH 26:3). This perfect peace mentioned by Isaiah comes to one only through a belief in God. This is not understood by an unbelieving world.”<sup>10</sup> Rawlinson points us to Psalm 112:7, “He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.” But this peace is not automatic; our minds must be *stayed* (סָבַח־יָדָי) on the Lord. In other

words, the Lord needs to become both our *stay and our staff* (ISAIAH 3:1). To *stay on something*, then, means we can lean or count on that thing for support (*see*, Gesenius, BDB, HALOT). Indeed, it is only when we are sustained and supported by the Lord that we can have that ever elusive peace. Abraham was promised this peace when the Lord said to him: “Fear not, Abram: I am thy shield, and thy exceeding great reward” (Genesis 15:1b). ¶ Notice that it all begins with the mind and thoughts<sup>11</sup> (נֶאֱמַר, *also see* margin ||), and this is why the Book of Mormon is so explicit about the fact that we will be judged by our thoughts, our words, our desires and our deeds (*see* Alma 12:14; 41:3; Mosiah 4:30). Psalm 37:11 has, “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” A like thought is found a few verses later in Psalm 37:37, “Mark the perfect man, and behold the upright: for the end of that man is peace.” ¶ *Because he trusteth in thee*. Perhaps a synonym to *staying* on the Lord is *trusting* the Lord, or even *hoping on the Lord* (קִוִּי יְהוָה, ISAIAH 40:31), or *glorying* not in wisdom, might, or riches, but rather, in the Lord (Jeremiah 9:23–24).

#### 4 Trust ye in the LORD for ever: for in the LORD JEHOVAH [is] everlasting strength: ✓

✓ the rock of ages

The Targum (ܬ) has, “Trust ye in the Word {or Memra} of the Lord for ever and ever: thus ye shall be saved by the Word, who is the fear of the Lord, the mighty One to eternity.” The LXX (Ϛ) reads, “Lord! who art to everlasting, the Mighty, the Eternal God.” The Douay-Rheims (ϙ) has, “You have hoped in the Lord for evermore, in the Lord God mighty forever.”

The Masoretic text (א) has *in Yah Yahweh* בְּיָהוָה יְהוָה as does 1QIsa<sup>a</sup> (א) בְּיָהוָה יְהוָה while 4QIsa<sup>b</sup> (א) has *in Yah Adonai*, בְּיָהוָה אֲדֹנָי. ¶ *In Yah Yahweh* (but see Henderson, below), בְּיָהוָה יְהוָה. There are a number of suggestions regarding the special meaning of the expression *Yah Yahweh*. Without any doubt, this is a beautiful expression of gratitude toward the Holy One of Israel implied in the expression. Birks prefers: “The double name Jah Jehovah is most emphatic, to denote God’s unchangeableness in His love to His people.” Another beautiful explanation is offered by Jennings: “The reduplication of the name has its significance, and to get it we must remember the meaning of the name Jehovah. . . Thus we have in the one sacred name, the full equivalent of ‘The Same, yesterday, today and

<sup>8</sup> “He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD” (Psalms 112:7).

<sup>9</sup> Benson, Ezra Taft. *The Teachings of Ezra Taft Benson*. Salt Lake City, Utah: Bookcraft, 1988. p. 385.

<sup>10</sup> Hunter, Howard W. *The Teachings of Howard W. Hunter*. Edited by Clyde J. Williams. Salt Lake City, Utah: Bookcraft, 1997.

<sup>11</sup> In Holy Writ the *heart* is also the seat of our *imaginings* (e.g., Jeremiah 16:12; 18:12; Luke 1:51).

forever,' written to Hebrews who would understand<sup>12</sup> the reference as we might at first fail to do. Again, in Revelation 1:8, we note a similar reference in the greeting from Him, 'who is and who was, and who is to come,' for that is a translation of Jehovah for us" (emphasis added). ¶ Trust in the Lord *forever*, where the Masoretic text uses the idiom עַד־יָעַד, rather than the traditional forever, לְעֹלָם / לְעֹלָם or עוֹלָם, as we find here in the Targum Jonathan (ܬ) where we can note the triple repetition לְעֹלָמָא וְלְעֹלָמֵי עֹלָמָא, (Stenning {ܬ} translates it as *forever and everlasting ages*) with a fourth instance in this verse of עֹלָמָא (*ages* or *eternity*) associated with the Mighty One (or, **Mighty One of the ages**, תִּקְוָה עֹלָמָא). The Targum (ܬ) translations into English use the expression *Memra* (מִיְמָרָא) or *Word* in capital letters, to signify they refer to YHWH, who is Jesus Christ our Lord (for a detailed discussion of the term *Word* as meaning *Christ*, see my notes under ISAIAH 40:1–8. The Masoretic text (אֱלֹהִים) speaks of יְהוָה יְהוָה, or Yah Yahweh's everlasting strength, or better (as in the margin ||), **rock of ages**, צוֹר עוֹלָמִים. The Savior is that Rock, "look **unto the rock whence ye are hewn**" (ISAIAH 51:1b), אֶל־צוֹר הַצֵּבֶתֶם. Faussett has, "Maurer translates, 'For JAH (the eternal unchangeable One, Exodus 3:14) is Jehovah, the rock of ages' (compare ISAIAH 45:17; Deuteronomy 32:15; 1 Samuel 2:2)." In Exodus 3:14 we read about the great I AM, and come to understand (as translated by the Targum ܬ) יְהוָה, that Jehovah means *I am He who is and who will be*, and Nägelsbach renders it as: "Him who was and is to come." Barnes explains, "The sense is, 'Let your confidence in God on no occasion fail. Let no calamity, no adversity, no persecution, no poverty, no trial of any kind, prevent your reposing entire confidence in him.' This is spoken evidently in view of the fact stated in the previous verse, that the mind that is stayed on him shall have perfect peace." Abarbanel (in Rabbi Rosenberg) has, "The prophet exhorts the people to trust solely in the Lord, not to rely on the nations' love for Israel, or on the walls of Jerusalem, as they had done heretofore, but only in the Almighty Himself, for He is the strength of the worlds." We cannot go wrong if we put our trust in the Rock of ages, even the Lord's everlasting strength. Saul's downfall was his inability to trust the Lord.<sup>13</sup> But

<sup>12</sup> וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֲשֶׁר אֶהְיֶה, see Exodus 3:14, and footnote 22 in ISAIAH 26, below.

<sup>13</sup> For many years I had a wipe board over the dining room table with the question: "Why was Saul rejected from being king?" It made for good conversation and stood there as a warning. The question is now engraved in my heart. Why was Saul rejected from being king?

Because Saul feared man more than God. This was not always the case. When Saul was anointed King of Israel, he was a humble young man. But later, Samuel the Prophet would chide him with these words: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?" (1 Samuel 15:17). Our first hint that Saul worried more about what men would say than what God would think takes place as Israel prepared to go to war in (1 Samuel 13). When the Prophet Samuel did not show up as promptly as he was expected by Saul, the latter took it upon himself to carry out priesthood duties for which he had no authority. He prepared a peace offering and carried out the ritual for burnt offerings (1 Samuel 13:9). When Samuel questioned Saul, the latter responded: "Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering" (1 Samuel 13:11a-12). Saul, then, begins with an excuse, "Well, you were late and this thing had to be done." From the excuse, he moves on to try and point out how noble his actions were, "Look, I forced myself, so instead of being upset, you should thank me, you should be happy I took the initiative." We have a similar pattern in the matter of Agag and the Amalekites (1 Samuel 15). "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly" (1 Samuel 15:9). Saul had the audacity to tell Samuel, "Blessed be thou of the LORD: I have performed the commandment of the LORD" (1 Samuel 15:13b). Samuel, once again, was incredulous at this saying, and asked: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" (1 Samuel 15:14b). Once again, the excuse, the false justification: "the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God" (1 Samuel 15:15b). If there was anything Saul hated to do, was to correct the people, or teach the people. Saul refused to stand up to the people. When confronted with his evil doing, Saul again refuses to admit his error. He seems proud of his behavior: "Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites" (1 Samuel 15:20b). Then he blames the people: "But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal" (1 Samuel 15:21b). Samuel rejoins with the often quoted: "Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22b). This was a hard lesson for Saul to learn. So Samuel gives Saul the bad news: "Because thou hast rejected the word of the LORD, he hath also rejected thee from being king" (1 Samuel 15:23b). Only now does Saul seem repentant: "I have sinned: for I have transgressed the commandment of the LORD, and thy words" (1 Samuel 15:24b). Saul is not moved by godly sorrow, but rather, by the unhappy consequences he will need to face. Then Saul explains what was in his heart, why he had been disobedient: "because I feared the people, and obeyed their voice" (1 Samuel 15:24c). Saul feared man more than God. His confession of what had moved him to do that which was wrong in the sight of God, nevertheless, was not a confession leading to change and repentance and turning to the Lord. Saul now pleads with Samuel to walk with him—even though it is a pretense—so that the people will not realize that the Lord has rejected him: "I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God" (1 Samuel 15:30b). This was the critical moment; the moment of truth. This was the time for Saul to show God that he only cared about following the Lord's will. Instead, it turned out to be among the most tragic events recorded in Scripture. Saul desired, above all things, to be popular with the people. I submit that the Lord would have forgiven Saul had he acted upon godly sorrow. As an

