
Isaiah 32

The Assyrian overthrow is representative of the overthrow of mystic Babylon and a triumph of God. The verses that describe wrath take us back to Isaiah's time, with a warning of the coming of Babylon upon the careless who think "all is well." Finally, we have the downpour of the Spirit of God once again upon the earth through the restoration of the Gospel in the Latter-days and eventually, the millennial reign of Christ. In the Journal of Discourses, Elder Orson Pratt spoke extensively and movingly on ISAIAH 32:13–20 and the blessings of turning a desert and wilderness into a prosperous and peaceful land. While as LDS we can certainly liken these scriptures unto us no doubt they also speak of the blessings that would fall upon the Holy Land, and the restitution of Israel and the Millennial day as well. Elder Pratt teaches that ISAIAH 32 and 35 are intimately connected to each other (Pratt, Elder Orson, JD 18:144). In 1875 he taught: "Preparatory to the time when God will come with vengeance to sweep away wickedness from the face of the earth, the house of Israel will be gathered back to their own lands, and the people of God will be permitted to dwell in the wilderness, and that wilderness will become a fruitful field. It is even said that the desert should rejoice because of those who are gathered, and should blossom as the rose. Now that is something that has been fulfilled during the last quarter of a century, here in this wilderness, barren, desert country. The great latter-day work has commenced, the kingdom of God has been reorganized on the earth; in other words, the Christian Church in all its purity and with all its ordinances, has been reorganized upon the face of the earth, and the time has at length come when the Spirit of God has been poured out from on high. Until that period arrived, there was no hope for Israel, no hope for the land of Palestine, no hope for the redemption of the tribes scattered in the four quarters of the earth; but when the wilderness should become as a fruitful field, when the spirit should again be poured out from on high, through the everlasting Gospel of the Son of God, then the people should be gathered together by the commandment of the Lord. As is here stated, his Spirit should be the instrument in gathering them together" (Pratt, Elder Orson, JD 18:145).

vv. 1–8. Govett writes: "It should be noted, that this chapter is a continuation of the last; for the destruction of Christ's foes is the time of his commencing reign. The gathering up of the tares and binding them in bundles to burn, is the time of the ingathering of the wheat into the garner. Who, then, is the king that shall in that day rule righteously, but Christ? Who 'his princes,' but the twelve apostles? ... No false names any longer shall be used to gloss over iniquity, but all the workers of wickedness shall be cut off." Keith well says: "In contrast with the previous state of ignorance and perverseness when the vision is to them, as it has now been so long, as a sealed book, and they do not hear the word of the Lord,—in the day when the king shall reign in righteousness, the eyes of men shall not be dim, and their ears shall hear." ISAIAH 32:4–8 speaks of a time when false doctrine will no longer be taught and celebrated.

1 ¶ BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

The Targum (Ⓢ) has, "Behold, a King shall reign in truth, and the righteous shall be magnified to execute just vengeance on the people." The LXX (Ⓣ) reads,

"For behold a righteous king shall reign and chiefs shall rule with justice." The Douay-Rheims (Ⓣ) has *justice* for *righteousness*. The expression *a King* (מֶלֶךְ) is the correct translation for the Masoretic text (מֶלֶךְ), rather than *the King* (הַמֶּלֶךְ). The Geneva Bible (1587)—along with several others—does well in capitalizing King: "Beholde, a King shall reigne in iustice, and the princes shall rule in iudgement." Of the Jewish authors, Abarbanel (in Slotki/Rosenberg) believes this to be a prophecy about the Messiah. Keith writes: "The passage opens with the expression 'behold' [הִנֵּה], implying that some remarkable announcement—one worthy of attention—followed. ¶ A number of exegetes mention the ל before *righteousness*: לְצַדִּיק. Young says: "The preposition ל may express the purpose of the reign or the manner of the reign. Hence, we may either translate 'for righteousness' or 'according to righteousness,' as in ISAIAH 11:4. The common English versions give 'in righteousness,' but this would normally be expressed by the preposition כ. Whether Isaiah is stating that the king will reign for the purpose of righteousness or according to righteousness is [not clear]. In either case the word *righteousness* is placed in the foreground, for the reign of this king is wholly contrary to the reigns of ordinary kings." To me, the ל seems to indicate a

