
Isaiah 27

ISAIAH 18 is intimately related to ISAIAH 27, both focused on the role that Ephraim would play in the restoration of the sons of Jacob, including Judah, to the Lord. Satan is defeated by the sword of the Lord, a leftover and concluding thought from ISAIAH 26. We are then transported to a pre-millennial time when the Lord restores His Church for the last time. Those within the Church who do not abide will be burnt. The Lord makes a plea for them to take hold of His strength and find peace. All of this is done with a new parable of the vineyard (compare ISAIAH 5). In the last days Ephraim plays a key role in gathering Israel one by one. The joy of the latter-day vineyard is replaced by thoughts of the impending scattering of children of Jacob. The Lord has not permitted the house of Israel to be punished more than was necessary to accomplish the required humility and subsequent repentance. In the last days the children of Israel would be gathered back to their lands—and more importantly—to the temple.

v. 1. *In that day*, יוֹם הַיְהוָה, we are transported to the logical conclusion of ISAIAH 26:20–21, where this verse belongs,¹ as a brief excursion back to the millennium. It is at both the beginning and end of the millennium that Satan, the great crooked serpent of the sea is to be banished. Satan is to be bound for a thousand years and at the end of the millennium defeated once again by the forces of good.

1 ¶ IN that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that [is] in the sea.

✓ or, crossing like a bar [both]

In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent. The Targum (Ⓣ) has, “At that time the Lord shall punish (or, ‘visit’) with his great, mighty, and strong sword the king, who has magnified himself as Pharaoh the first, and the kind who has exalted himself as Sennacherib the second.” The LXX (Ⓛ) reads, “In that day God will bring his holy sword, even his great and powerful sword, upon the dragon, the flying serpent.” The Peshitta (Ⓢ) has *large* (BPE) / *hard* (Lamsa) for *sore*. The Douay-Rheims (Ⓣ) has, “In that day the Lord with his hard, and great, and strong sword shall visit leviathan the bar serpent.” Most exegetes see in the piercing serpent, the crooked serpent and the dragon of the sea three distinct nations or evil forces. I wonder if it is not three different descriptions of Satan and those who do his bidding. Wordsworth says, “*Leviathan, the*

piercing serpent, or flying (or apostate) serpent; words used in this [i.e., referring to “Satan and all his agents, the proud and mighty Powers of this world, represented by his symbols and theirs”] spiritual sense in Job 26:13.” Wordsworth also has, “Justin Martyr, c. Tryphon., § 91 and § 112, who regards the ‘Leviathan and piercing serpent’ as a name of Satan himself, and the sword, with which he is slain, as an emblem of Christ.” Govett says “By the punishment of Leviathan ... is evidently intended to be inflicted on Satan, who is in the Revelation² called ‘The great dragon, that old serpent, the devil, and Satan.’” The word לִקְשָׁן that is translated in our KJV as *sore* also means *hard, hardened, strong, heavy* (HALOT, Gesenius). In Leviticus 26:25 (*Rain in due Season*) the Lord used His sword of strength against rebellious Israel. Now Christ smites Satan who is *the prince of this earth*. The setting here seems to be the millennium because we see that *leviathan that crooked serpent* is about to be crushed, thus fulfilling the promise made in the Garden of Eden: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Genesis 3:15). In Revelation we read: “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season” (Revelation 20:1–3). Latter-day scriptures contain some additional details. After the Lord’s people are gathered *from the four*

² “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Revelation 12:9).

¹ I was pleased to find agreement from Ironside, Wade, Jennings, Keith, and Ewald.

quarters of the earth (1 Nephi 22:25b) we read: “And because of the righteousness of his people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth” (1 Nephi 22:26). Right after this we read that “all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel” (1 Nephi 22:28b), which is another way of saying that they will have that *perfect peace* spoken about in ISAIAH 26:3. Also, we read, “and Satan shall have power over the hearts of the children of men no more, for a long time” (2 Nephi 30:18). There are other hints in 2 Nephi 30 regarding this chapter of Isaiah, as we shall see below. The Savior added that after every attempt is made to gather His people from the nations of the earth through the voice of servants, angels, His own voice, and the voice of natural disasters and even the sound of a trumpet (D&C 43:24–25); when the “cup of the wrath of mine indignation is full” (D&C 43:26b), then, would come “the great Millennium, of which I have spoken by the mouth of my servants... For Satan shall be bound, and when he is loosed again he shall only reign for a little season, and then cometh the end of the earth” (D&C 43:30b–31). At the end of the millennium, Satan shall again *be loosened for a little season* for the final battle of Gog and Magog where Adam—as a commander in Christ’s army—shall once again triumph over Satan (D&C 88:111–116, Revelation 12:7–9 speaks of the war in heaven). ¶ *Even leviathan that crooked serpent; and he shall slay the dragon that [is] in the sea.* The Targum (Ⓣ) has, “And he shall slay the king that is strong as the dragon that is in the sea.” The LXX (Ⓛ) reads, “Upon the dragon, the crooked serpent; he will slay the dragon.” The Douay-Rheims (ⓓ) has *whale* rather than *dragon*. In the last days Satan will have dominion over the sea, while in the former days he had dominion over the land (D&C 61:14; Revelation 8:10). Thus, it makes sense that the expression *dragon that is in the sea* be utilized. Since Satan is the director of mystic Babylon, Faussett and Barnes, among others, suggest that the sea mentioned here is the Euphrates River. Leviathan may well also be the crocodile or *wounded dragon* (Pharaoh or Satan) in *Rahab* or Egypt (ISAIAH 51:9). Psalm 74:13–14, as Keith says, also mentions leviathan, a monster of the sea. In the next verse we return to pre-millennial days, or the days spoken of in the Book of Revelation when angel Moroni has, with his great voice—even as a sound of a loud shofar (ram’s horn)—invited all to come unto Christ through the Book of Mormon. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship

him that made heaven, and earth, and the sea, and the fountains of waters” (Revelation 14:6–7).

vv. 2–6. *In that day*, יוֹם הַיְיּוֹם, we are again transported through time, but now to the pre-millennial day. In this chapter we see how the Lord once again speaks tenderly of His vineyard, which here represents His restored Church—and later on we read about the gathering of Israel *one by one*.

2 In that day sing ye unto her, A vineyard of red wine.

The Targum (Ⓣ) has, “At that time the congregation of Israel, which is like a vineyard planted in goodly land, shall sing concerning that vineyard.” The Brenton LXX (Ⓛ) translation reads, “In that day there shall be a fair vineyard, and a desire to commence a song concerning it.” The Peshitta (Ⓢ) is missing the adjective *red*. The Douay-Rheims (ⓓ) has, “In that day there shall be singing to the vineyard of pure wine.” In the DSS 1QIsa^a (Ⓢ) we have יַיְנֵי הַיְיּוֹם, which may be translated as *red wine* (can also mean *wine, red, fermenting*—Gesenius, HALOT). The Masoretic text (Ⓜ), instead, has יַיְנֵי הַיְיּוֹם, *desirous* (Gesenius, HALOT), so the passage would be translated *desirous vineyard*. So also Lowth: “The beloved vineyard—For יַיְנֵי הַיְיּוֹם, a great number of manuscripts, and some printed editions, have יַיְנֵי הַיְיּוֹם; which is confirmed by the LXX and Chaldee.” It seems that both acceptations for יַיְנֵי הַיְיּוֹם could be correct, depending on the context.³ ¶ There are several types of vineyards including those that produce (1) table grapes, (2) raisins, or (3) wine. The latter, in turn, are divided among those that produce red or white wine. ¶ *In that day*. Birks writes: “The day is that of the ingrafting of the olive branches of Israel (Romans 11).”⁴ ¶ *Sing ye*

³ It is of great interest to me how well before the DSS were discovered, the KJV, based on the Masoretic text (Ⓜ), provided the *red wine* translation (leaning on the 1587 Geneva Bible, “vineyarde of redde wine”). The idea of *fine* wine (or *desirable* vineyard), instead, was used by the 1568 Bishops Bible, “vineyarde that bringeth forth the best wine.” More recent translations follow one of three translation traditions: (1) “On that day sing about a desirable vineyard” (HCSB); (2) “In that day sing ye to her, A vineyard of red wine” (Webster); (3) “In that day: A vineyard of wine, sing ye unto it” (ASV). We also have, “At that time, ‘A fermenting vineyard—sing about it!’” (ISV). This is another way of saying that the grapes are for the production of wine.