returning to the expression, **בְּיַהּ**, the most beautiful of all is suggested by Henderson: “**בְּיַהּ** is not to be rendered ‘*in Yah*,’—the **בְּ** being the *Beth essentiae*, which, according to a peculiar idiom points out the *reality, certainty, substantive character* or nature of the subject to which it is prefixed.” As a result Henderson (based on other examples by Schultens and Ewald, elsewhere) translates it as: “For truly Jehovah is Yah—an everlasting Rock.”

illustration, one of the most wicked kings of the Northern Kingdom (or Ephraim) after the civil war divided Israel, was Ahab. Yet even Ahab, when confronted by Elijah the Prophet “rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly” (1 Kings 21:27b). Even though Ahab did not altogether escape punishment, these were delayed for a season. We read: “And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son’s days will I bring the evil upon his house” (1 Kings 21:28–29). Furthermore, if Ahab’s sons would have turned unto the Lord with all their might, such punishment most likely would not have come upon them. Returning to Saul, a man who once had been able to consult the will of the Lord, now was left destitute of communication with God: “And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets” (1 Samuel 28:6). Saul’s prayers went unanswered. What the Father expects of us when we find the heavens shut, is not to give up and say, “Oh, well, God does not care about me, anyway. I do not deserve His tender mercies. The atonement of Jesus Christ does not apply to me.” When Saul was confronted with heavens turned into iron, instead of repenting, he decided to seek counsel from the dark side: “Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night” (1 Samuel 28:7–8a). What makes Saul’s story so very sad is that at one time he was a righteous youth who loved the Lord. What do we learn from the story of Saul? How can we apply these matters to our own lives? Are we more worried about what God thinks than about what people will say? Are we ashamed of being followers of Christ? Sometimes we are more worried about what men will say than about what God will think. I would submit that one of the main reasons we are upon this earth is to show that we can grow to fear [i.e., have respect for] God more than man. The fear of God is a great desire not to let God down, but to behave in ways that will help us glorify the Father, as the Savior so beautifully demonstrated for us. “And it came to pass that he said unto them: Behold, here are the waters of Mormon (for thus were they called) and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another’s burdens, that they may be light; Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life—Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?” (Mosiah 18:8–10). And if we have been baptized onto such a great cause, let us now endure to the end as faithful followers of the Lord, the Holy One of Israel, even Jesus the Christ. (Adopted from my blog, *Why was Saul rejected from being king?* 19 June 2010.)

vv. 5–11. In contrast, the self-exalted and prideful, those who do not trust in the Lord and dwell in mystical city of Babylon, will be brought down very low. Despite her weakness, Israel will be helped by the Lord. Uprightness first and foremost refers to the Lord, and to a lesser degree, those who will follow after Him. The Lord will smooth out the way of His disciples. The followers of Christ have put their hopes on Him and sought God both night and day. The trials and tribulations of this earthy existence can help us come closer to God and desire to walk in His ways. Many will not see chastisement as a show of God’s love until it is too late. The Lord shows His zeal for His people.

**5 ¶** For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, [even] to the ground; he bringeth it [even] to the dust.

The Targum (Ⓢ) has, “For he will humble the inhabitants of the high and strong city; he will humble her, he will cast her unto the ground, he will bring her *even* to the dust.” The LXX (Ⓛ) reads, “Who hast humbled and brought down them who dwell in lofty places. Fortified cities thou canst demolish and level them with the dust.” The Douay-Rheims (Ⓟ) has, “For he shall bring down them that dwell on high, the high city he shall lay low. He shall bring it down even to the ground, he shall pull it down even to the dust.” The DSS 1QIsa<sup>a</sup> (Ⓢ) has *he layeth it low*, **יִשְׁפִּילָנָהּ**, while the Masoretic text (Ⓜ) repeats it twice, *he layeth it low*, **יִשְׁפִּילָנָהּ יִשְׁפִּילָנָהּ**, so it could be said that the Lord *layeth her very low*. The lofty city is here in contrast to Zion, and it is mystical Babylon. It is the crumbling of the large and spacious building (1 Nephi 12:18), were we find people who value what the earth has to give more than what God offers, individuals whose “manner of dress was exceedingly fine” (1 Nephi 8:27). In Micah 1:3, quoted in relation with v. 21 in this chapter, a similar sentiment is given, about bringing the self-exalted down.

**6** The foot shall tread it down, [even] the feet of the poor, [and] the steps of the needy.

The Targum (Ⓢ) has, “The feet shall tread her down, the feet of the just, the sole of the foot of the poor, of the needy of the people.” Instead of the word *foot* appearing twice as it does in the Masoretic text (Ⓜ), **רַגְלֵי רַגְלֵי**, it appears a single time in the DSS 1QIsa<sup>a</sup> (Ⓢ), **רַגְלֵי**: The

*feet of the lowly* trample &c. The DSS 1QIsa<sup>a</sup> (Ⓚ) renders the word *lowly* (i.e., afflicted, humble, oppressed, needy, poor) in the plural (ענייִם) while the Masoretic text (Ⓜ) has the singular, עני. The LXX (Ⓟ) reads, “That the feet of the meek and lowly may trample them.” The most brilliant exegesis of this verse was given by Rashi, or Rabbi Shlomo ben Yitzchak (in R. Rosenberg): “The King Messiah, who is referred to as a poor<sup>14</sup> man riding on a donkey (Zechariah 9:9<sup>15</sup>).” We also have: “The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel” (ISAIAH 60:14). In 60:14, the feet refer to those of Messiah; and the city, Zion. As in the *how beautiful upon the mountains* principle (see my notes in ISAIAH 52:7), where the LORD shares His glory with His disciples. The *poor* and the *needy* also represent those mentioned in ISAIAH 25:4, that is, Israel.

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### 7 The way of the just [is] uprightness: thou, most upright, dost weigh the path of the just.

Psalm 37:23–24, likewise reads: “The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.” The Targum (Ⓛ) has, “The paths of the righteous are right: thou wilt establish the works of the ways of the just.” The LXX (Ⓟ) reads, “The way of the pious was straight; the way of the pious was well prepared.” The Peshitta (Ⓢ) renders it, “Straight is the way of the needy (BPE) / humble (Lamsa); straight and level is the path of the just (BPE) / righteous (Lamsa).” The Douay-Rheims (Ⓣ) has, “The way of the just is right, the path of the just is right to walk in.” As we have already said, the righteous here is the Holy One of Israel. It is through His righteousness that we can hope to achieve the same through the *How beautiful upon the mountains* principle (once again, please see ISAIAH 52:7). ¶ The Masoretic text (Ⓜ) has *thou dost weigh* (פִּלַּט, make level—also see BDB LHI, AMP, *make level*; JPS, *makest plain*), תַּפְּלֵט, while the DSS 1QIsa<sup>a</sup> (Ⓚ) has *deliver* or *cause to escape* (פִּלַּט, Gesenius), תַּפְּלֵט. So it could read: “... thou, most upright, dost deliver the path of the just.” Also, the Masoretic text (Ⓜ), for the

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<sup>14</sup> Rather, *lowly*, in KJV, עני.