similar sentiment as *after the manner*, as we see in 2 Nephi: “And it came to pass that we lived *after the manner* of happiness” (2 Nephi 5:27). Thus, “Behold, a King shall reign after the manner of righteousness, &c.” Gladly, I found this early translation to back up my feelings: “Beholde, a kyng shall gouerne *after the rule of righteousness*,” ¶ Lowth has: “An ancient manuscript has וְשָׂרִי, and *his* princes.” (Bishops’ 1568). BYU Professor Craig Ostler explains: “Jesus Christ’s government will include other rulers, or, as the Bible refers to them, princes. Isaiah declared, ‘Behold, a king shall reign in righteousness, and princes shall rule in judgment.’ Latter-day revelation broadens our understanding of Isaiah’s messianic declaration: ‘For in my own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth’ (D&C 43:29). The Savior clarified that among these ruling princes would be the twelve apostles who were with him during his mortal ministry in Jerusalem. He explained that at the day of His coming these apostles would be ‘clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else’ (D&C 29:12). Mormon identified the twelve Nephite disciples chosen by Christ during his ministry in the Americas as the judges over the remnant of his people. The Prophet Joseph Smith suggested that ‘Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it’ (Smith, *History of the Church*, 5:212).”¹ Henderson likewise has: “The princes or rulers spoken of, are the Apostles, who, as our Saviour declares, were in the *παλιγγενεσία*, or new state of things [and would] ‘sit upon twelve thrones, judging the twelve tribes of Israel’² (Matthew 19:28).”

¹ Ostler, Craig J. Isaiah’s Voice on the Promised Millennium. *Sperry Symposium Voices of Old Testament Prophets: The 26th Annual Sidney B. Sperry Symposium*.

² Elder Orson Pratt taught: “...when we lay our bodies down in the grave, go to our former abode where we once were, to the mansions prepared, and that we will join with the heavenly hosts. We will not forget the earth; it is our native abode; but instead of forgetting it, we will join with them in their new song, and with them we will look forward with joyful anticipation to the day when we shall return to reign on the earth, having been made kings and priests unto our God. And Jesus and the Twelve Apostles will be in our midst. And we have an account of their thrones. ‘And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.’ Then the twelve tribes will come back, and twelve men sitting on twelve thrones, in the land of Palestine, will reign over them. The Twelve disciples raised up in this land, 1800 years ago, are to have their thrones; who, after being judged themselves by the Twelve at Jerusalem, will sit upon their thrones and will judge the remnant of the tribe of Joseph. And they will have that work to do in the eternal

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

✓ heavy

And a man shall be as an hiding place from the wind, and a covert from the tempest. The Targum (Ⓣ) has, “And the just that were hidden because of the wicked, as those who hide themselves on account of a storm, shall return, and be magnified.” The LXX (Ⓛ) reads, “And this man will be one who hideth his words, and he will be hid as from a rolling flood.” The Douay-Rheims (ⓓ) has, “And a man shall be as when one is hid from the wind, and hideth himself from a storm.” Henderson well explains that the אִשׁ (see Zechariah 6:12) here mentioned is the Christ, the King, the very Messiah alluded to in ISAIAH 32:1. And though mortal man is indeed nothing beside the Lord, I do believe that through the *how beautiful are the feet* principle that the Savior shares many of the positive attributes that are rightfully His with His righteous servants and disciples who will be “clothed with robes of righteousness” (D&C 29:12). The atonement of Jesus Christ is this refreshing comfort from the winds and tempests of life. ¶ *As rivers of water in a dry place, as the shadow of a great rock in a weary land.*³ The Targum (Ⓣ) has, “And their instruction shall be received quickly, like the waters that flow into a dry land, like the shadow of a great rock in a parched land.” The LXX (Ⓛ) reads, “And he will be seen on Sion like a glorious stream in a thirsty land.” The Douay-Rheims (ⓓ) has, “As rivers of waters in drought, and the shadow of a rock that standeth out in a desert land.” In the DSS 1QIsa^a (Ⓢ) we have *in [the] shade*, בַּצֵּל, while the Masoretic text (Ⓜ)

as [the] shade, בְּצֵל. Regarding the *rivers of water* Wordsworth beautifully ties it to John 4:14, wherein the Savior says: “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.” Lowth observes: “The shadow of a great projecting rock is the most refreshing that is

worlds. The Priesthood is not given for a few years and then to cease; but all the servants of God who have ministered here below by authority of the Priesthood will continue their work among immortal beings, and among those living who will not have been changed to the immortal state” (JD 19:177).

³ The Prophet Joseph Smith, speaking of the Constitution of the United States said—because of the religious freedom it provides—“is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land” (TPJS, p. 147).

possible in a hot country; not only as most perfectly excluding the rays of the sun, but also having in itself a natural coolness, which it reflects and communicates to every thing about it.” In Matthew 7:24 we read: “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.” Christ and His gospel are that rock. Wordsworth beautifully points us to Psalm 63:1 “O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is,” and says that: “... the same phrase is used, and is applied to God.” Kay says, “This description [i.e., ISAIAH 32:1–2, if it were not about Christ—the Son of God made flesh] is the more remarkable, because the chief sin, against which Israel is warned throughout these chapters, is, trusting in arm of flesh... There is but one explanation. The Righteous King is IMMANUEL.” Kay points us to Jeremiah: “Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit” (Jeremiah 17:7–8; *also see* Psalm 1:3).