⁴ Indeed, in Romans 11 we read, in part: “I say then, Hath God cast away his people [i.e., Israel, see Romans 10:21]? God forbid... For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? [Allusion to Ezekiel 37:1–14, valley of dry bones] For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of

unto her, עֲנֵה לָהּ. Barnes points out: “That is, sing unto, or respecting the vineyard. The word rendered ‘sing’ (עָנָה) signifies properly, ‘answer, respond to;’ and then, sing a responsive⁵ song, where one portion of the choir responds to another (see Exodus 15:21).” Henderson and others argue the opposite view, and suggest that this point of responsiveness does not belong here. And even others argue that these verses only *mentions* the song, but that no part of this chapter includes the song. ¶ *A vineyard*. Gill explains that this vineyard is the “church of Christ under the Gospel dispensation” and is different from that described as relating to apostate—yet always beloved—Israel (ISAIAH 5:5, Hosea 10:1) and suggests that the redness “tincture [which it received is] from the blood⁶ of Christ.” Rawlinson similarly says: “But whereas, on the former occasion [ISAIAH 5], all was wrath and fury, menace and judgment, here all is mercy and loving-kindness, protection and promise. The difference is, no doubt, not with God, ‘with whom is no variableness, neither shadow of turning’ (James 1:17), but with the vineyard...” ¶ *Of red wine*. In ISAIAH 5:4 we note that the vineyard only produced wild inedible grapes while here it produces the very best or fine red wine (Redak in Rabbi Rosenberg). Such wine perhaps represents a turning unto Christ followed by godly works.

3 I the LORD do keep it; I will water it every moment: lest [any] hurt it, I will keep it night and day.

the branches be broken off, and thou, being a wild olive tree [see also Jacob 5], wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins” (Romans 11:1, 15–27).

⁵ See Lowth, also.

⁶ And points us to the patriarchal blessing of Judah, the Savior’s forefather, in Genesis 49:12.

I the LORD do keep it; I will water it every moment: lest [any] hurt it. The Targum (Ⓢ) has, “I, the Lord, keep the covenant of their fathers with them, that I may not destroy them; but at the time that they provoked me to anger, I gave them the cup of their punishment to drink; but their sins were the cause of their punishment.” The LXX (Ⓛ) reads, “I am a strong city, a city besieged.” The Douay-Rheims (Ⓡ) has, “I am the Lord that keep it, I will suddenly give it drink: lest any hurt come to it.” Ironside says, “No longer will Jehovah’s vineyard be let out to unfaithful husbandmen, but He will watch over it Himself.” Young, along the same vein says, “In ISAIAH 5:2 He had stated that He had erected a tower in the vineyard, and now He Himself is watching over the vineyard from that tower.” Redak (in Rabbi Rosenberg) also points out the contrast between “I will also command the clouds that they rain no rain upon it” (ISAIAH 5:6) and here, “I will water it every moment.” Rawlinson makes the same contrast and compares the latter-day vineyard to the Church. When Jesus spoke to the Samaritan woman at the well he distinguished the water available from the well from the spiritual water He offered: “But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:14). It should be clear that the Lord of the vineyard knows exactly how to water His vineyard. To water every day stands for careful and minute care. The daily care is very real; the watering represents the giving forth of blessings or “rain in due season.” The watering here spoken of is the pouring out of blessings upon His people. (A vineyard that was literally watered daily, unless different portions of a large vineyard were watered, would *die* of root rot or from root asphyxiation.) I truly feel of the Lord’s love and His daily watering and pouring out blessings. ¶ *I will keep it night and day*. The Targum (Ⓢ) has, “Nevertheless, my Word shall protect them by day and by night.” The LXX (Ⓛ) reads, “In vain shall I supply her with drink: for by night she will be taken, and by day she will fall (or, ‘by day the wall shall fall,’ Brenton and NETS).” The BPE (Ⓢ) has, for the second clause, “I will water it by night and visit it by day.” The Lord Himself will keep or watch over this vineyard, latter-day Israel, night and day. While we have been promised that the Church will never fall away again, as individuals we have to secure our salvation by being faithful.⁷ The Psalmist speaks about the protection that

⁷ “Teach [the people] an everlasting hatred against sin and iniquity. Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ. Teach them to never be weary of good works, but to be meek and lowly in heart; for such shall find rest to their souls. O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God. Yea, and cry unto God for

comes from the Lord: “Behold, he that keepeth Israel shall neither slumber nor sleep” {Psalm 121:4 (1–8)}. We also read this beautiful sentiment from the Lord: “And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you” (ISAIAH 46:4). So the Lord not only blesses us every hour, but is ever mindful of us. I am filled with gratitude as I feel of His tender care.

4 Fury [is] not in me: who would set the briers [and] thorns against me in battle? I would go through ✓ them, I would burn them together.

✓ or, march against

Fury [is] not in me: who would set the briers [and] thorns against me in battle? The Targum (Ⓒ) has, “Behold, many might works are before me. Is it not so?” The LXX (Ⓞ) reads, “There is no wall, or it hath not availed her. Will any one set me to watch a stalk in a field? On account of this warfare I have rejected her.” The Peshitta (Ⓢ) renders it, “You have not been hedged. Who put the briers and thorns in you?” The Douay-Rheims (Ⓟ) has, “There is no indignation in me: who shall make me a thorn and a brier in battle.” In the Masoretic text (Ⓜ) the *and* is implied between *briers [and] thorns*, שְׂמוֹרֵר וְשִׁית, while the DSS 1QIsa^a (Ⓟ) spells it out, *briers and thorns*, שְׂמוֹרֵר וְשִׁית.

¶ **NOTE:** The expression *Fury not in me*, תְּמָה אֵינִי לִי, seems to fit better as that which completes ISAIAH 27:3, where it would mean, as many have interpreted the sentiment, that the Lord is no longer angry at Israel and contrasts this with the vineyard in ISAIAH 5. Gill writes, regarding תְּמָה אֵינִי לִי: “Against his vineyard he takes so much care of, his church and people, whom he has loved with an everlasting love; they are indeed deserving of his wrath, but he has not appointed them to it, but has appointed his Son to bear it for them...” So now that the Lord makes it clear that He is protecting His vineyard, then it makes all the sense of the words to ask, “Who would dare set briers and thorns against her?” and thus by extension, against the Lord Himself. Regarding *fury*, Kay reminds us of some verses in *Rain in Due Season*: “And if ye will not for all this hearken

all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let all thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever. Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day” (Alma 37:32b–37).

unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.” (Leviticus 26:27–28). ¶ *Briers and thorns.* Nägelsbach explains: “Thorns and thistles, which grow from the soil of the vineyard itself, are in opposition to the wild beasts which break in from without, symbols of internal decay, symptoms of the germs of evil still existing in the vineyard itself.” Rawlinson likewise suggests: “The ‘briers and thorns’ are apparently unrighteous members of the Church, who have fallen below their privileges. God asks, ‘Who will set the briers and thorns in array against me?’ in a tone of contempt. ‘Who will dare to do battle against me with such weak material?’ And then he adds a forecast of the result in such a case: ‘I would move forward; I would burn them all together’ (compare with ISAIAH 10:17).” Gill proposes various possibilities for the briers and thorns, including: “...for the hurt and mischief they do, and the grief and trouble they give to the people of God, as hypocrites and false teachers, and all such as are of unsound principles, and bad lives and conversations, and which are very offensive to the Lord; and therefore, though there is no fury in him against his vineyard, the church, yet there is against those briers and thorns, wicked men, whom he accounts his enemies, and will fight against them in his wrath, and consume them in his fury; see 2 Samuel 23:6.” Rosenberg shares a number of Rabbinic views, including this one: “Therefore God says, ‘I have no wrath’ to mete out upon Israel, for I had wrath against Israel, the vineyard ‘that would give Me thorns and briers’ instead of grapes... [Redak quoting his father, Rabbi Joseph Kimhi].” Redak says: “The prophet compares [Israel] to a plant that strikes roots below and blossoms from above” (in Rabbi Rosenberg).⁸ ¶ *I would go through them, I would burn them together.* The Targum (Ⓒ) has, “If the house of Israel would set their