<sup>15</sup> “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass” (Zechariah 9:9).

last *just* {dost make level the path of the *just*} spells it as צַדִּיק while the DSS 1QIsa<sup>a</sup> (Ⓚ) and DSS 4QIsa<sup>c</sup> (Ⓚ) both have it as צַדִּק. Spelled either way, it means the *just* (or the *righteous*). HCSB, YLT and NASB, for instance, render the translation of the Masoretic text (Ⓜ) *righteous*, while the KJV, RV, JPS, Geneva and LITV prefer *just*. The AMP version, which is more of an explanatory version, renders it with both: “You, O [Lord], Who are upright, direct aright and make level the path of the [*uncompromisingly*] just and righteous.” Kaiser has, “Yahweh himself makes [the path] smooth and removes obstacles from his path (Psalm 25:10; 27:11; Proverbs 1:3; 2:9; and Psalm 1:6).” Cowles writes: “The pathway for the just is straight and even; God who is upright makes their way level and smooth. The word rendered ‘weigh’ may mean either to weigh or to make even and level. Since the orientals weighed with scales, it is easy to see how these two senses should meet in one word. The context here requires the latter sense, that of making level their pathway. God smooths the roughnesses of the way for his trustful people.” Faussett explains that to *weigh the path* means: “‘thou dost make plain and level’ [Maurer], removing all obstacles (ISAIAH 40:3–4).” Alexander well points out: “A man’s way is a common Scriptural figure for his course of life.” ¶ Delitzsch translates this whole verse as: “The path that the righteous man takes is smoothness; Thou makest the course of the righteous smooth.” The Righteous [צַדִּיק] One, Messiah, prepares the way for His disciples. Proverbs 3:6 has: “In all thy ways acknowledge him, and he shall direct thy paths.” In Isaiah we are instructed exactly how to walk in His paths (ISAIAH 58:13–14). In Psalm 37 we read: “The LORD knoweth the days of the upright: and their inheritance shall be for ever.

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### 8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of [our] soul [is] to thy name, and to the remembrance of thee.

*Yea, in the way of thy judgments, O LORD have we waited for thee.* The LXX (Ⓟ) reads, “For the way of the Lord is justice,” while the Masoretic text (Ⓜ) has *waited* קִיִּינוּ. Redak (in Rabbi Rosenberg) has, “Even [in] the way of Your judgment, O Lord, we hoped for you—Even when you visited judgments upon us, when You punished us during the exile, for our sins, we, nevertheless, hoped for You and did not despair of being redeemed.” The disciples of Christ *wait* or are filled by *hope* in Christ (see ISAIAH 40:31 for more detail as what it means to *wait upon the LORD*). Delitzsch says, “The church of the last days, looking

back to the past, declares with what longing it has waited for that manifestation of the righteousness of God which has now taken place.” ¶ *The desire of [our] soul [is] to thy name, and to the remembrance of thee.* The LXX (Ⓞ) reads, “We have trusted in thy name.” Instead of the Masoretic text (Ⓜ) *and for remembrance of thee* (or memorial of thee) וְלִזְכוֹרָתְךָ, the DSS 1QIsa<sup>a</sup> (Ⓟ) has *and for thy law* וְלִתּוֹרַתְךָ. Barnes explains: “The word ‘name’ is used here, as it is often, to denote God himself. They desired that he would come and deliver them; they earnestly wished that he would manifest himself to them as their friend.”

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**9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments [are] in the earth, the inhabitants of the world will learn righteousness.**

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*With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early:* The Targum (Ⓣ) has, “My soul desireth to pray before thee in the night; yea, my spirit within me is blessing thee.” The LXX (Ⓞ) reads, “And in that remembrance which is the desire of our soul by night.” The Douay-Rheims (Ⓛ) has, for the second clause, “With my spirit within me in the morning early I will watch to thee.” How often does man find the solitude of night to pour up his prayers unto God? Oliver Cowdery was one such man, and when he desired comforting reassurance from the Lord, he received this: “Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? (D&C 6:22–23). After we have obtained our witness—either by day or by night—we are then left to rejoice. And what is better than speaking and rejoicing in these truths with those whose hearts are open to the light of the Gospel? *Sweet is the Work*, by Isaac Watts (1674–1748)<sup>16</sup>, has one of my favorite sentiments: “*Sweet is the work, my God, my king, / To praise Thy name, give thanks and sing, / To show Thy love by morning light / And talk of all Thy truth at night.*” This is also the sentiment found in Psalm 57:8b–9, about awaking early to praise and sing unto God: “I myself will awake early. I will praise thee, O Lord, among the people: I will sing unto thee among the nations.” What a beautiful word we have here, וְלִזְכוֹרָתְךָ, *will I seek thee early*, from the root זָכַר. It means to seek earnestly and diligently as

one may seek for dawn (BDB); to seek... to break forth as the light of dawn (Gesenius); and “to be on the lookout for” (HALOT). To seek the Lord early, then, means to: (1) seek God with a passion, with a *sincere heart and real intent* (Moroni 10:4); and (2) to put our trust in God rather than man—and *not procrastinate the day of [our] repentance* (Alma 34:33). All of our darkness is dissipated when we seek the Lord. The night of darkness may well represent our earthly lives until that time when we acquire a knowledge of the truths of the Gospel, and seek for the saving ordinances, and thus take our first steps in walking in the way of the Lord. Indeed, “weeping may endure for a night, but joy cometh in the morning” (Psalm 30:5). We can then “Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness” (Psalm 30:4b). ¶ *For when thy judgments [are] in the earth, the inhabitants of the world will learn righteousness.* The Targum (Ⓣ) has, “When thy judgments are prepared for the earth, those that dwell in the world shall be taught to practice truth.” The LXX (Ⓞ) reads, “To thee, God, my spirit awaketh early, because thy statutes are a light on the earth.” The Douay-Rheims (Ⓛ) has, “When thou shalt do thy judgments on the earth, the inhabitants of the world shall learn justice.” This expression, *when thy judgments are in the earth* makes us think of the millennial day, when His kingdom will come upon the earth. Cheyne explains: “It is the Messianic hope which we have before us. The spread of righteousness over the earth is connected with the coming of Jehovah to ‘reign on mount Zion’ (ISAIAH 24:23), and this advent is to be ushered in by a series of judgments on the unbelievers and unrighteous.”

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**10 Let favour be shewed to the wicked, [yet] will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.**

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*Let favour be shewed to the wicked, [yet] will he not learn righteousness:* The Targum (Ⓣ) has, “Thou hast granted unto the wicked continuance, that verily they should return to the Lord; but they did not return, all the days that they lived.” The LXX (Ⓞ) reads, “Learn righteousness ye dwellers on earth, for the wicked one is no more. Whoever will not learn justice on earth, cannot act agreeably to truth.” The Peshitta (Ⓢ) renders it, “The wicked was removed far so that he does not learn justice (BPE) / righteousness (Lamsa).” The Douay-Rheims (Ⓛ) has, “Let us have pity on the wicked, but he will not learn justice.” Alexander points out the wisdom in the Lord’s way, when we are provided with challenges to overcome in this life: “It is

<sup>16</sup> Hymn 147 in our LDS hymnbook.