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

The Targum (Ⓒ) has, “And the eyes of the righteous shall not be shut, and the ears of those who receive instruction shall hear.” The LXX (Ⓞ) reads, “And they shall no more put confidence in men; but shall apply their ears to hear.” The Douay-Rheims (Ⓟ) has, not just *hearken*, but “hearken diligently.” Orelli well says that this verse is the antithesis of ISAIAH 6:9. Redak (in Rabbi Rosenberg) explains that “This prophecy resembles that of ISAIAH 29:18.” So also Jennings who says: “The key [to understanding this verse] lies in ‘the King’ being revealed, and as *He* is thus revealed, so is everything in His kingdom exposed in its true colors. Those eyes that were in the prophet’s commission to be closed (ISAIAH 6), shall then discern the truth... that Christ was and is to be found only in Jesus of Nazareth.” Regarding ISAIAH 32:3–4, Henderson suggests: “The meaning of the verses is, that the impediments to spiritual perception and obedience being removed, the subjects of Messiah’s reign would be endowed with true knowledge and right dispositions. Even those who might seem to labour under insuperable difficulties would surmount them with ease.”

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

- ✓ hasty
- ✓ ✓ or, elegantly

The heart also of the rash shall understand knowledge. The LXX (Ⓞ) reads, “And the heart of the weak will listen attentively.” Instead of *ready* the Peshitta (Ⓢ) has *hasten* (Lamsa) / *hurry* (BPE). The Douay-Rheims (Ⓟ) has *fool* for *rash*. Wildberger well writes: “It is to be noted that the **heart** is to attain such **wisdom** and **knowledge**. The (לב) (heart) is actually the organ of חכמה (wisdom): בְּלֵב נְבוֹן תְּנוּחַת תְּכֻמָּה (Proverbs 14:33a [*Wisdom resteth in the heart of him that hath understanding*]) or לֵב נְבוֹן יִבְקֹשׁ-דָּעַת (Proverbs 15:14 [*The heart of him that hath understanding seeketh knowledge*]); cf. also passages such as Proverbs 2:10; 16:23; Ecclesiastes 1:16.” The teaching of false doctrines may well be what is intended in these verses. We need to once again remember that “to be learned is good if [we] hearken unto the counsels of God” (2 Nephi 9:29). Jennings says: “The ‘rash’ or ‘hasty,’ [margin ||] of ISAIAH 32:4, are those who think it waste of time to meditate, ponder, consider; but rush to conclusions justified only their ignorance, prejudice and conceit.” I also like what Horsley says here, that instead of the *heart of the rash* it should read *the heart of the well instructed*, i.e., *the heart of the learned*. Nephi tells us: “O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. But to be learned is good if they hearken unto the counsels of God” (2 Nephi 9:28–29). Young well says: “It may be noted that the eyes, ears, and heart, mentioned in this and the preceding verse, correspond to the same organs mentioned in both ISAIAH 6:9 and 6:10.” ¶ *And the tongue of the stammerers shall be ready to speak plainly.* The Targum (Ⓒ) has, “And the tongue of those that was tied shall be ready (Chaldee, ‘shall hasten’) to speak plainly (Chaldee, ‘white things’). The LXX (Ⓞ) reads, “And trifling tongues will soon learn to speak peace. The Douay-Rheims (Ⓟ) has, “And the tongue of stammerers shall speak readily and plain.” The description or stammerers is here a spiritual one. The tongue will now, in contrast to the past, speak rightly. Luther says: “He properly calls the ungodly teachers stammerers in the

metaphorical sense ... they perform the act of speaking and yet say nothing.”

5 The vile person shall be no more called liberal, nor the churl said [to be] bountiful.

The Targum (T) has, “And the wicked man shall no more be called just, and he that transgresses against His Word shall not be called mighty.” The LXX (G) reads, “And they will no more order the fool to govern, nor shall thy servants any more command silence.” The Peshitta (S) has “The imprudent shall not longer be called governor, nor the unworthy, liberator” (BPE) or, “The fool shall be no more called ruler, nor shall the vain man be called a saviour” and (Lamsa). The Douay-Rheims (D) has, “The fool shall no more be called prince: neither shall the deceitful be called great.”

Cowles says, regarding *the vile person*, נָבֵל, “Men no longer call a *nabal*⁴ (the ‘fool’ of Scripture) a *noble* man.” Many (AMP, ASV, ERV, ESV, HCSB, ISV, and LITV to name a few) translate נָבֵל as *fool* in these verses (ISAIAH 32:5–6) rather than *vile*. Both Gesenius and HAL also provide for נָבֵל an acceptance of a person who is an *unbeliever* or *detractor from the truth*, which fits very well with these verses which focus on the teaching of false and apostate doctrines. Horsley well says: “The foolish preacher of infidelity [towards God] shall no longer have the praise of greatness of mind; nor shall the atheistic churl, who envies the believer in his hope ... be held in esteem as a patriot struggling for the freedom of mankind held in thralldom⁵ by superstitious fears. They and their absurd impious doctrine shall appear to the world in the proper light, and they shall be held in general contempt and detestation.” Skinner explains: “The fool here depicted is a free-thinker, a practical atheist, as in Psalm 14:1 [“The fool hath said in his heart, There is no God” (Psalm 14:1a).].” Although Jennings writes the following thinking of ISAIAH 32:7–8, I believe it can better be applied to ISAIAH 32:5: “[This verse] deals with the man who is termed a ‘success’ in this world, for he attains his end, although by very evil means... He has, it is true, crushed the poor who stood in his way, but he has attained to the wealth that has been his magnet; now the ruin of those poorer rivals is forgotten, and by the very wealth that he has thus obtained he is able to purchase the name of ‘philanthropist’ or ‘noble.’” ¶ Lowth quotes Secker here: “Of the four sorts