⁸ Jacob, after sharing Zenos’ *allegory of the tame and wild olive trees*, teaches: “And how merciful is our God unto us, for he remembereth the house of Israel, both roots and branches; and he stretches forth his hands unto them all the day long; and they are a stiffnecked and a gainsaying people; but as many as will not harden their hearts shall be saved in the kingdom of God. Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and cleave unto God as he cleaveth unto you. And while his arm of mercy is extended towards you in the light of the day, harden not your hearts. Yea, today, if ye will hear his voice, harden not your hearts; for why will ye die? For behold, after ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire? Behold, will ye reject these words? Will ye reject the words of the prophets; and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and deny the good word of Christ, and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit, and make a mock of the great plan of redemption, which hath been laid for you?” (Jacob 6:4–8). It seems, then, that the *foolish virgins* (Matthew 25:1–13) in the kingdom of God will be burn together with those who altogether refuse to listen and be gathered in.

face to do my law, I would send my anger and my fury among the nations, who are waging war against them, and I would destroy them, as the fire destroyeth the briars and the thorns together.” The LXX (Ⓞ) reads, “For this cause therefore the Lord hath executed all that he determined. I am about to be burned up.” The Peshitta (Ⓢ) renders it, “I will blow against *him* (Lamsa, ‘vineyard’) from near and burn them together. The Douay-Rheims (Ⓣ) has, “Shall march against it, shall I set it on fire together?” In the DSS 1QIsa^a (Ⓤ) we have *and set on fire* וְאֵצִי־תֵנֶה, while the *and* is not present in the Masoretic text (מ), אֵצִי־תֵנֶה. The Lord will burn those who reject His gospel. In 2 Nephi we read: “For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire” (2 Nephi 30:10).

5 Or let him take hold of my strength, [that] he may make peace with me; [and] he shall make peace with me.

The Targum (Ⓣ) has, “If (the Royal Polyglot and the Biblia Magna, Hebrew, have evidently the right reading, אֵלֶּיָּא⁹) they would lay hold on the words of my law, peace would be made with them; henceforth peace would be made with them.” In other words, peace would be enduring, according to the Targum (Ⓣ) if based on obedience to Scripture. The LXX (Ⓞ) reads, “Let the inhabitants therein cry aloud, ‘Let us make peace with him. Let us make peace.’” The Lamsa Peshitta (Ⓢ) has, “Or let Israel take hold of my strength, and I will make peace for him, peace will I give him.” The BPE (Ⓢ) once again makes *no* reference to Israel, and ties the first clause of this verse, “Unless he takes hold of my strength,” to ISAIAH 27:4. The Douay-Rheims (Ⓣ) has, “Or rather shall it take hold of my strength, shall it make peace with me, shall it make peace with me?” A number of exegetes suggest that יְחִזֵּק בְּמַעֲוֵי let him take hold of my strength, stands as an allusion to the protection afforded by the horns of the altar [מִזְבֵּחַ] of burnt offering. Two examples are 1 Kings 1:50; and 2:28. Henderson writes that this “is a mode of expression borrowed from the practice of fleeing to, and laying fast hold of altars, &c. as asylums or places of refuge.” ¶ Or, אִם. Gesenius explains that אִם can include an elliptical expression for *unless*. Using an

example from *Rain in Due Season*, Delitzsch (so also Kay) explains: אִם with a voluntative following [means] ‘unless,’ as in Leviticus 26:41¹⁰.” Gesenius, Barnes and BPE (Ⓢ) here translate אִם as *unless*, which gives the correct sense. Spanish versions NBLH and LBLA translate אִם as *a no ser que* (i.e., unless). Another common rendering, one which also gives the correct sense of אִם in this verse, is *or else* (AMP, ASV, GW, ISV, JPS, RV). Thus, not only are those who take hold of the Lord’s strength not burnt, but they also partake of His peace. Rashi would translate אִם as *if* (and would do the same in Exodus 21:36, *or if* {KJV, ASV, LITV, JPS}, *if, however* {HCSB, contrast with GW}) and render it, “If My people grasp My fortress i.e., My Torah, that they seek no other fortress but My fortress...” (Rabbi Rosenberg). See also אֵלֶּיָּא in the Targum Jonathan (Ⓣ) in this place. And lay hold not only of the Torah, but also all of the Holy Scriptures The *word of God* (the *rod of iron*, 1 Nephi 11:25) permits us to come to the *Word of God* (*Messiah*, see ISAIAH 40:8) as Christ is the source of our strength. Gill writes, “The sense is, let the people of God, any and everyone of them, when afflicted and chastised by him particularly, and are ready to conclude that he is wroth with them, and is dealing with them in hot displeasure; let such look to Christ, and lay hold, and a strong hold, on him by faith, which will be greatly to their advantage and support.” Wordsworth, also leaning on Gesenius, says, “Let him take hold of My strength (let him stay himself on Me as his support).” In other words, this is a call to שׁוּבוּ, *to turn or return* and follow Christ.

¶ [That] he may make peace with me; [and] he shall make peace with me. Gill says, “The phrase is doubled for the certainty of it.” Rawlinson writes, “The reiteration constitutes an appeal of extreme earnestness and tenderness.” Wildberger suggests: “To find shelter with Yahweh means that a person achieves שְׁלוֹם ... Does this verse intend to say: the enemies of Israel should hurry up and make peace with Yahweh? Hardly; it is more likely that it is intended as an indicative statement: They will get peace as a result. This means that the peace is not actually the ‘work’ of those who are seeking protection, but the result of their having turned toward Yahweh. Jerusalem, most specifically, the temple, is the place where שְׁלוֹם (peace) dwells.”

⁹ According to the Targum Lexicon, אֵלֶּיָּא can mean *but, only, except, moreover, besides, unless*. The idea seems to be that peace can only be had if they hold on the iron rod—or to the horns of the altar.

¹⁰ In Leviticus 26:41 (*Rain in Due Season*) we see אִם־אִם translated as *if then*. For instance: “I also walked contrary unto them, and brought them into the land of their enemies: *if then* their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity” (ASV, *emphasis added*).

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

He shall cause them that come of Jacob to take root:

The Targum (Ⓣ) has, “They shall be gathered from the midst of their captivity, and return to their country; there children shall be born to the house of Jacob.” The LXX (ⓖ) reads, “They who are coming are children of Jacob.” The Douay-Rheims (Ⓝ) has, “When they shall rush in unto Jacob.” Simeon speaks of the great persecution endured by Judah “being despised of all” so that “The possession of landed property has been, till of late,¹¹ universally denied them; so that they could never ‘take root’ in any place, or be established in any country under heaven.” ¶ *Them that come / days that come*, הַבָּאִים. The term הַבָּאִים, come (בוא), many exegetes and translators give as elliptical for “days that come,” as the word *days* is only implied. Delitzsch (*also see* Henderson) explains, “We may see from הַבָּאִים (*acc. temp.* as in Ecclesiastes 2:16, equivalent in meaning to ‘Behold, the days come,’ Jeremiah 7:32, etc.), that the true language of prophecy commences again here.” Thus Bishops Bible has, “The dayes are coming that Iacob shall take roote, Israel shalbe greene and florishe, and the world shalbe filled with fruite.” We also have: “Hereafter, Iacob shall take roote: Israel shall flourish and growe, and the world shall be filled with fruite” (Geneva); “In days to come shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit” (ASV). ¶ *To take root.*¹² Barnes explains: “This language is derived from the vine, as the shoots or cuttings of the vine take root and flourish. To take root, therefore, is an emblem denoting that the descendants of Jacob, or the people of God, would increase and prosper.” Indeed, we know that through Abraham, Isaac and Jacob, that all the families of the earth would be blessed: “And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed” (Genesis 12:3). Kay has: “Israel, so long cut off from the Fountain of Life,—a mere dry rod,—shall be like

¹¹ Simeon wrote in 1832, when the Holocaust with all its attendant horrors would pain Judah.