here said that continued prosperity is insufficient [to teach men righteousness].” Gill writes: “As it often is in a providential way; they [the wicked] have the good things of this life, and sometimes more than heart could wish for; nor are they in trouble as other men; they have many mercies, and many deliverances; they have their portion here, and are filled with hidden treasure, and are spared when others are cut off.” So it is that we ought to rejoice in our trials and tribulations if at the end they help us obtain the greatest gift of all, *to behold the majesty of the LORD* and be partakers of the same. ¶ *In the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.* The Targum (Ⓣ) has, “That they should practice truth in the earth, but they dealt falsely: yea, they will not regard the praise of thy glory, O Lord!” The LXX (ⓖ) reads, “Let the wicked be removed that he may not see the glory of the Lord.” The Peshitta (Ⓢ) has, for the first clause, the idea that wrongdoing in the land will lead to punishment, but this will be for naught (second clause), just as the Masoretic text (Ⓜ) has, “In the land of the saints he hath done wicked things, and he shall not see the glory of the Lord.” Jenour says of those who refuse the straight and narrow way: “‘In the land of straightness he will walk crookedly.’ As if a man walking in a country where all the roads were perfectly straight and good, should perversely turn out of them, and choose a path of his own. Thus, however plain the ways of God may be, the wicked will not walk in them.” Faussett, leaning on Maurer, follows the same idea expressed by Gill in the previous clause: “**uprightness** — rather, as in ISAIAH 26:7, ‘prosperity,’ answering to ‘favor’ in the parallelism, and in antithesis to ‘judgments in the earth’ (ISAIAH 26:9); where prosperity attends the wicked as well as the just, ‘he will not learn righteousness,’ therefore judgments must be sent that he may ‘learn’ it [Maurer].” Rawlinson adds: “Even good example does not convert the wicked man. Though he live in a ‘land of righteousness,’ where God and his Law are acknowledged, where true religion is professed, where the gospel is preached, he will continue wicked, he will ‘deal unjustly.’” So we have the prosperous man neglect God and trust in his own wisdom, strength or wealth (see Jeremiah 9:23–24). When it says that the wicked will *not behold the majesty of the LORD*, it refers to those who go to the Celestial kingdom. Regarding those who will inherit the Celestial Kingdom we read: “And they shall be servants of the Most High; *but where God and Christ dwell they cannot come*, worlds without end” (D&C 76:112, *emphasis added*). To those in the Terrestrial Kingdom it is said: “These are they who receive of the presence of the Son, *but not of the fulness of the Father*” (D&C 76:77, *emphasis added*).

11 LORD, [when] thy hand is lifted up, they will not see: [but] they shall see, and be ashamed for [their] envy at the people; yea, the fire of thine enemies shall devour them.

✓ or, toward thy people

*LORD, [when] thy hand is lifted up, they will not see:*

The Targum (Ⓣ) has, “O Lord, when thou shalt be in thy power to do good to them that fear thee.” The LXX (ⓖ) reads, “Thy hand, Lord, was lifted high; but they did not know it.” The Douay-Rheims (Ⓜ) has, “Lord, let thy hand be exalted, and let them not see.” A more literal and correct translation of the Masoretic text (Ⓜ) is “O Lorde, they will not beholde thine hie hande,” (Geneva Bible), or from a more modern perspective, “Jehovah, thy hand is lifted up, yet they see not” (ASV). The elliptical idea that the hand is lifted up to strike (*see*, ISAIAH 1:5–6) was included in the Bishop’s Bible, “Lorde, when thy hande is lyft vp to strike, they see it not.” Similarly, HCSB has: “LORD, Your hand is lifted up *to take action*.” Delitzsch writes, “The hand of Jehovah had already shown itself to be highly exalted (יהוה ידו, 3 pr.), by manifesting itself in the history of the nations, by sheltering His congregation, and preparing the way for its exaltation in the midst of its humiliation; but as they had no eye for this hand, they would be made to feel it upon themselves as the avenger of His nation.” Barnes writes: “The lifting up of the hand here refers, doubtless, to the manifestations of the majesty and goodness of the Lord.” His goodness, of course, includes correction. Kimhi well explains that the wicked will not see the hand of God in the calamities they experience. So it is that the Scriptures say: “For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth” (Proverbs 3:12; also Hebrews 12:6). Calvin shows Pharaoh as an example of chastisement making him “more obstinate.” When hearts harden, then humility cannot penetrate our soul. Regarding this verse, Calvin says, “Here he again censures the wicked.” ¶ *[But] they shall see, and be ashamed for [their] envy at the people; yea, the fire of thine enemies shall devour them.* The Targum (Ⓣ) has, “There will be no light to the enemies of thy people: the wicked shall see it, and shall be confounded. The vengeance of *thy* people shall cover them; yea, fire shall consume thy enemies.” The LXX (ⓖ) reads, “But when they know they will be ashamed. Zeal will seize an uninstructed people; even now a fire devoureth the adversaries.” The Douay-Rheims (Ⓜ) has, “Let the envious people see, and be confounded: and let fire devour thy enemies.” The *but* [or *and*] which is *implied* in the Masoretic text (Ⓜ), “[But] they shall see...

(יְהוָה יִחַזְקֵנוּ) is written in the DSS 1QIsa<sup>a</sup> (Q), יְחַזְקֵנוּ. Likewise, *the* is implied in the Masoretic text (M), “[The] **people** (עַם); yea, the fire...” but is explicit in the DSS 1QIsa<sup>a</sup> (Q), הַעֵם. The Peshitta (S) has *zeal* rather than *envy*, and the enemies shall be consumed by the fire (Lamsa) of an oven. The correct idea, here, rather, is the zeal of the Lord towards His people. Cowles says, “I take the sense to be that they shall behold with the confusion of shame, not their own envy at the people but God’s jealousy against the nations.” Barns has: “The word ‘their’ is not in the Hebrew, and the sense is, that they shall see the zeal of Yahweh in behalf of his people, and shall be ashamed that they did not sooner recognize his hand.” So then, קְנֵאת־עַם represents the *zeal* of the Lord in favor of His people, so as with the margin || might well read: “for *zeal* toward *thy people*.” ESV so renders it: “Let them see your zeal for your people, and be ashamed &c.” Wordsworth explains that this is the zeal the Lord feels toward His people, “This zeal, which burns (the Hebrew word for zeal, like the Greek and Latin, implies heat), is a fire which will devour the enemies.” Gesenius, likewise explains it as the third acceptance of קְנֵאתָ: “*ardent zeal* towards any one (ζήλος), 2 Kings 10:16; ISAIAH 9:6, קְנֵאתַ יְהוָה זְבָאוֹת ‘the *zeal* of Jehovah of Tsebaoth’ (towards his people). קְנֵאת־עַם *zeal* (of God) towards the **people**, ISAIAH 26:11.” So also, Thompson, who explains the verse: “Zeal for Thy people (Yahwe’s zeal) and the fire of (i.e. directed against) Thine adversaries shall consume them.” Young also has: “Fire will devour the enemies of God. The zeal of God is like a flame.” Calvin says, “But at length ‘they shall see,’ but too late, and to their great hurt.”

vv. 12–19. Man can obtain peace, true perfect peace, only through embracing the gospel of Jesus Christ. We are able to embrace the gospel through grace or the Lord’s tender mercies. Despite the many rulers who govern this earth, we can only lean upon the Lord to save us. Those who hurt the Lord’s people will not obtain a resurrection with the just. The Lord will continue to chastise His people, even those He has scattered to the ends of the earth. Gladly, this chastisement will have its intended effect. His people will turn toward the Lord, pour their prayers unto God, who will have mercy and extend His arm of salvation. Just like false labor does not deliver a child, Israel could not deliver herself without the aid of the Lord, who would give His life for us. A promise of the resurrection of Christ and His people follow. This becomes another reason for joy and singing.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us. ✓