⁴ Kay makes the interesting observation (in ISAIAH 32:6, but for our purposes fits best here): “Nabal refused ‘bread and water’ to David in the wilderness (1 Samuel 25:10–11).”

⁵ Now spelled *thralldom*, meaning moral or mental servitude, slave or serf.

of persons mentioned [in ISAIAH 32:5] three [vile, churl, liberal] are described in verses 6, 7, and 8, but not the fourth [bountiful, שׂוֹעַ].” Orelli says, “The *stammerers* also are here to be understood spiritually of those who are unable to give plain and clear expression to God’s will, and to honour God by their praises.” Ironside says, regarding the *churl* וְלִכְרִילִי, “... the crafty one, who plays fast and loose⁶ with divine truth, need not expect to find spiritual illumination as he pursues his self-chosen way.” Young thinks that *crafty* or *deceitful* are good translations of כְּרִילִי. TSK points us to two additional scriptures that fit well with this passage: ISAIAH 5:20, “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” Rather, it shall be as in Malachi 3:18: “Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.” Wordsworth says: “The prophet is not speaking so much of social duties between man and man, as of religious obligations of man to God.” Delitzsch says: “Nobility of birth and wealth will give place to nobility of character.” Birks says: “This reign of the promised Messiah is to be marked by a higher and purer standard of moral uprightness and benevolence. Hateful sins shall no longer be disguised under specious titles. The flatteries of the world shall cease. When vice and folly are on the throne, men call evil good, and good evil... But in these days of Messiah counterfeits of goodness will be exposed, and sin be seen in its true light.” Calvin suggests: “... by means of the gospel, by which he drags into light the disgraceful actions which were formerly concealed, and openly shews what they really are, so that no man, unless he choose it, can be deceived by their outward appearance. And this is the reason why the gospel is so much hated by the world; for no man can patiently endure to have his ‘hidden thoughts’ and concealed baseness ‘revealed’ (Luke 2:35) ... In this passage, therefore, we are brought to the judgment-seat of Christ, who alone, by exposing hypocrisy, reveals whether we are covetous or bountiful.”

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

⁶ An expression that means *irresponsible and reckless*.

For the vile person will speak villany, and his heart will work iniquity. The Targum (Ⓣ) has, “For the wicked will talk wickedness, and in their heart they meditate violence.” The LXX (Ⓟ) reads, “For the fool will speak foolishly, and his heart will devise vain things.” For the first clause the Peshitta (Ⓢ) has “For he who lacks understanding will speak folly.” The Douay-Rheims (Ⓟ) has *fool* for *vile*. In the DSS 1QIsa^a (Ⓢ) we have *plot* iniquity, **הושב**, while the Masoretic text (Ⓜ) has *work* iniquity, **יעשה**. Regarding **כי נבל נבִּלָה יִדְבֵר**, “For the *fool* will *speak folly*” (ASV), Wildberger says: “The **נבל** (fool) is no longer one who wants to take the place of the noble person but is now one who speaks **נבלה** (foolishness) ... **נבל** (fool) has moved now into the ethical realm [because the] OT thought wickedness is also foolishness.” ¶ All three clauses in this verse point against those who teach false doctrines and are a stumbling block to those who seek for the truth. In Alma we read: “And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good” (Alma 41:2) and likewise for those who desire evil. In the end all will be restored to what they really are, as we read in this verse of Isaiah. Alma continues: “The one raised to happiness according to his desires of happiness, or good according to his desires of good; and the other to evil according to his desires of evil; for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh” (Alma 41:5). ¶ *To practise hypocrisy, and to utter error against the LORD.* The Targum (Ⓣ) has, “To practice falsehood, and to speak revolt against the Lord.” The LXX (Ⓟ) reads, “That he may commit iniquity, and utter error before the Lord.” The Peshitta (Ⓢ) is missing “against the Lord.” The Douay-Rheims (Ⓟ) has, for the second clause, “And speak to the Lord deceitfully.” This is nothing more than priestcraft and the teaching of false doctrines, “to practice hypocrisy, and to utter error against the LORD.” So also Luther, who believes this verse describes those who falsely claim to have a right to speak in the name of Christ. Jennings well says, “[That the evil] would also rob the *spiritually* poor of the truth, and bring *him* to ruin by speaking falsely against the Lord, denying His essential deity, or the value of His blood, and in so doing take away true food from the hungry, and true refreshment from those perishing with thirst. Have we not seen this in our day?” Regarding *hypocrisy* **הנגף** the TLOT renders it *to be perverted* and TWOT has *profaned, corrupt*. It is also rendered to practice *ungodliness* (ESV, ISV). Cheyne, regarding *error* or **תועבה** says, “Dr. Weir renders