¹² From a horticultural perspective, this is an interesting concept. In our vineyard in Chile, we would plant the choice canes that were pruned in a nursery until they took root, at which point they were transplanted to the various portions of the vineyard to replace decaying or missing vines. Because of phylloxera, in other nations such cuttings must first be grafted into a resistant rootstock. The point here is that prunings or cuttings from vineyards and other types of fruit trees are used for plant propagation. And that these plants are not viable until they take root (i.e., roots grow out of the cuttings).

Aaron’s rod which ‘budded ... and bloomed blossoms.’” Young says, “In the missionary proclamation of the Gospel this truth finds its fulfillment.” And when it comes to fruit—when looked upon from this missionary in this view—certainly it fell upon Ephraim (with the help of Manasseh) to gather this fruit. So we read in Genesis, “Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall” (Genesis 49:22). We might say, indeed, that not only did the branches grow over the wall to be planted in the American continent, but that also they grew back over the wall again, and not just one wall, to preach the gospel of Jesus Christ to every people—and every person—upon this earth. All who do not wish to be burned are invited to join Israel, both those who are direct descendants as well as those who have been grafted in or adopted. ¶ Vineyards have to be heavily pruned if they are to yield good grapes with a high degree of sugar. This is done in the winter, when the leaves fall off, and depending on the size of the vineyard, may last about two and a half months. Of the wood that is removed (*sarmiento* in Spanish) a very small amount may be used for plant propagation while the greatest percentage is simply burnt. ¶ *Israel shall blossom and bud, and fill the face of the world with fruit.* (*Also see* ISAIAH 32:15; D&C 49:24.) The Targum (Ⓣ) has, “They of the house of Israel shall be fruitful, and they shall multiply; their children’s children shall fill the face of the world.” The LXX (ⓖ) reads, “Israel shall bloom and blossom; and the world shall be filled with his fruit. The Douay-Rheims (Ⓝ) has, “Israel shall blossom and bud, and they shall fill the face of the world with seed.” Gray makes an astute observation, however, that buds come *before* the blossom, and indeed, the Hebrew (HALOT) would permit the translation **יִצְיִץ וּפָרַח** of to be *bud and blossom* instead, as well as *bud and “put out new shoots”* (HALOT). A number of interesting translations include: “Israel will put out buds and flowers” (BBE); “Israel shall blossom and send forth shoots” (AMP, also see ESV, ISV, NASB); and “[Israel] will blossom and bear fruit that covers the earth” (CEV). Kimhi explains, “*Filled with fruitage.* The blessing conferred upon Israel will be enjoyed by the whole world” (in Slotki/Rosenberg). Ironside says, “[Israel] will be a means of blessing to the whole earth as God has intended from the beginning—a nation of priests,¹³ through whom God will make known His salvation to the ends of the earth.” People would be gathered into the Church from every quarter of the earth and produce much good fruit. ¶ *Face of the world*, פְּנֵי-תֵבֵל.

Alexander says, “**תֵבֵל** does not mean the land of Israel,

¹³ Allusion to Exodus 19:5–6, where we read about “a peculiar treasure” and “a kingdom of priests, and an holy nation.”

but the world.” Gesenius explains regarding תִּבְלָל: “A poetic word—(1) *fertile and inhabited earth, the habitable globe*.” Indeed Israel is scattered and intermixed with all of the world and through the ingathering bring back fruit from the entire world. Barnes correctly writes: “The sense is, that the people of God would so increase and flourish that the true religion would ultimately fill the entire world.” Not long after I joined the Church I heard Elder McConkie teach: “The gathering place for Peruvians is in the stakes of Zion in Peru, or in the places which soon will become stakes. The gathering place for Chileans is in Chile;¹⁴ for Bolivians it is in Bolivia; for Koreans it is in Korea; and so it goes through all the length and breadth of the earth. Scattered Israel in every nation is called to gather to the fold of Christ, to the stakes of Zion, as such are established in their nations. Isaiah prophesied that the Lord ‘shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.’ The Lord’s promise is: ‘Ye shall be gathered one by one, O ye children of Israel.’ (ISAIAH 27:6, 12). That is to say—Israel shall be gathered one by one, family by family, unto the stakes of Zion established in all parts of the earth so that the whole earth shall be blessed with the fruits of the gospel. This then is the counsel of the Brethren: Build up Zion, but build it up in the area where God has given you birth and nationality. Build it up where he has given you citizenship, family, and friends. Zion is here in South America and the Saints who comprise this part of Zion are and should be a leavening influence for good in all these nations.”¹⁵

vv. 7–13. Israel’s enemies have been punished more severely than she has. Part of her punishment, however would require scattering over the surface of the earth. Jerusalem would yet be left desolate. In the last days a new gathering would take place—one much greater than the return of Judah to Jerusalem after the Babylonian captivity. This gathering, instead, would not only be geographical in nature, but a spiritual one. The gathering spot would be the temple; the House of the Lord (see ISAIAH 2:2; 18:7).

7 ¶ Hath he smitten him, as he smote[✓] those that smote him? [or] is he slain

¹⁴ For years this caused me much pain as I so much wished to go back to the land of my birth, to my beautiful Chile. I have been greatly blessed of the Lord in that I was able to return to Chile with my lovely Principessa and eternal companion in 2014. I have much to be grateful, however, for the time I spent in California, especially the 34 years I worked for the University of California.

¹⁵ McConkie, Bruce R. Come: Let Israel Build Zion, *Ensign* (CR), May 1977, p.115.

according to the slaughter of them that are slain by him?

✓ according to the stroke of

Hath he smitten him, as he smote those that smote him? The LXX (Ⓞ) reads, “He shall not, as he smote, be so smitten.” The Lamsa Peshitta (Ⓢ) has the *Lord* smiting, and the *oppressor* being smitten, while the BPE (Ⓢ) specifies no such thing. The Douay-Rheims (Ⓟ) has, “Hath he struck him according to the stroke of him that struck him?” Henderson explains: “In such appeals, the interrogatory ׀, and the corresponding particle ׀, ¹⁶ have the force of a strong negative. As McFadyen says: “Hath he (Jehovah) smitten him (Israel), as he (Jehovah) smote those (the foreign oppressors) that smote him (Israel)? Or was he (Israel) slain according to the slaughter of them that are slain by him?” ¶ This is not to say that the children of Israel have not been smitten. For instance, *The Historical Atlas of Judaism* (Barnes and Bacon, 2009) contains a small fraction of the sufferings of Judah and it is enough to make me almost ill. When one adds the sufferings of those who are part of the Ten Tribes of Israel as well as others who have been broken off Israel, such as the natives of the American continent, and their sufferings, all of this constitutes a bleak picture indeed. At the end, however, a remnant remains and will be mixed with the nations of the earth and will be gathered. Calvin makes an important observation in all of this: “The Lord often employs the agency of wicked men in chastising us.” ¶ [Or] is he slain according to the slaughter of them that are slain by him? The LXX (Ⓞ) reads, “Nor, as he slew, shall he be so slain.” Not a direct translation, but one that gives its signification has, “I, the LORD, didn’t punish and kill the people of Israel as fiercely as I punished and killed their enemies” (CEV).

8 In measure, when it shooteth forth,[✓] thou wilt debate with it: he stayeth[✓] his rough wind in the day of the east wind.

✓ or, thou sendest it forth ✓ ✓ or, when he removeth it [with]

One translation of this difficult verse is: “In measure, when thou sendest her away, thou dost contend with *her*; he hath removed her with his rough blast in the day of the east wind” (RV, cf. ASV). ¶ *In measure, when it shooteth forth, thou wilt debate with it*: The Targum (Ⓣ) has, “With the measure wherewith thou didst measure¹⁷

¹⁶ ׀, i.e., *or*.