✓ or, for us

*LORD, thou wilt ordain peace for us:* The LXX (G) reads, “Lord, our God, grant us peace.” The Douay-Rheims (V) has, “Lord, thou wilt give us peace.” The Masoretic text (M) has *thou wilt ordain* (from root שָׁפַת, HALOT suggests that here, associated with the word *peace*, שָׁפַת שְׁלוֹמִים means to *offer peace* or *accomplish deliverance*), תְּשַׁפֵּת. DSS 1QIsa<sup>a</sup> (Q) and DSS 4QIsa<sup>b</sup> (Q) also have שָׁפַת. HAL speaks about an action that restores *peace*, which fits well with this verse in Isaiah where we have תְּשַׁפֵּת שְׁלוֹמִים; BDB speaks of the act of *deliverance*, especially when it involves *Israel*, (שָׁפַת יִשְׂרָאֵל). Jenour here quotes: “And we know that all things work together for good to them that love God,” (Romans 8:28a). It is through the Comforter that we can experience true peace. It is the only enduring peace. This verse seems to be a request to God for the gift of peace, mentioned in ISAIAH 26:3. ¶ *For thou also hast wrought all our works in us.* This is the idea in Psalm 37:6, “And he [the Lord] shall bring forth thy righteousness as the light, and thy judgment as the noonday.” The Targum (T) has, “For at all times, when we restrained ourselves from our sins, thou wast working for us (or, ‘with us’). The LXX (G) reads, “For thou hast forgiven us all things.” The Lamsa Peshitta (S) has, *for* rather than *in*. The BPE (S) has, “for thou hast prepared us according to our works.” The Douay-Rheims (V) has, “For thou hast wrought all our works *for us*.” LITV, YLT, ASV, HCSB, JPS, NASB, and RV prefer “*for us*” for the Masoretic text (M), לָנוּ, along with the S and V. Bishops and Webster join the KJV in rendering it “*in us*.” The Amplified Version (AMP), translates the expression כָּל-מַעֲשֵׂינוּ פְעֻלַּת לָנוּ as to include both meanings “...*wrought in us* and *for us all our works*.” Birks writes: “‘Our works’ mean here the works needful for their deliverance.” ¶ Gladly, we are not left entirely on our own but can be blessed through the grace of the Lord. The LDS Bible Dictionary in part reads, regarding *grace*: “The main idea of the word [grace] is divine means of help or strength, given through the bounteous mercy and love of Jesus Christ ... It is likewise through the grace of the Lord that individuals, through faith in the atonement of Jesus Christ and repentance of their sins, receive strength and assistance to do good works that they otherwise would not be able to maintain if left to their own means.” So

we read: “For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do” (2 Nephi 25:23). ¶ Ibn Ezra has “For Thou hast always done for us what we do not know how to do.” Rabbi Rosenberg explains that Ibn Ezra is essentially saying, “Without God’s help all Israel’s efforts to save himself would be of no avail.” ¶ The theme of the resurrection is ever present in these chapters of ISAIAH. So it is fitting to read in 2 Nephi two verses that deal so directly with the subject of the resurrection and our dependence on Christ: “Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise. Wherefore, he is the firstfruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved” (2 Nephi 2:8–9).

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13 O LORD our God, [other] lords beside thee have had dominion over us: [but] by thee only will we make mention of thy name.

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*O LORD our God, [other] lords beside thee have had dominion over us:* The Targum (Ⓣ) has, “O Lord our God, the nations have had dominion over us, being lords over us beside thee.” The LXX (Ⓞ) reads, “Lord, our God, take possession of us!” Wade writes: “In the course of Israel’s history various heathen powers, such as Egypt, Assyria, Babylonia, Persia, had successively exercised dominion over them, instead of the Lord.” Ibn Ezra has: “For we worshipped Thee even when others became our masters.” By the very fact that we live in the earth, we are exposed to the forces of mystic Babylon and Satan. Furthermore, we are also subjected to earthly lords or rulers that often get much say in what happens to us in this earth. ¶ [But] by thee only will we make mention of thy name. The Targum (Ⓣ) has, “But we trust in thy Word; we praise thy name (literally, ‘are praising’). The LXX (Ⓞ) reads, “Besides thee, Lord, we know none other. We celebrate (or, ‘we name,’ Brenton and NETS) thy name.” The Peshitta (Ⓢ) explains that even so, only the Lord’s name will they remember (BPE) / mention (Lamsa). The Douay-Rheims (ⓓ) has, “Only in thee let us remember thy name.” By this statement, *only will we make mention of thy name* means that only the Lord can act to help us. We will only put our trust in the Lord and in none else. In

Joshua we read this admonition: “Neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves unto them” (Joshua 23:7b). So also we see in Jeremiah 12:16, regarding the day when other nations will learn to acknowledge the one and only true God, “And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.” In Isaiah we read of that perfect day when only the Lord, the Holy One of Israel is acknowledged and none else (ISAIAH 44:5–6). So also Hosea 14:3: “Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.” In summary, as mentioned by Wade (who in turn leans on Dillmann and Duhm), the essence of this statement is that *only through the Lord*, and no other force, can we hope for salvation: “Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel” (Jeremiah 3:23).

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14 [They are] dead, they shall not live; [they are] deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

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*[They are] dead, they shall not live; [they are] deceased, they shall not rise:* The Targum (Ⓣ) has, “They worship idols (לְמִיתֵי), literally, ‘the dead’), who do not live, their heroes, who shall not rise.” The LXX (Ⓞ) reads, “As for those who are dead they would not see life, nor could physicians raise them up.” The Peshitta (Ⓢ) renders it, “They cannot make the dead to live, nor the powerful (BPE) / mighty (Lamsa) to be raised up.” The Douay-Rheims (ⓓ) has, “Let not the dead live, let not the giants rise again.” The Masoretic text (Ⓜ) has *deceased* (literally, *Rephaim*), רֶפְאִים, while the DSS IQIsa<sup>a</sup> (Ⓢ) has *and [they are] deceased* (literally, *and Rephaim*), רֶפְאִים. HALOT includes, under its definitions, רֶפְאִים as *spirits of the dead*. Among the “none else” mentioned in ISAIAH 26:13, are the rulers and powerful men who oppressed Zion and Israel. Barnes writes regarding deceased: “Hebrew, רֶפְאִים – a name given to the shades<sup>17</sup> or manes<sup>18</sup> of the dead.” As powerful as these “other masters” may have been, their power may not be compared to that of

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<sup>17</sup> Underworld or world of the spirits.

<sup>18</sup> The spirits of the dead.

God, for they are now dead. Ibn Ezra writes: “Those our masters, that have owned us, are now dead.” From Acts 24:15b we know that there will be a “resurrection of the dead, both of the just and unjust.” So this verse is speaking of the resurrection of the just. At that time the wicked will not come forward. ¶ *Therefore hast thou visited and destroyed them, and made all their memory to perish.* The Targum (Ⓣ) has, “Therefore, when thou shalt visit their sins, thou wilt make an end of them, and make all memorial of them to perish.” The LXX (Ⓞ) reads, “Therefore thou hast removed and destroyed and taken away all their males.” The Douay-Rheims (ⓓ) has, for the second clause, “And best destroyed all their memory.” The DSS 1QIsa<sup>a</sup> (Ⓢ) has *and imprisoned* (or, *and taken captive*) ותאסר (from אסיר) while the Masoretic text (Ⓜ) has *and [made to] perish*, ותאבד (from אבד). Once again, the wicked men who distressed Judah are not to be found among the resurrected just in the early Millennium. All memory of the unjust is lost until the end of the millennial day. At an even further time, this prophecy is doubly fulfilled when the earth becomes celestial: “For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth” (Psalm 37:9).

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15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed [it] far [unto] all the ends of the earth.

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*Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified:* The Targum (Ⓣ) has, “Thou shalt reveal thyself to gather the dispersed of thy people, thou wilt bring together the captivity.” The Peshitta (Ⓢ) is missing, “thou art glorified.” The Douay-Rheims (ⓓ) has, “Thou hast been favourable to the nation, O Lord, thou hast been favourable to the nation: art thou glorified?” The LXX (Ⓞ) reads, “Heap, Lord, evils upon them.” Ibn Ezra correctly takes תִּפְּדֶנּוּ as *continued*, and fills the ellipsis with “to chastise.” Of the moderns, Kay is one of the few who also understands “thou hast added to the nation” as added chastisement. So also Birks, who says, “[תִּפְּדֶנּוּ] refers to the exile of Israel, or their moral estrangement from God.” In Jeremiah we read: “For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they *might be unto me for a people*, and for a name, and for a praise, and for a glory: but they would not hear” (Jeremiah 13:11, *emphasis added*). This is a similar sentiment, spoken by the Lord to Jeremiah, hoping that

the Lord could rejoice in Israel at the time. The idea of scattering and captivity follows as a result of Israel’s disobedience: “Give glory to the LORD your God, before he cause darkness, and *before your feet stumble upon the dark mountains*, and, while ye look for light, he turn it into the shadow of death, *and make it gross darkness*. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD’s flock *is carried away captive*” (Jeremiah 13:16–17, *emphasis added*, spiritual and physical captivity). The idea, then, is that the Lord continued to chastise, or increase the chastisement upon the nation of Israel, until it finally had its intended effect. Israel was scattered to every corner of the globe in consequence of her sins. Her seed was mixed with the nations of the world. As her heart was softened, she would then be gathered again, beginning with Ephraim and Manasseh and ending with Judah, through both the book of the Lamb (i.e., the stick of Judah, or the Bible) and the stick of Joseph (Book of Mormon). ¶ *Thou hadst removed [it] far [unto] all the ends of the earth.* The Targum (Ⓣ) has, “Thou wilt reveal thyself in thy power to cast all the wicked into hell.” The Douay-Rheims (ⓓ) has, “Thou hast removed all the ends of the earth far off.” BPE (Ⓢ) has “Thou has removed and eliminated the borders.” The Lamsa Peshitta (Ⓢ) has not only *removed* but also *scattered*, which is the correct idea. Numerous commentators explain that this *removal* (תְּהַקֵּי) signifies a great expansion of the borders of the land of Zion in order to fit Israel (see ISAIAH 49:21.) Here, with Ibn Ezra, Lamsa (Ⓢ) and Kay, I believe it rather refers to the *scattering of Israel to the far ends of the earth*.