‘heresy.’ In fact, in Rabbinic Hebrew and in Aramaic the stem does acquire the meaning of *heresy* (and in Assyrian, of *madness*.)” Wildberger well says: “... it is worth noting that **אֶל-יְהוָה** (against Yahweh) ... One need not articulate it in so many words, but every aspect of ‘foolishness’ is directed against Yahweh, whereas the right order that wisdom calls for is naturally the order God establishes; every disruption of right order distorts the relationship with God.” Calvin continues with his earlier thoughts: “I think that the Prophet means ... that Christ is the Judge of the world, and therefore, when he shall ascend the judgment-seat, he will shew what is the disposition of every person; for, so long as he does not exercise the office of a judge, everything remains in confusion, the wicked are applauded, because they have the appearance of piety, and the most excellent men are despised. But Christ will openly display the life of every person ... [and] ‘reveal the secret thoughts of the heart, and bring every hidden thing to light’ (Luke 2:35).” ¶ *To make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.* The Targum (Ⓣ) has, “To weary the soul of the righteous, who long after instruction, as the hunger after bread; and after the words of the law, which are like water to him that is athirst, they purpose to make to cease. The LXX (Ⓟ) reads, “In order to scatter hungry souls: and the thirsty souls he will send away empty.” For the last clause, the Peshitta (Ⓢ) has something like, “And to deny drink from the thirsty.” The Douay-Rheims (Ⓟ) has, for the second clause, “And take away drink from the thirsty.” “To make empty the soul of the hungry” seems to me to be the teacher of false doctrines who lead people away from Christ and His restored Church. So also those who “cause the drink of the thirsty to fail.” Both the *hungry* and *thirsty* for spiritual matters may so continue because of the distractors. In Amos 8:11 we have: “Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.” Even today, when the Gospel of Jesus Christ has been restored in its splendor we have many who do not recognize it. In D&C we read: “For there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and *who are only kept from the truth because they know not where to find it* (emphasis added, D&C 123:12). And as a result, the Lord commands us: “that we should waste and wear out our lives in bringing to light” (D&C 123:13b) and “let us cheerfully do all things that lie in our power; and then may we stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed” (D&C 123:17b). Young says: “The first part of the verse ... presents the fool as opposed to God,

and then in the second part as really opposed to man also.”⁷

7 The instruments also of the churl [are] evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

The Targum (Ⓣ) has, “And the wicked, whose works are evil, take counsel with sinners to destroy the poor with lying words, and the words of the needy in judgment.” The LXX (Ⓛ) reads, “For the counsel of the wicked will devise unlawful devices to destroy the poor with unjust pleas; and to baffle the pleas (Brenton, ‘cause,’) of the poor in judgment.” Instead of churl (*scoundrel*, BDB), the Peshitta (Ⓢ) has *unworthy* (BPE) / *vain* (Lamsa). The Douay-Rheims (Ⓣ) has, “The vessels of the deceitful are most wicked: for he hath framed devices to destroy the meek, with lying words, when the poor man speaketh judgment.” One way to view this as Redak in Rosenberg suggests: “The deceitful, or stingy person, who does not directly rob them, but engineers their destruction by perverting justice, and with his lies, perpetuates their exploitation.” Horsley well says: “‘He deviseth subtleties to ensnare the meek with speeches of deceit, but in the word of the poor man there is judgment.’ The subtleties (זמורת),⁸ see Psalm 10:4 [where it means *thoughts*] and speeches of deceit, are those refined theories and sophisticated arguments by which atheism and infidelity [towards God] is supported; which being uttered to the world in an imposing strain and philosophical penetration, are too often so far successful as in some degree to perplex and disquiet the modest and unassuming, who in diffidence of themselves pay too much deference to the proud claims of others.”

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

Liberal, in this context, means *generous*. The Targum (Ⓣ) has, “But the righteous counsel truth, and in their truth they shall be established.” The LXX (Ⓛ) reads, “But the pious have counselled with understanding; and

⁷ President Benson made similar distinctions when speaking about pride (see *Beware of Pride*, April 1989 General Conference), as enmity toward God and toward man.