¹⁷ According to Stenning and Chilton’s Targum (Ⓣ) translations, “with the measure you were measuring with.”

they shall measure unto thee.¹⁸” The LXX (Ⓔ) reads, “Having fought and disgraced them he will let them go.” The Peshitta (Ⓔ) renders it, “With that measure with which he has measured you, so judge him (BPE) / you will judge him (Lamsa).” The Douay-Rheims (Ⓓ) has, “In measure against measure, when it shall be cast off, thou shalt judge it.” ¶ *In measure*. Nägelsbach explains: “מִמְדָּה is by all means a definite measure of grain, and according to the statements of the ancients, the third part of an ephah. But this signification suits admirably. The translation *in measure* is of course not literal. It should be: with a measure of a מִמְדָּה by putting away thou punishest her. The meaning accordingly is that the Lord ordains only a small measureful of punishment for Israel... the expression ‘small measure’ involves necessarily the idea of clemency.” Wesley says, “*In measure*—With moderation.” Barnes has in part: “The word used here is probably a contraction of מִמְדָּה מִמְדָּה literally, ‘measure by measure,’ i: e., ‘moderately,’ or in moderation. So the rabbis generally understand it. The idea is ‘small measure by small measure,’ not a large measure at a time; or, in other words, moderately, or in moderation. It refers, I suppose, to the fact that in inflicting judgment on his people, it had not been done with intolerable severity. The calamity had not been so overwhelming as entirely to cut them off, but had been tempered with mercy.” Calvin quotes Jeremiah, “O LORD, correct me, but with judgment” (Jeremiah 10:24a). ¶ *When it shooteth forth*. The margin ||, rather, renders it, “when thou sendest her¹⁹ forth.” Kaiser says, this is “the image of the driving out of a woman.” Cowles’ says, “‘In sending her (i.e., his people) away,’ ...the word being admirably taken out of the legal phrase for divorcing, putting away, an unfaithful wife.” This notion of sending away or sending to exile is found in most modern translations of בְּשִׁלְחָהּ. We have this same expression in ISAIAH 50:1, שְׁלַחְתִּיהָ, from (שָׁלַח, “to dismiss, send away” HALOT). ISAIAH 50:1 reads: “Thus saith the LORD, Where is the bill of your mother’s divorcement, whom I have put away (שְׁלַחְתִּיהָ)? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away (שְׁלַחְתִּיהָ).” Jeremiah, returning to the notion in ISAIAH 27:7, and the notion of *in measure*, greatly clarifies this passage—in terms of how the Lord treats His people in contrast to her enemies: “Fear thou

not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in *measure* (לְמִשְׁפָּט from שָׁפַט, *to judge*); yet will I not leave thee wholly unpunished” (Jeremiah 46:28, *also see* Jeremiah 30:11). A similar sentiment is found in Psalm 118:18, “The LORD hath chastened me sore: but he hath not given me over unto death.” Jennings says: “... we must bear in mind the peculiar place that people [Israel] has amid the nations of the earth. It is the only one with which He has entered into a blood-based covenant relationship, as He says: ‘You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.’ (Amos 3:2); that is, I will chasten you because I take a tender interest in you as a father in the child he punishes.” ¶ *Thou wilt debate*. As Wesley and others explain, *contend* תִּתְּרֵם. I particularly like the translation: “Thou didst contend with them by banishing them, by driving them away” (NAS77). The Lord, out of love, only exacted the smallest consequence that would lead Israel to be reformed. And He did this little by little, measure by measure. At the end, because Israel would not be easily corrected, the Lord had to send her away as an unfaithful wife. Even so, in the latter-days he would take her back in forgiveness. ¶ *He stayeth his rough wind in the day of the east wind*. Wade, Young and others make mention this wind as the *Sirocco*. The Targum (Ⓒ) has, “Thou didst send forth and oppress them. He meditated a word against them. He prevailed (or, ‘was angry’) against them in the day of wrath. The LXX (Ⓔ) reads, “Thou hast not been visiting with this severe wind, to destroy them utterly with a blast of anger.” The Peshitta (Ⓔ) renders it, “According to that which his violent spirit has devised in the day of commotion (BPE) / in fierce anger on a day of blasting heat (Lamsa). The Douay-Rheims (Ⓓ) has, “He hath meditated with his severe spirit in the day of heat.” The Geneva Bible notes have: “That is, you will not destroy the root of your Church, though the branches of it seem to perish by the sharp wind of affliction.” So also Wesley, who says, *stayeth*, thus “mitigate[ing] the severity of the judgment.” HALOT instead suggests that הִנֵּה means *drive away*. Most translate this clause similarly to Geneva, “When he bloweth with his rough winde in the day of the East winde,” or ASV, “He hath removed *them* with his rough blast in the day of the east wind.” That is, the Lord sent Israel away with His strong wind. It was through the power of an east wind that the Lord was able to make a way for the escape of the children of Israel. “And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided” (Exodus 14:21, see also Genesis 41:6; Job 27:21; Jeremiah

¹⁸ The Targum (Ⓒ) seems to have the sense of Matthew 7:2, “For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”

¹⁹ בְּשִׁלְחָהּ. [“driving her away” (HCSB); “Thou sendest her away” (RV, JPS); “by sending her away” (LITV).

18:17; Ezekiel 17:10; Hosea 13:15; Jonah 4:8). We also read how personal an act this was: “And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea” (Exodus 15:8). Gill has, “When afflictions, like a blustering and blasting east wind, threaten much mischief, and to carry all before them, Jehovah, from whom they have their commission, and who holds the winds in his fist, represses them, stops the violence of them, and gradually abates the force of them, and quite stills them, when they have answered the end for which they are sent.” Calvin says, “We know that each country has its own particular wind that is injurious to it.” As I read this, a radio ad has been playing about the Mahan caused by the Santa Ana winds of Southern California.²⁰

9 By this therefore shall the iniquity of Jacob be purged; and this [is] all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images[✓] shall not stand up.

✓ or, sun images

By this therefore shall the iniquity of Jacob be purged. The LXX (Ⓞ) reads, “By means of this the iniquity of Jacob will be removed.” The Peshitta (Ⓢ) uses the term *forgive* rather than *purge*. The Douay-Rheims (Ⓣ) has, “Therefore upon this shall the iniquity of the house of Jacob be forgiven.” For כִּפֶּר, *purged*, HALOT has *to atone*, from the root כִּפַּר (also see Horsley, LHI, ISV). So we read, “Therefore by this the guilt of Jacob will be atoned for, and this will be the full fruit of the removal of his sin &c.” (ESV). Gill explains: “Not that afflictions are atonements for sin, or give satisfaction to divine justice for it; but they are the means of bringing the Lord’s people to a sense of their sins, and to repentance and humiliation for them, and confession of them ...” Young says (regarding כִּפֶּר), “As may be seen by a comparison with ISAIAH 6:7²¹, this word

²⁰ In Wikipedia we read: “The Santa Ana winds are strong, extremely dry offshore winds that affect coastal Southern California and northern Baja California in autumn and winter. They can range from hot to cold, depending on the prevailing temperatures in the source regions, the Great Basin and upper Mojave Desert. The winds are known for the hot dry weather (often the hottest of the year) that they bring in the fall, and are infamous for fanning regional wildfires.” (URL accessed 25 April 2012).

²¹ כִּפֶּר, “And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin *purged*” (ISAIAH 6:7).

really means *expiated* or *atoned*. At the same time, the present context shows that it is here employed by metonymy for the effect, namely, purification or purgation. The thought is found also in Proverbs 16:6, ‘By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.’ In other words, the prophet is not stating that the exile provided an atonement for the iniquity of Israel, but merely that by means of the exile, there was purification.” Wordsworth speaks about this purging by quoting Zechariah: “And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is my people*: and they shall say, *The LORD is my God*” (Zechariah 13:9, emphasis added). ¶ *And this [is] all the fruit to take away his sin.* The Targum (Ⓣ) has, “And *thus it shall be* with all the works of the perverseness of their sins.” The LXX (Ⓞ) reads, “And this will be to him a subject of thanksgiving, when I take away his sin.” The Peshitta (Ⓢ) has, “With all this fruit his sin will be removed.” The Douay-Rheims (Ⓣ) has, “And this is all the fruit, that the sin thereof should be taken away.” In ISAIAH 5:5 the Lord *takes away* [כִּפֶּר] the protective hedge from Israel; here, He *takes away* [כִּפֶּר] Israel’s sin. Horsley translates this verse as follows: “Yet with all this, the iniquity of Jacob shall be expiated, And this is the whole fruit, the removal of his sin. When he maketh all the stones of the altar as fine dust, The groves and the images, being broken to pieces, shall rise no more ... The end and purpose and the effect of all God’s judgments will be the recovery of his people from their sin.” ¶ *When he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.* The Targum (Ⓣ) has, “*Namely*, that they shall make all the stones of the (*idolatrous*) altar like chalk stones that are beaten asunder; the groves and the sun-images shall not be raised up again.” The LXX (Ⓞ) reads, “When they grind to powder all the hewn stones of their altars, and their groves no longer remain, and their idols hack’d to pieces like a forest are far away.” The Peshitta (Ⓢ) has *pulverized* (BPE) / *broken in pieces* for “beaten in sunder.” The Douay-Rheims (Ⓣ) has, “When he shall have made all the stones of the altar, as burnt stones broken in pieces, the groves and temples shall not stand.” The ASV has a more literal rendition: “that he maketh all the stones of the altar as chalkstones that are beaten in sunder, *so that* the *Asherim* [אֲשֵׁרִים]²² and