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16 LORD, in trouble have they visited thee, they poured out a prayer [when] thy chastening [was] upon them.

✓ secret speech

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*LORD, in trouble have they visited thee.* The Targum (Ⓣ) has, “O Lord, in distress they remembered (the Royal Polyglot reads תִּירְיִי, ‘they were fearing Thee’) thy fear (i.e., the object of fear).” The LXX (Ⓞ) reads, “Lord, in affliction I remembered thee.” The Peshitta (Ⓢ) explains that only when they have been under *distress* (Lamsa) / *anguish* (BPE) they have sought the Lord. The Douay-Rheims (ⓓ) has, “Lord, they have sought after thee in distress.” Also see D&C 101:7–8, which is followed by these words of comfort: “Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you,

that I would let fall the sword of mine indignation in behalf of my people; and even as I have said, it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full. And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved. And they that have been scattered shall be gathered. And all they who have mourned shall be comforted. And all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God” (D&C 101:9–16). ¶ *They poured out a prayer [when] thy chastening [was] upon them.* The Targum (Ⓢ) has, “In their trouble they were ardently learning the doctrine of thy law.” The LXX (Ⓠ) reads, “Thine instruction to us was with a small affliction.” The Lamsa Peshitta (Ⓢ) specifies that the chastening will be through a *siege*. The BPE (Ⓢ) has the people murmuring against God when they are in prison. The Douay-Rheims (Ⓢ) has, “In the tribulation of murmuring thy instruction was with them.” The DSS 1QIsa<sup>a</sup> (Ⓠ) has *their prayer*, לַחֲשׂוֹ, while the Masoretic text (Ⓜ) has *a prayer*, לַחֲשׂוֹ. The word לַחֲשׂוֹ means to *whisper*, so some render it as such (YLT, LITV, Parry). Others translate it: *whispered prayer* (HCSB), *only whisper a prayer* (NASB), or *prayerful whisper* (AMP). But just like לַחֲשׂוֹ can mean to speak softly, it is sometimes associated with serpent charming or other types of enchantment {Gesenius, HALOT, BDB as well as *margin* ||) so others suggest some sort of enchanted prayer (LBP (Ⓢ), DSSB (Ⓠ), Miller (Ⓠ)). But this is, once again, an interesting point of hermeneutics. In the DSS and in the Masoretic text, the words in Hebrew are *identical* yet they are translated differently into English. The REB changes the meaning even more: “In distress, LORD, we sought you out, chastened by the whisper of your rebuke,” making the whisper the Lord’s. Gesenius explains לַחֲשׂוֹ here as “a whispering, i.e. prayers uttered in a low voice.” Thus, Hannah, in 1 Samuel 1:9–16, similarly *poured out her soul before the LORD*, so that prayers are not always audible, but often poured out from the heart. Skinner also provides proof that a simple whisper may be signified, as “the cognate verb in 2 Samuel 12:19 and Psalm 41:7 might be appealed to in support of this view.” Thus, in Psalm 41:7 we have לַחֲשׂוֹ, and in 2 Samuel 12:19, we have לַחֲשׂוֹ. Alexander explains that the word *whisper* is correct and here is “beautifully expressive of submissive humble prayer.” Calvin says, “The Hebrew word לַחֲשׂוֹ signifies a *muttering*. The word therefore must not be taken for a prayer pronounced in words, but for that which indicates that the heart is wrung with sore pains, as

those who are tortured by extreme anguish can hardly speak or express the feelings of their hearts.”

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17 Like as a woman with child, [that] draweth near the time of her delivery, is in pain, [and] crieth out in her pangs; so have we been in thy sight, O LORD.

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*Like as a woman with child, [that] draweth near the time of her delivery, is in pain, [and] crieth out in her pangs.* The LXX (Ⓠ) reads, “And as a woman in labour, when near delivery, crieth in her pangs.” Delitzsch says, “Pregnancy and pangs are symbols of a state of expectation strained to the utmost, the object of which appears all the closer the more the pains increase.” Barnes explains: “The comparison used here is one that is very frequent in the sacred writings to represent any great suffering.” Gill has, “By this simile are set forth the great distresses and afflictions the church of Christ will be in, before redemption and deliverance.” Faussett adds: “An image of anguish accompanied with expectation, to be followed by joy that will cause the anguish utterly to be forgotten. Zion, looking for deliverance, seemingly in vain, but really about to be gloriously saved (Micah 4:9–13; 5:1–3; John 16:21–22).” Jennings says, “Still musing, the prophet likens that time of anguish to travail-pangs [in Matthew 24:8 the word ‘sorrows’ {ὠδίνων} is literally, ‘travail-pains’], and the word suits so well the character of that ‘Great Tribulation’ that dwells upon it. The anguish has increased in its intensity as the hour of the delivery draws near; but there the parallel stops, for all the sufferings of Israel have been absolutely resultless. There has been no deliverance to her land,<sup>19</sup> nor have her earth-dwelling oppressors been brought down.” Kay is brilliant in saying, “The nation [of Israel] had suffered the pains of labour; but in vain: no deliverer was born. And now the pangs were redoubled. Israel,—the outward, historical, Israel,—was enduring the sentence, ‘I will greatly multiply thy sorrow’ (Genesis 3:16).” ¶ *So have we been in thy sight, O LORD.* The Targum (Ⓢ) has, “So have we been, because we have sinned before thee.” The LXX (Ⓠ) reads, “So have we been to thy beloved.” The Douay-Rheims (Ⓢ) has *presence* instead of *sight*. The Lord has seen, all along, both our suffering as well as our placing trust in the arm of flesh rather than in the only one who can save.

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18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any

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<sup>19</sup> Israel became a nation in May 1948, and Jennings died 17 April 1948.

deliverance in the earth; neither have the inhabitants of the world fallen.

*We have been with child, we have been in pain, we have as it were brought forth wind.* “Women in labour,” says Calvin, “as soon as they are free from their pains, break out into joy at the sight of what they have brought forth (John 16:21), and forget all their sorrows.” But here this is not the case. The pain is not followed by the joy of a birth. The Targum (Ⓣ) has, “Distress swift as the wind has seized us, like a woman with child, who draweth near the time of her delivery.” The LXX (Ⓞ) reads, “On account of the fear of thee, Lord, we conceived and suffered the pangs of child birth, and brought forth the spirit of thy salvation.” The Douay-Rheims (Ⓟ) has, “We have conceived, and been as it were in labour, and have brought forth wind.” Rashi (in Rabbi Rosenberg) speaks of the pains that are part of false labor, before a woman is ready to give birth. Henderson writes, “The prophet had in view the false pains which frequently precede actual labour, and disappoint the expectations which they had excited. In this case רַנְיָהּ<sup>20</sup> is not to be taken literally, but metaphorically, as denoting *vanity, nothing*.” Likewise, Wade explains *brought forth wind* is “A figure for fruitless effort.” Wade points us to Ecclesiastes 1:14, “I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.” The expression *and vexation of spirit*, וְרַעוּת רִנְיָהּ, is translated in the ASV, “*and a striving after wind*.” Young, similarly, points us elsewhere in Isaiah: “Behold, they are all vanity; their works are nothing: their molten images are wind [רַנְיָהּ] and confusion” (ISAIAH 41:29). So also we see this very idea of nothingness in other scriptures, such as: “For he remembered that they were but flesh; a wind [רַנְיָהּ] that passeth away, and cometh not again” (Psalm 78:39). Mankind must realize that salvation can only come through the Holy One of Israel; else, its only power is to bring forth wind, but never deliverance. This scene is to be contrasted to that in ISAIAH 66:7–9. ¶ *We have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.* The Targum (Ⓣ) has, “The inhabitants of the world have not brought deliverance: they have not tilled the earth, neither have they been able to perform any miracles.” The LXX (Ⓞ) reads, “For what we did in that land we are not to fall; but all the dwellers in that land are to fall.” The Peshitta (Ⓢ) renders it, “Save us so we are not *eliminated* (BPE) / *perish* (Lamsa) from the earth, nor the inhabitants of the world *fall* (BPE) / *come to an end* (Lamsa).” The Douay-Rheims (Ⓟ) has, “We have not wrought