⁸ Here זמורת, rendered as *wicked devices* in the AV, means *vain imaginations* or *wicked thoughts* (see 1 Nephi 12:18; Proverbs 6:18; 2 Corinthians 10:5). As Bishops 1568 Bible says, this is done that the wicked man may “beguyle the poore with deceitfull words.” YLT 1898 has, “counselled wicked devices, To corrupt the poor with lying sayings...”

their counsel shall be established.” Instead of *liberal* (לִיְבָרִי, from the root, לָבַר, *willing, noble, generous*, BDB, Gesenius), the Lamsa Peshitta (Ⓢ) has *great*. The Douay-Rheims (Ⓣ) has, “But the prince will devise such things as are worthy of a prince, and he shall stand above the rulers.” Keith writes: “... the truly liberal man shall stand, that is, shall be established or continue (margin ||). With the measure that he metes shall it be measured to him again.” ¶ Barnes says about *shall he stand*, לִיְבָרִי, “Margin ||, ‘Be established.’ That is, according to the connection, he shall be *confirmed*, or *approved* in the government of the virtuous king referred to.” Gill, leaning on Gataker says, be *established* (*stabilietur*). I wonder if this expression is synonymous to “be lifted up in the last days” (Alma 37:37). The Prophet Brigham Young, in speaking about the importance of paying our tithing and fast offerings—and being grateful for the many blessings that God has given us—taught: “[God] will bless any man, any family, or any people who is liberal. As it is written in the good book, ‘The liberal man deviseth liberal things,’ and if he deviseth liberal things by his liberality he shall stand. The Lord will bless that people that is full of charity, kindness and good works. When our monthly fast days come round, do we think of the poor? If we do, we should send in our mite, no matter what it is. What is it to give ten or twenty pounds of flour, or a hundred pounds of flour? What is it to give a little meat, or sugar, or a little money, or whatever is wanted? Does it impoverish us? It does not. If this people have not been sustained by the hand of the Almighty, I ask how they have been sustained? Could any other people have lived in these valleys except the Latter-day Saints? No, they could not. The elements would not have produced the corn, the wheat, the oats, the rye, the peas, the barley, the vegetables and the fruit.”⁹ Elder George Q. Cannon likewise taught: “We should feel to say that ‘anything which benefits my brethren and sisters, whether it furthers my interests or not, let it be done; let the community be blessed, whether my personal interests are prospered or not by the course taken.’ The person who cherishes this feeling will be sure to receive temporal prosperity. I know we live in the kingdom of God and serve a liberal Master, and though we may be called upon to make what we may view as sacrifices, if we do so willingly and liberally, God will give to us a liberal reward. ‘The liberal deviseth liberal things, and by liberal things shall he stand,’ was said by one of old, and can be said in truth of the day in which we live. If we act upon this principle, God will deal with us in a similar manner. I know this to be true, and that God will reward us with every blessing we need, as a people, if we take the

⁹ Young, President Brigham. *Journal of Discourses* 13:279.

course that is pointed out.”¹⁰ Elder George A. Smith taught: “The foundation being laid [to the great latter-day work], then the work has to be done. In order to be participators in this, we must be honest with ourselves, with our brethren, and with the poor among the Lord’s people. If we are, the blessings of God will flow upon us, and our knowledge will increase, and all the light and intelligence that we desire from God will be poured out upon us, and our means will increase, and our substance will be blessed unto us. But if we adopt the other principle, although men do it from covetousness, it is the identical way to become poor. The Prophet said, The liberal deviseth liberal things, and by his liberality he shall stand. This is the truth: it has been so among all generations, and with this people from the beginning.”¹¹

vv. 9–20. Govett has: “The ninth verse reverts to the time of the great tribulation, in which the condition of females will be peculiarly helpless and sad; and the desolation of Judea is depicted ... [which] shall last ‘Until the Spirit be poured out from on high ... Of the Spirit’s outpouring, Joel testifies. ‘And it shall come to pass afterwards, that I will pour out *my Spirit upon all flesh.*’ And in a following verse he gives the signs which shall precede the Saviour’s [second] coming [and] the world being thus restored to the purity of Eden. ... the world shall be full of holiness, it shall be also full of peace.” Elder Orson Pratt taught: “It is very evident from these predictions of the Prophet Isaiah, that he, by that spirit which opens the future, was able to see the calamities that would come upon the house of Israel, and not only upon the people, but also upon the Promised Land, the land of Canaan, now called Palestine. A curse was predicted upon that land, that instead of bringing forth those things that were necessary to sustain a people, it should bring forth briars and thorns. We are also told that this desolation should remain for a long period, until the Spirit should be poured out from on high, until, in the purposes of the Most High, he should pour out his Spirit, and that would produce a great change upon that land, but until that time it was to be desolate. All the houses of joy in the Jewish city were to be desolate, and, as it is recorded in other passages in Isaiah, they were to be the desolations of many generations. Not the desolation of seventy years, as happened to Israel in their Babylonish captivity, which only comprised about one generation, but the desolations were to be for many generations, during which that land was to lie uncultivated. The latter rains were to be withheld, and the land was to become dry and parched up, bringing forth thorns and

briars, and this was to continue until the Lord poured out his Spirit from on high. It seems, then, that the Lord had a particular set time in his own mind, when he would again pour out his Spirit from on high upon his people, and more especially upon the house of Israel; and when that time arrives, there will not only be a great moral reformation among the people, but we are told that the revolution will extend to the land also, for the Prophet says here, that when the Spirit is poured out from on high, the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest.”¹² Elder Orson Pratt also applies the latter verses to the Saints gathered in the Wasatch Front in Utah.