²² Many of the exegetes reject chapters or portions of chapters of Isaiah as being part of what Isaiah wrote. Here, Even Cheyne, considered among the critics, ridicules the possibility of this chapter coming from someone in a later time period: “*That Asherahs...*] The mention of the symbols of Asherah is not what we should expect from a writer living during the Babylonian exile.”

the sun-images shall rise no more.” Horsley writes: “*When he maketh*] At the same time that the temple of Jerusalem and its altar are demolished, idolatry with that very event shall receive its mortal wound.” Alexander—even though he does not agree with it himself—says: “Some refer the suffix in **בְּשׂוֹמוֹ** [KJV, *when he maketh*, LHI breaks down as *when make him*, **בְּ שׂוֹמֵ הוּא**] to Jehovah, or to the enemy, and the whole clause to his demolition of the altar at the conquest of Jerusalem.” I like what Horsley²³ has to say in that it becomes clear that “When he maketh all the stones of the altar as chalkstones that are beaten in sunder.” Most exegetes attribute this to Judah destroying her own altars.²⁴ Rather, the effect of the destruction of the temple in Jerusalem would bring about Judah’s rejection of her idols. Only after the temple is pulverized do we have the desired reform: “The groves and images shall not stand up” anymore. Judah indeed realized that she could not lean on her **אֲשֵׁרִים** after the first temple was destroyed (at the time they were carried captive into Babylon). The notion of this verse is not that Judah would show her repentance by pulverizing her idols as most have supposed, but rather, after the altar of the temple²⁵ and the temple itself where pulverized, then Judah would realize that she could not lean of her **Asherim** or other idols—whether those made out of wood, or those related to apostate religion. Gill has, “The sin of idolatry seems to be particularly designed by what follows; unless the sin of the present Jews, in their disbelief and rejection of the Messiah, should be rather intended; which, through their long affliction, they will be convinced of in the latter day, and it will be taken away from them, and be purged and expiated through the atoning sacrifice of Christ, the Saviour and Deliverer, they will embrace (Romans 11:25).”

²³ Also, apparently, Gesenius (*see* Henderson).

²⁴ As Wordsworth well points out, this did happen during the time of Josiah, where “in his Reformation . . . he brake down the idolatrous images (2 Kings 23:6; 7–14; 2 Chronicles 34:3–7). This, however, was a very temporary reformation that only lasted a few years and it took place a few decades before the Babylonian captivity.

²⁵ One of the altars in Solomon’s temple was made out of bronze, and the other out of stone (1906 *Jewish Encyclopedia*, Altar, **מִזְבֵּחַ**): “The chief Altar of the temple was ever . . . of stone. Upon this Altar the daily sacrifices were offered thereafter, while the bronze Altar was reserved for the king. This stone Altar is called ‘the great Altar’ (2 Kings 16:15).” And also of interest: “Both Josephus and the Mishna state that the altar [in Herod’s temple] was built of unhewn stones.” Delitzsch explains under ISAIAH 33:12—the effects of “the totality of the destruction: they will be so completely burned up, that nothing but ashes will be left, like the lump of lime left at the burning of lime.”

10 Yet the defenced city [shall be] desolate, [and] the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

Yet the defenced city [shall be] desolate, [and] the habitation forsaken, and left like a wilderness: The Targum (Ⓒ) has, “But the city that was fortified shall sit solitary: she shall totter, and be forsaken like a desert.” The LXX (Ⓞ) reads, “The folded flock shall be disconsolate, like a flock which hath been forsaken.” The Peshitta (Ⓢ) has *fortified city* (BPE) / *strong city* for *defenced city*. The Douay-Rheims (Ⓣ) has, “For the strong city shall be desolate, the beautiful city shall be forsaken, and shall be left as a wilderness.” Rather than *yet*, ASV, HCSB, LITV, NASB, YLT and many others translate **כִּי** as *for*. Wesley has: “*Yet—Yet* before this glorious promise be fulfilled, a dreadful and desolating judgment shall come. The city—Jerusalem and the rest of the defenced cities in the land.” There would be more than one total desolation of Jerusalem. ¶ *There shall the calf feed, and there shall he lie down, and consume the branches thereof.* The Targum (Ⓒ) has, “The just shall wage war against her, and plunder her treasures, and make an end of her hosts, so that none shall go forth.” The LXX (Ⓞ) reads, “And for a long time the country shall be for a pasture, and flocks shall there take their rest.” Instead of *branches* the Peshitta (Ⓢ) has *grass* (Lamsa) / *tender grass* (BPE). The Douay-Rheims (Ⓣ) has, “There the calf shall feed, and there shall he lie down, and shall consume its branches.” Delitzsch says, “So desolate does Jerusalem lie, that in the very spot which once swarmed with men a calf now quietly eats the green foliage of the bushes that grow between the ruins.” The idea of a desolate city being represented as only good for animal pasture is also found in ISAIAH 7:25, Ezekiel 25:5; Zephaniah 2:14–14 and elsewhere.

11 When the boughs thereof are withered, they shall be broken off: the women come, [and] set them on fire: for it [is] a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

When the boughs thereof are withered, they shall be broken off: The Targum (Ⓒ) has, “Their armies shall be cut off; and they shall be confounded on account of their works, *which* shall be broken.” The LXX (Ⓞ)

reads, “And after a time there will be no verdure in it, by reason of its being parched up.” The Douay-Rheims (V) has, “Its harvest shall be destroyed with drought.” This verse may, in part, be an allusion to ISAIAH 18:5 where we read: “For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away [and] cut down the branches.” But in this verse, why are the branches withered? Perhaps, from lack of care, the vine is now dead and the branches are simply snapped off, and not the branches only, but the whole vine makes for magnificent fire wood. Grapevine wood are especially good to give warmth but not for much else.²⁶ Yet another figure used in Holy Writ is that of a pruned vine, where the branches cannot sustain life and are ready to be burnt when separated from Christ: “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned” (John 15:1–6). These prunings are sometimes taken to homes to burn, and are sometimes burned by the side of the vineyard. ¶ Jenour says, “This passage illustrates the meaning of our Lord’s words, Luke 23:31. ‘If, says he, they do these things in a green tree, what shall be done in the

²⁶ This idea is made manifest in Ezekiel: “And the word of the LORD came unto me, saying, Son of man, what is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord God” (Ezekiel 15:1–8). In this verse Ezekiel speaks of the vine-tree עֵץ הַגֵּבֶן (some translate as grapevine (AMP, CEV, ERV), as do most Spanish translators (who use vid, a word associated with the grapevine, cultivated or wild). Since one cannot say that grapevines are useless, perhaps it is speaking of the wild grapevine or other vines that do not produce edible fruit) and contrasts it to the wood cuttings (See Gesenius and HALOT, זֶמֶר) of the trees of the forest (הַיִּבְרֹת). The latter are useful while the cuttings of the vines are only good for burning. Grapevine branches are only useful while they are attached to the living plant (or when they are used as scions for plant propagation).