salvation on the earth, therefore the inhabitants of the earth have not fallen.” DSS 1QIsa<sup>a</sup> (Ⓞ) has *your deliverance* (יְשׁוּעַתְךָ) while the Masoretic text (Ⓜ) simply has *deliverance* (יְשׁוּעַת). Only God’s power could help Israel be gathered back to her land and protect her territories. The Lord Himself will come to the rescue of Jerusalem in majesty as the nations of the earth turn against her (Zechariah 14:1–5; ISAIAH 66:7–9).

19 Thy dead [men] shall live, [together with] my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew [is as] the dew of herbs, and the earth shall cast out the dead.

The Targum (Ⓣ) has, “Thou art he who dost quicken the dead, the bones of their dead bodies thou dost raise up. They shall live, and offer praise before thee, all that were cast into the dust, because thy dew is the dew of light (i.e., the early dew) to them who do thy law; but thou wilt deliver the wicked into hell, to whom thou hast given power, for they have transgressed against thy Word.” The LXX (Ⓞ) reads, “The dead shall be raised up again, even they in the tombs shall be raised up: and they in this land shall be filled with joy: for the dew from thee is healing for them; but the land of the ungodly shall fall.” The Peshitta (Ⓢ) renders it, “Thy dead men shall live again, their *corpses* (BPE) / *dead bodies* (Lamsa) shall rise. Those who lie / dwell in the dust shall awake and *sing* (BPE) because your dew is a dew of light Thou shall bring the land of the powerful / giants to naught.” The Douay-Rheims (Ⓟ) has, “Thy dead men shall live, my slain shall rise again: awake, and give praise, ye that dwell in the dust: for thy dew is the dew of the light: and the land of the giants thou shalt pull down into ruin.” Part of the supposed controversy surrounding this verse is that the plural (my bodies, נְבִלָתַי) is given instead of the singular. Tradition, as we shall see, has been well established in its Messianic meaning: that the Lord would be resurrected as would His disciples. Bishops Bible translates as: “Thy dead men shall liue, euen as my body shall they rise againe.” Geneva, likewise renders it: “Thy dead men shall liue: euen with my body shall they rise.” LITV renders it, “Your dead ones shall live, my dead body, they shall rise up,” while YLT has: “Thy dead live—My dead body they rise.” Birks says: “A promise of resurrection implies naturally that the speaker is the Lord.” ¶ Elder B. H. Roberts<sup>21</sup> defends the Authorized Version translation with its Messianic ellipsis in ISAIAH 26:19.

<sup>20</sup> That is, *wind, spirit*.

<sup>21</sup> Elder B. H. Roberts, *Rasha the Jew* (pp. 23–34).

Elder Roberts quotes a number of different explanations of this verse, including this one by Faussett: “‘Together with my dead body—rather, my dead body, or bodies (the Jewish nation personified, which had been spiritually, and civilly dead; or the nation, as a parent speaking of the bodies of her children individually, note ISAIAH 26:9, ‘I’, ‘My’): Jehovah’s ‘dead’ and ‘my dead’ are one and the same. However, as Jesus is the anti-type to Israel (St. Matthew 2:15) English Version gives a true sense, and one ultimately contemplated in the prophecy: Christ’s dead body being raised again is the source of Jehovah’s people ... also being raised (1 Corinthians 15:20–22)’ (*A Commentary Critical and Explanatory on the Old and New Testaments*, Jamieson, Faussett and Brown).” Elder Roberts also adds: “My reasons for taking this course [of defending the AV] arose from the consciousness that I knew the passage as presented by the plain meaning of the translators of the Authorized Version, and the text and context taken together, represented the truth in the matter, viz.: That Jehovah was to become incarnate—tabernacle in the flesh—have a body; That Jehovah was in a real body to suffer the pains of all men—and to die; That Jehovah was to be raised from the dead—and with him many of his ancient saints were to be raised from the dead; also ‘the earth would cast out the dead.’” Finally, from Elder B. H. Roberts, I include this: “Another American prophet, King Benjamin, in the second century B. C. prophetically said: ‘Behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity,<sup>22</sup> shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases; ... and lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people. And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own, that salvation might come unto the children of men, even through faith on his name; and even after all this, they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him. And he shall rise the third day from the dead; and behold, he standeth to judge the world; and behold, all these things are

<sup>22</sup> This expression is equivalent to I AM THAT I AM, or as rendered in the Targum Jonathan, I AM HE WHO IS AND WHO WILL BE (see Exodus 3:14–15 and footnote 12 in ISAIAH 26, above).

done, that a righteous judgment might come upon the children of men’ (Book of Mormon, Mosiah 3:5–10).” ¶ *Awake and sing*. Rashi (in Rabbi Rosenberg) says: “All this the Holy One, blessed be He, shall say to them. ‘Awaken and sing,’ is an imperative form.” So also see the Masoretic text (אז), and the DSSB. We seem to hear the voice of the Lord commanding the dead to live and to feel free to shout for joy. It is like the imperative “Receive the Holy Ghost!” Awake! Come forth from the dust! The dust, by the way, is not only an expression for the abode of our carcass after death, but also used as a poetical way of those in the spirit world as well as those in exile or in prison. When they speak from the dust, they speak from the spirit world (see ISAIAH 29, in relation to the Book of Mormon). The DSS 1QIsa<sup>a</sup> (א) has *they shall awake and sing*, קִיצוּ וְרִנְנוּ, while the Masoretic text (אז) has the *imperative*<sup>23</sup> form, *Awake and sing!* (DSSB, *Awake and shout for joy!*) קִיצוּ וְרִנְנוּ. Gray translates as *ring out their joy*. Now, our attention turns drastically to the resurrection of the dead. Several exegetes mention that this verse is the antithesis (e.g., Faussett, Geneva, Barnes) to ISAIAH 26:14.” In the Talmud tradition (Seder Nezikin, Sanhedrin 90b) Rabbi Gamaliel quoted this verse as proof of the resurrection (Talmud, Soncino). Ibn Ezra writes, “Generally, it is believed, that this phrase contains some reference to the resurrection of the dead.” ¶ President Harold B. Lee spoke of the glorious resurrection, “It was to Israel in her days of travail in the wilderness that the Lord gave, through His prophet, a comforting thought that must have been understood to be both a promise as well as a prophecy: ‘Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead’ (ISAIAH 26:19). Nearly 800 years passed before that promise was to be realized when ‘the earth shall cast out the dead.’ This event of such importance to the unnumbered dead occurred at the conclusion of the work and ministry of our Lord and Master and is recorded in these words: ‘And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many’ (Matthew 27:51–53). By whom had this mighty miracle been wrought, and what power had thus been manifested? True, the prophets had foretold a day when the Lord would ‘bring out the prisoners from the prison, and them that sit in darkness out of the prison house’ (ISAIAH 42:7), and that He was

<sup>23</sup> Here, the *imperative* form is constructed by adding the פָּ prefix. See also, AHCL, p. 215.