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

The Targum (Ⓢ) has, “Ye provinces that dwell at ease: arise, hear my voice. Ye cities that dwell in safety, listen to my word.” Chilton (Ⓢ) renders כְּרִיבֵין,

fortresses instead of *cities*. The LXX (Ⓢ) reads, “Arise ye rich women and hear my voice, hearken to my words ye daughters of hope!” The Peshitta (Ⓢ) has something like, “Rise up, O you rich women; heed my voice, O you daughters that publish glad news, give ear to my speech.” The Douay-Rheims (Ⓢ) has, “Rise up, ye rich women (or, *Mulieres opulent*, Vulgate Ⓢ), and hear my voice: ye confident daughters, give ear to my speech.”

¶ קום, *rise*. In ISAIAH 52:2 we see a different sort of rising (קומי) than here, one of cheerfulness—taken from bondage and captivity to freedom: “Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.” But here in ISAIAH 32 we see that the women will rise (קומנה) to go into captivity and bondage.

Wordsworth says: “The Prophet, having reprov'd the skeptical and worldly spirit of the men of Jerusalem, passes on to censure the voluptuousness of the women, as he had done before (ISAIAH 3:16–26).” Similarly, Nägelsbach says: “As in [ISAIAH 3], so here the Prophet addresses men and women separately, having in mind especially those of the higher, and highest ranks.” Skinner suggests: “The women are addressed partly as representing best certain aspects of the public mind, luxury and complacent ease (ISAIAH 3:16 ff.; Amos 4:1 ff.); partly because of their function as mourners¹³ in

¹² Pratt, Elder Orson. “Fulfillment of Prophecy,” 30 August 1875. (JD 18:144, OP), pp. 143–144.

¹³ Wildberger does well in pointing out: “women who are mourners by trade are not meant [here].” In Chile, women who were hired to weep at funerals were called *lloronas*. That was their trade.

¹⁰ Cannon, Elder George Q., *Journal of Discourses* 26:47.

¹¹ Smith, Elder George A., *Journal of Discourses* 7:62.

seasons of calamity (Jeremiah 9:20).” McFadyen suggests that the women alluded to are aristocrats (see ISAIAH 32:14). Thompson likewise suggests: “A minatory address to the fashionable women of Jerusalem,” and compares it to ISAIAH 3:16 ff. Also Wade, who says, “A prediction, addressed to the luxurious ladies of Jerusalem.” Ironside explains that these “lived only for the present moment.” Jennings suggests that “women are here addressed because of the peculiar sensitiveness of the feminine temperament, quick to catch the first sight of coming danger and to take alarm. Even these see no cause for anything but confidence and pleasure.” Women generally seem more sensitive to the things of the spirit so it is ever more striking when they ignore or reject the warnings of the Lord or His servants.

10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

The Targum (Ⓣ) has, “Those who dwell at ease shall be agitated for days and years, because the corn¹⁴ is come to an end, and there is no fruit to gather.” The LXX (Ⓛ) reads, “Make mention of a day of a year in sorrow, with hope. The vintage is destroyed; it hath failed! must it never come again any more?” The Peshitta (Ⓢ) has, “The days of the year shall be angry against those who *publish* (Lamsa) / *proclaim* (BPE) good news.” The Douay-Rheims (Ⓣ) has, “For after days and a year, you that are confident shall be troubled: for the vintage is at an end, the gathering shall come no more.” ¶ Regarding the expression *days and years* Kay explains: “Literally, ‘days upon a year¹⁵,’ that is, probably, ‘the days mounting up to years;’” Rashi (in Rabbi Rosenberg) explains: “‘Add year to year,’ and your sins are constantly becoming more serious,” and thus makes this expression very similar to that of ISAIAH 29:1. Skinner gives an alternative opinion when he states: “*days beyond a year*] ‘in a little more than a year,’ ... the context shows that it fixes the point of time when ease and security give place to anxiety.” So also Young, “Within a little more than a year.” ¶ The *vintage* is the *vendimia* or the harvest of wine grapes followed by the making of wine. The gathering, in contrast, is the harvest of other crops including grains, vegetables, fruits and nuts. The warning here is that all of these would cease. Redak (in Rosenberg) suggests that the enemy would destroy the crops and take the people into exile.

¹⁴ Not maize, but rather *grains*.

¹⁵ *Days upon a year*, יָמִים עַל-שָׁנָה.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird [sackcloth] upon [your] loins.