dry?” That is, if my heavenly Father permits me, who am holy and innocent, to suffer such things, what shall be done to Jerusalem and its inhabitants who, because of their sins, are fitted for destruction, as a dry and rotten tree is fit only to be burnt?” Faussett has: “Boughs ... broken off—so the Jews are called (Romans 11:17, 19–20).” And not the Jews only, but all of the house of Israel. ¶ *The women come, [and] set them on fire: for it [is] a people of no understanding:* The Targum (C) has, “Women shall enter the house of their idolatry, and teach them, because they are a people of no understanding.” The LXX (G) reads, “O ye women who are coming from a goddess attend! For this is not a people, who have understanding.” The Douay-Rheims (V) has, “Women shall come and teach it: for it is not a wise people.” Redak suggests that Israel is the people of no understanding because of their apostasy (in Rabbi Rosenberg). Alexander says, “Women are mentioned, not in allusion to [their weakness], but because the gathering of firewood in the East is the work of women and children.” ¶ *For it [is] a people of no understanding* [כִּי לֹא עִם בִּינּוֹת]. Rawlinson has: “It was folly, madness, to turn away from Jehovah, and go after other gods. Only through having ‘no understanding’ could Israel have been so foolish. (compare Deuteronomy 32:28; 2 Kings 17:15; Jeremiah 4:22).” This is similar the complaint of ISAIAH 1:3, “The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know, my people doth not consider.” Also, a similar sentiment is expressed through the writings of Jeremiah: “Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not” (Jeremiah 5:21). Wildberger says, “In this context, בִּינָה (insight) must be interpreted in a religious sense ... this people can be said to have departed from knowledge of God and from the fear of God. The inhabitants of the city do not understand God’s ways and are not aware of what his promises are all about.” ¶ *Therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.* The Targum (C) has, “Therefore He that made them shall not have mercy on them, and he that created them shall show them no favour.” The LXX (G) reads, “Therefore he who made them will not have pity on them; nor will he who formed them shew them any favour.” The Douay-Rheims (V) has, “Therefore he that made it, shall not have mercy on it: and he that formed it, shall not spare it.” This is of the broken off wood that will not hold on to the Savior.

12 And it shall come to pass in that day, [that] the LORD shall beat off from the channel of the river unto the stream of

Egypt, and ye shall be gathered one by one, O ye children of Israel.

And it shall come to pass in that day, [that] the LORD shall beat off from the channel of the river unto the stream of Egypt. The Targum (Ⓣ) has, “And it shall come to pass at that time, that the slain of the Lord shall be cast from the bank of the river Euphrates into the river of Egypt.” The LXX (Ⓛ) reads, “But it shall come to pass in that day, that God will hedge them about from the channel of the river even to Rinocorouon.” The Peshitta (Ⓢ) has, for the second clause, “shall stir up the people (Lamsa) / shall thresh from the fountain or head (BPE) of the river Euphrates (Lamsa) / river (BPE) to the river of Egypt (Lamsa) / torrent of Egypt (BPE). The Douay-Rheims (Ⓣ) has, “And it shall come to pass, that in that day the Lord will strike from the channel of the river even to the torrent of Egypt.” In the DSS 1QIsa^a (Ⓞ) we have the *masculine* for *channel* {*flow* (Gesenius) / *floodwaters* (LHI)} מִשְׁבַּל, while the Masoretic text (Ⓜ) has the *feminine* ending, מִשְׁבַּלַּת.

As usual, HA-NAHAR, הַנְּהַר, or *the river*, stands for *Euphrates*. Regarding Egypt, Wade speaks of the prophecy’s earlier fulfillment, “Jews took refuge in Egypt after the capture of Jerusalem in 587; and their numbers eventually increased so greatly that a translation of the Hebrew scriptures [the LXX Ⓛ] was required to meet their needs, and was begun in the reign of Ptolemy Philadelphus (285–246).” Regarding ISAIAH 27:12–13, Skinner writes: “A prophecy of the restoration of the dispersed of Israel.” The whole idea is for a large harvest, and this is made easier to understand by some of the other translations: “And it shall come to pass in that day, that Jehovah will beat off *his fruit* from the flood of the River unto the brook of Egypt” (ASV); “And it shall be in that day that the Lord will thresh out His grain from the flood of the River [Euphrates] to the Brook of Egypt” (AMP); “And in that day shall the Lorde make a threshing, from the midst of the riuer Euphrates, vnto the riuer of Egypt” (Bishops); “And in that day shall the Lord thresh from the chanell of the Riuer vnto the riuer of Egypt” (Geneva). Delitzsch has: “The Euphrates and the brook of Egypt, i.e., the Wady el-Arish, were the north-eastern and south-western boundaries of the land of Israel, according to the original promise (Genesis 15:18; 1Kings 8:65).” This is indeed an interesting expression, as it leaves no doubt that it is Israel that is being gathered. The land mentioned is given as symbolism for every corner of the earth. Indeed, the promise was made in such places as Deuteronomy 30:1–6; ISAIAH 11:12 and Ezekiel 37:15–28, that Israel would be gathered. The gathering of Israel is one of the most sublime and constant messages of the Old Testament. Redak here sees an allusion to the

gathering of the Lost Tribes as well as Judah and Benjamin (in Rabbi Rosenberg). ¶ *Beating*, יִהָבֵט. Some translators have focused on the harvest of grains motif and thus utilize words like *threshing* and *winnowing* for translating יִהָבֵט (from חָבַט), e.g., Ruth 2:17, יִהָבֵט (יִהָבֵט). Wesley explains: “[Beating] is a metaphor from grain which was beaten out with a rod or staff, and then carefully gathered and laid up.” Others have suggested the harvest of fruit, such as grapes or olives (Deuteronomy 24:20; ISAIAH 17:6; 24:13) and thus speak of picking or beating these off the trees. Cheyne explains that the word *beating* יִהָבֵט suggests “a more careful plan than threshing.” This is indeed a beautiful sentiment, as the idea is that every individual in a very personal way will receive a warning voice and an invitation to embrace the Gospel of Jesus Christ. Barnes has: “The use of these words here shows that the image is taken from the act of collecting fruit or grain after harvest; and the expression means, that as the farmer gathers in his fruit, so God would gather in his people. In the figure, it is supposed that the garden or vineyard of Yahweh extends from the Euphrates to the Nile; that his people are scattered in all that country; that there shall be agitation or a shaking in all that region as when a farmer beats off his fruit from the tree, or beats out his grain; and that the result would be that all those scattered people would be gathered into their own land.” Gill writes: “alluding either to the beating off of fruit from a tree, or to the beating out of grain from the ear; and signifies the separating of the Lord’s people in the effectual calling from the rest of the world; as the fruit beaten off is separated from the tree, and corn beaten out is separated from the ear and chaff; for this beating off does not intend judgment, but mercy; and is done not by the rod of affliction, but by the rod of the Lord’s strength sent out of Zion, even the Gospel, the power of God to salvation; which, in the ministration of it.” Amos has, “For, lo, I will command, and I will sift the house of Israel among all nations, like as corn²⁷ is sifted in a sieve, yet shall not the least grain fall upon the earth” (Amos 9:9).²⁸ These are them that leave Babylon and enter Zion or The Church of Jesus Christ of Latter-day Saints. ¶ *And ye shall be gathered one by one, O ye children of Israel.* The Targum (Ⓣ) has, “And ye shall be brought near one to the other (or, ‘one to the side of the other’), O ye sons of Israel.” The LXX (Ⓛ) reads, “Therefore gather ye the sons of Israel together one by one.” The BPE (Ⓢ) follows the

²⁷ Not maize, but rather *grains*.

²⁸ Faussett explains this verse in Amos: “I will cause the Israelites to be tossed about through all nations as corn is shaken about in a sieve, in such a way, however, that while the chaff and dust (the wicked) fall through (perish), all the solid grains (the godly elect) remain (are preserved), (Romans 11:26; compare Note, see on Jeremiah 3:14).”

Masoretic text (M) while Lamsa (S) instead of *gathered one by one* renders it *gathered one to another*. The Douay-Rheims (D) has, “And you shall be gathered together one by one, O ye children of Israel.” Regarding לְאַחַד אֶחָד, *one by one*, several translations have been proposed, but the best is that we have in the Authorized Version, or as Calvin explains: “I will gather you, not in companies nor in great numbers, but one after another.” Young has, “The gathering will not be by a mighty influx, but one by one.” Elder McConkie explained: “Israel—his chosen ones—shall be gathered in from their long dispersion; though they have been scattered in all the nations of the earth, yet they shall come out of darkness into the marvelous light of Christ when the Lord raises an ensign to the nations. ‘Ye shall be gathered one by one, O ye children of Israel . . . and shall worship the Lord in the holy mount at Jerusalem.’ (ISAIAH 27:12–13)”²⁹ ¶ The Bible is full of promises about this Holy gathering (see *Rain in Due Season* introduction). And so is the Book of Mormon: “And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them” (3 Nephi 20:11–13, see also Zechariah 8:7–8). Furthermore we read: “And I will remember the covenant which I have made with my people [now speaking of Judah]; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father” (3 Nephi 20:29).