to bear the sins of many and make intercession for the transgressors (ISAIAH 53:12), but until the Master himself declared the purpose of His mission on earth, it is doubtful that the saints of former days comprehended its full significance.”<sup>24</sup> Gill writes, “as sure as Christ’s dead body was raised, so sure shall every one of his people be raised; Christ’s resurrection is the pledge and earnest of theirs; because he lives, they shall live also; he is the first fruits of them that slept: or as in like manner he was raised, so shall they; as he was raised incorruptible, powerful, spiritual, and glorious, and in the same body, so shall they; their vile bodies shall be fashioned like unto his glorious body.” Both believing Jew and Gentile exegete assert that, indeed, these verses can only be understood as pertaining to the resurrection from the dead. ¶ *For thy dew.* Here dew is representative as that force which gives life. In Deuteronomy 32:2, we thus read: “My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.” So it is that Elijah forbade not only the rain from coming down, but also the dew: “As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word” (1 Kings 17:1b). ¶ *The earth shall cast out the dead* as the dew helps grass break forth through the earth. In the *Discourses of Brigham Young* we read that the Spirit Word, the place where the spirits depart after leaving their earthly bodies, “is on this earth that was organized for the people that have lived and that do and will live upon it (3:372)” (p. 576). So, when Isaiah says that *the earth shall cast out the dead*, we can think of it in terms of both the spirits and the bodies. Young writes: “The shades [i.e., the word of the departed spirits] are in the earth, in Sheol [i.e., the Spirit World]; and the earth... now gives up the shades... This causative usage of the verb with *earth* as subject is reminiscent of the first chapter of Genesis, ‘and the earth caused to go forth...’” Jenour says: “The parching heat of day is succeeded by the refreshing dew which makes the vegetable kingdom revive and flourish; such was the effect of the returning favour of Jehovah, after his wrath toward his people had ceased.”

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vv. 20–21. But we must dry our tears of joy and remember that for those who are upon the earth now, there is much tribulation ahead. We must stand in holy places and have a continual prayer in our hearts.

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**20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee:**

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<sup>24</sup> Lee, Harold B. *Ye Are the Light of the World: Selected Sermons and Writings of Harold B. Lee*. Salt Lake City: Deseret Book, 1974.

hide thyself as it were for a little moment, until the indignation be overpast.

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*Come, my people, enter thou into thy chambers, and shut thy doors about thee:* The Targum (Ⓣ) has, “Come, O my people; produce for thyself good works, which shall protect thee in the time of distress.” The LXX (ⓖ) reads, “Go my people, enter into thy chambers; shut thy door.” The Peshitta (Ⓢ) has shut the doors *behind thee*, rather than *about thee*. The meaning is, of course, the same. The Douay-Rheims (Ⓟ) has, “Go, my people, enter into thy chambers, shut thy doors upon thee.” The memory of resurrected bliss ends, and we come back to the reality of our present earthly terrestrial life. The Prophet Joseph Smith, in relation to this verse, after speaking about the gathering that will take place in the American continent and the “[deliverance] from the overflowing scourge that shall pass through the land,” explains: “But Judah shall obtain deliverance at Jerusalem. See Joel 2:32; ISAIAH 26:20 and 21; Jeremiah 31:12; Psalm 1:5; 10.” The implication here is that a separate deliverance is required for each (once again, see Zechariah 14:1–5). Note how the Lord, in tenderness, calls His people יְהוּדָיִם. With the Geneva translators’ notes, I believe that “He exhorts the faithful to be patient in their afflictions and to wait on God’s work.” Ibn Ezra applies it to the time of Sennacherib, which fits perfectly well. But that is only a type and a shadow of greater problems and commotions to come upon the earth. This reminds us of the **Passover** (פּוּרָאֵם) night, once again, where in Exodus 12:11–12 the Lord would *pass over* and not hurt those homes who had obediently kept His word and brushed the lamb’s blood on the posts of their homes or chambers (Exodus 12:7). So will it be in the last days, as we are commanded likewise: “Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen” (D&C 87:8). So, while these difficult periods are all about us, let us exclaim, with the psalmist, “In the shadow of thy wings will I make my refuge, until these calamities be overpast” (Psalm 57:1b). Easton’s Bible Dictionary [*Chamber*] says that “To enter into a chamber is used metaphorically of prayer and communion with God (ISAIAH 26:20).” And well it should be as physical places can do nothing to protect us. ¶ *Hide thyself as it were for a little moment, until the indignation be overpast.* The Targum (Ⓣ) has, “Hide thyself as it were for a little moment, until the curse shall have passed away.” The LXX (ⓖ) reads, “Hide thyself for a little while; until the anger of the Lord is passed.” The Douay-Rheims (Ⓟ) has, “Hide thyself a little for a moment, until the indignation pass away.” Bishops Bible has, “Hide thy selfe for a litle while, vntill the

indignation be overpast.” As Alexander points out, the expression *as it were* is not in the Masoretic text (M). Alexander also writes: “The sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.” From Gill, we have: “The design of [these words] is, to let the people of God know that there would be times of great trouble and distress, previous to that glorious one before mentioned.” Keith points us to Zephaniah 2:3, “Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD’s anger.” Jenour has: “As upon the approach of a storm of thunder and lightning, people flee to their houses, and close fast their doors; or as the Israelites, when Jehovah smote the first-born of the Egyptians, were commanded not to move out of their house whilst the destroying angel was passing through the land (Exodus 12:22); so God bids his believing people among the Jews, not to be troubled or disquieted on account of the approaching calamities, nor to attempt to avert them; but to have their minds stayed upon him, and to leave the disposition of all events to the wisdom of his providence.” Kaiser agrees with Jenour in comparing the passage to the Passover night and adds: “It has rightly been pointed out that in the call to hide from the terrible apparitions of Jehovah in the rock or in the dust (cf. 2:10, 19) the poem is alluding to the day of Yahweh... [The prophet] is thinking of a powerful storm which will break out over Jerusalem and the nations gathering together outside its gates.” ¶ So, what is the *indignation* of the Lord? It seems to be the difficulties and challenges that will befall the earth as the advent of the Lord’s second coming approaches:<sup>25</sup> Also see D&C: 88:89–91. This verse is an allusion to a future time, when *all nations will gather against Jerusalem to battle* (Zechariah 14) and then *shall Jehovah go forth, and fight against those nations*. And the Holy One will stand upon the Mount of Olives, which shall split in half and provide a refuge to His people Judah in Jerusalem and then there will be but one King who shall rule in this earth.

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21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, ✓ and shall no more cover her slain.

✓ bloods

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*For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity:* The Targum (T) has, “For behold, the Lord is revealing himself from the place of his Shekinah, to punish the inhabitants of the earth for their sins.” The LXX (G) reads, “For behold the Lord from his sanctuary is about to bring wrath on the inhabitants of this land.” The Douay-Rheims (V) has, *visit* instead of the synonym *punish*. The DSS 1QIsa<sup>a</sup> (Q) has *for*, פו, rather than *for behold*, פוֹיִדְבִּירָה, as seen in the Masoretic text (M).

This verse is a continuation of the previous one, where the Saints are told that the earth would be in commotion in the end of days. As Young points out, a similar expression is found in Micah 1:3 “For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.”

¶ *The earth also shall disclose her blood, and shall no more cover her slain.* The Targum (T) has, “And the earth shall disclose the innocent blood that was shed in her, and shall no more cover her slain.” The LXX (G) reads, “And the land will disclose the blood on it, and will no longer cover the slain.” The earth, which has been a witness to every atrocity, will be a witness against those who have defiled her. In Genesis 4:10 we read: “And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground.” Gill writes: “what was hid and covered, or thought to be so, will now be discerned, and brought to light, and just punishment inflicted for it.” Rawlinson well says, “‘There is nothing covered that shall not’ in the last day ‘be revealed, and hid that shall not be known’ (Matthew 10:26). Every murder, however secret, will be brought to light, and every murderer, however unsuspected previously, denounced and punished.” Thompson says, regarding this verse, that the blood is a “cry for vengeance.” We also read: “There is nothing which is secret save it shall be revealed; there is no work of darkness save it shall be made manifest in the light; and there is nothing which is sealed upon the earth save it shall be loosed” (2 Nephi 30:17).

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NOTE: ISAIAH 27:1 fits best here, after these last two verses.

27 March 2011

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<sup>25</sup> The children of Lehi would certainly apply this scripture, also, to the earthly commotions experienced in the American continent associated with the LORD’S crucifixion.