13 And it shall come to pass in that day, [that] the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

And it shall come to pass in that day, [that] the great trumpet shall be blown. The LXX (G) reads, “And it shall come to pass in that day, that the great trumpet shall be sounded.” The Douay-Rheims (D) has, “And it shall come to pass, that in that day a noise shall be made with a great trumpet.” Barnes writes: “This verse is designed to describe in another mode the same fact as that stated in ISAIAH 27:12, that Yahweh would re-

collect his scattered people.” Gill says regarding the first part of this clause, וְהָיָה בַּיּוֹם, “When the Lord is about to do the above things... The Talmudists (T. Bab. Sanhedrin, fol. 110. 2. Midrash Kohelet. fol. 68. 3.) apply this text to the world to come, or times of the Messiah, when the ten tribes shall be returned.” ¶ *Great trumpet*, בְּשׁוֹפָר גָּדוֹל. Or rather, *with great shofar*, or ram’s horn. This is the same shofar (שׁוֹפָר, or trumpet) we read about in ISAIAH 18:3 where dispersed Israel is called to return unto the Lord: “All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifeth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.” Kimhi says, “The blowing of the *shofar* is a signal for assembly and return to God” (in Slotki/Rosenberg). Jennings points us to Matthew 24:31, calling all her outcasts back: “And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, and from one end of heaven to the other.” Faussett has: “**great trumpet**—image from the trumpets blown on the first day of the seventh month to summon the people to a holy convocation (Leviticus 23:24). Antotypically, the gospel trumpet (Revelation 11:15; 14:6³⁰) which the Jews shall hearken to in the last days (Zechariah 12:10; 13:1).” In Matthew 24:31 we observe: “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” ¶ Now this is an interesting relation I will share here. I attended a fireside where we heard Sarah Grimes speak to the Modesto 12th Spanish Branch upon returning from the Osorno, Chile Mission (April 2012). She related to us a story about a convert she knew who had frequent visits from an angel with a trumpet in his mouth. When she received the lessons from the Elders, they showed her a copy of the Book of Mormon—the one that has angel Moroni blowing a trumpet. She asked in surprise, “What are you doing with *my* angel?” After gaining a testimony of the one and true Church she never saw those apparitions again. ¶ *And they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt.* These lands are outside what was mentioned as the land proper to be inherited by Israel and thus represents the idea of gathering from the four quarters of the earth (see ISAIAH 27:12). The Targum (C) seems a clearer continuation of the Masoretic (M) text here, with strong allusions to the gathering of the Lost Tribes: “And they shall come, who had gone into captivity in the land of Assyria, and those who were cast into the land of Egypt.” The LXX (G) reads, “And those shall come who are perishing in the land of Assyria, and they who are perishing in

²⁹ McConkie, Bruce R. *The Mortal Messiah: From Bethlehem to Calvary*, 4:350.

³⁰ Angel Moroni, also quoted earlier in this chapter.

Egypt.” The Peshitta (S) has instead of *perish* in the land of Assyria, *scattered* (Lamsa) / *dispersed* (BPE) in the land of Assyria; and instead of *outcasts* in the land of Egypt, *lost* (Lamsa) / *disappeared* (BPE) in the land of Egypt. The Douay-Rheims (V) has, “And they that were lost, shall come from the land of the Assyrians, and they that were outcasts in the land of Egypt.” ¶ So why is Asshur (אַשּׁוּר, i.e., Assyria) mentioned here instead of Babylon? Because it would be the ten tribes that would be gathered one by one, and it was Assyria who took them away captive; while Judah was taken captive by Babylon. Judah, in contrast, would be restored in a day. This will happen at the time when Judah will look at Him whom they have pierced and recognize the promised Messiah (Zechariah 13:6). ¶ In the Bishops Bible we have, “In that day shall the great trumpe be blowne, so that they which were *lost* in the lande of Assyria &c.” Also see ABP {LXX (G)}, AMP, DRB, ESV, HCSB, JPS, LBP). Others have *those wondering* (BBE), *dragged away* (CEV) and *exile[d]* (GNB). All make the allusion to the scattering of Israel clear. Gray says, regarding הָאֲבָדִים, “away from home in a strange and unfamiliar land,” and translates Ezekiel 34:4b–5a, “**The outcast** (הַגֵּרִים) ye brought not back (home), and **the lost** (הָאֲבָדִים) ye sought not, and they were scattered from having no shepherd, and became food for all the beasts of the field,” and continues with Ezekiel 34:12–16, “As a shepherd seeketh out his flock..., so will I seek out my sheep, and rescue them from all the places wither they have been scattered; and I will bring them out from all the peoples, and collect them from all the lands, and bring them to their ground (KJV has, and gather them from the countries, and will bring them to their own land); and I will feed them on the mountains of Israel. There shall they lie down in a good home-stead ... I myself will feed my flock, and I will cause them to lie down.... The lost (הָאֲבָדִים) I will seek, and the outcast (הַגֵּרִים) will I bring back (home).” Hosea, in regards to Ephraim, or the northern tribes, says: “O Israel [speaking of Ephraim in contraposition to Judah], return unto the LORD thy God; for thou hast fallen by thine iniquity [Ephraim is invited to return, or repent]. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. [Ephraim recognizes her faults and asks for forgiveness] Asshur shall not save us [אַשּׁוּר, Asshur, that is Assyria, Ephraim now recognizes, will not be able to save her—another form of idolatry is leaning on strong nations rather than on the Lord]; we will not ride upon horses [another allusion, as horses stand for strength, Ephraim recognizes that she cannot lean upon horses any more

than she can lean upon Asshur]: neither will we say any more to the work of our hands, Ye are our gods [Ephraim recognizes that her idol gods can do nothing for her]: for in thee the fatherless findeth mercy [Ephraim represents herself as the fatherless here, and recognizes that her only true strength comes from the Lord]. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. [The Lord is here accepting of Ephraim’s repentance] I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. [A horticultural figure is given both as Israel putting forth roots and the Lord watering her with daily dew or care] His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. [Ephraim shall greatly grow and give much fruit] They that dwell under his shadow shall return [this particular shadow seems to be the one offered by the Lord to those who return—and also seems to represent the shadow of protection offered by His Church through Ephraim, to the rest of the tribes of Israel, in the last days]; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. [Representing the blessings and fruitfulness of those who turn to Christ and live] Ephraim shall say, What have I to do any more with idols? [All sort of idols are rejected, those of wood and all others, ready to make peace with the Lord (see ISAIAH 27:5)] I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. [Representing the Savior, or the green tree] Who is wise, and he shall understand these things? prudent, and he shall know them? [the lack of understanding of former days is gone] for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.” (Hosea 14:1–9). ¶ And Keith makes comment much like mine, about ISAIAH 27:12–13: “It is ... of the ten tribes of Israel that the text seems specially to speak; it is of them that it is said that their return will be one by one.” ¶ *And shall worship the LORD in the holy mount at Jerusalem* [בְּהַר יְקֹדֶשׁ בִּירוּשָׁלַם]. The LXX (G) reads, “And shall bow themselves down before the Lord, on this holy mountain in Jerusalem.” The Douay-Rheims (V) has *adore* instead of its synonym, *worship*. Once again we must turn to ISAIAH 18, and its most triumphal verse: “In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion” (ISAIAH 18:7). This stands for Israel being gathered to the holy temples, including Judah’s gathering to the House of the Lord that once again will be built in Jerusalem. “This is the great and central purpose of the return,” Young explains. “It is that the

dispersed ones may worship the Lord.” The return will be both a physical and a spiritual phenomenon. Barnes writes: “Their temple shall be rebuilt; their city shall be restored; and in the place where their fathers worshipped shall they also again adore the living God. This closes the prophecy which was commenced in ISAIAH 24; and the design of the whole is to comfort the Jews with the assurance, that though they were to be

made captive in a distant land, yet they would be again restored to the land of their fathers, and again worship God there.”

30 April 2011