The Targum (Ⓣ) has the first clause as, “They that dwell at ease shall be broken, they that dwell in safety shall tremble.” The LXX (Ⓛ) reads, “Be confounded; be grieved, ye confident women! strip; make yourselves bare; gird your loins.” The Peshitta (Ⓢ) has something like, “Shudder, O you rich women; *be troubled* (Lamsa) / *be indignant* (BPE), O you who publish glad tidings.” The Douay-Rheims (Ⓣ) has, “Be astonished, ye rich (or, *opulent*, Vulgate Ⓣ) women, be troubled, ye confident ones: strip you, and be confounded, gird your loins.” ¶ The ESV suggests: “Tremble, you women who are at ease, shudder, you complacent ones; strip, and make yourselves bare, and tie sackcloth around your waist.” Rashi (in Rabbi Rosenberg), leaning on the Targum (Ⓣ) has “... and so did Jonathan (Ⓣ) render: Undress and bare yourselves and gird on your loins. Since they will undress and bare themselves of their garments, they will not gird on their garments but on their loins.”

Henderson opines: “פָּשְׁטָה [to take off, as in to remove clothing, HAL, פָּשְׁטָה] is very appropriately employed to denote the removal of the splendid garments in which the persons here addressed were arrayed, in order that, in their stead, they might put on sackcloth.” Cowles explains: “These are the usual manifestations of grief. Lay off your proud and gay apparel; put on the coarse sackcloth of mourning.” Wildberger would also consider the expression an implied ellipsis: “One of the rituals connected with mourning for one who has died is to gird one’s loins with sackcloth. ‘Sackcloth’ is not actually in the text, but one should think of it as the object of הַגִּירָה (bind on) (cf., e.g., Jeremiah 4:8; 6:26; 49:3; Joel 1:8).¹⁶ In order to put on the proper mourning garments, one must remove one’s regular clothing, thus: ‘Undress yourselves and strip yourselves!’” Even so, Wildberger suggests that the sackcloth only went on the waist. Whitehouse, leaning on Wellhausen (author of *Remains of Arabic Heathendom*, 2nd Edition, p. 177) explains: “Even stripping the person bare, to which Isaiah makes reference, is not uncommon trait among Arab women as a sign of grief at the news of death. Wellhausen quotes from the *Kitab al aghani*, 15:139, the incident that after the death of Amir, son of al Tufail, in the land of Salul, a tall woman of that country stripped herself half naked and announced the news in

¹⁶ In each of these instances we have the word *sackcloth* spelled out and not just elliptical: שָׂק / שָׂקִים.

short rhymes to her fellow tribesmen, after which there arose universal lamentation. Here the sorrowing of the women is for the charming lands, perhaps the gardens or estates attached to the summer-houses and winter-houses which the wealthy Israelites at the time possessed (Amos 3:15; ISAIAH 9:9–10), ere long to be utterly destroyed. Cf. Jastrow, *ZATW.*, 22:317 ff.” We also find the custom described as pertaining to the Bedouins: “No one mourns for the dead except his mother, wife, sister, or daughter. In the tent they may utter, quietly, only one cry, then they go outside the camp, lament twice more, tear their dress at the breast, scratch their faces... throw dust all over themselves ... wind a white band ... around their forehead, weep, and then return to the camp.”¹⁷ Wordsworth suggests that the mourning in this Isaianic verse would take place related to exile: “This is a prophecy of what would happen to the women of Jerusalem when led captives.” In *Rain in Due Season* we read: “Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness” (Deuteronomy 28:48a). See also ISAIAH 47:1–3. This is a prophetic vision of what would soon happen to the daughters of Israel when taken captive by Babylon.

12 They shall lament for the teats, for the pleasant fields, ✓ for the fruitful vine.

✓ fields of desire

The Targum (Ⓣ) has, “They beat the breasts for the pleasant fields (Chaldee, ‘fields of desire’), for the fruit laden vines.” The LXX (ⓖ) reads, “And beat your breasts, for the lovely field—for the fruitful vine.” Instead of *lament for the teats*, the Peshitta (Ⓢ) also has “beat upon your breasts.” A sign of mourning for things missed, in this case the pleasant fields and the fruitful vines. The Douay-Rheims (ⓓ) has, “Mourn for your breasts, for the delightful country, for the fruitful vineyard.” Redak (in Rabbi Rosenberg) believes that “they will lament their dried-up breasts [which will no longer supply milk for their infants]. So also Kay, who says: “*They lament for the breasts*; since God has withdrawn the ‘blessings of the breasts and of the womb’ (Genesis 49:25), giving them ‘a miscarrying womb and *dry breasts*’ (Hosea 9:14).” ¶ Regarding **סְפָדִים** Henderson writes: “The primary signification of **סְפָד** is that *beating*.” Gesenius writes: “**סְפָד** fut. **סִפֵּד**! TO BEAT the breast, as a sign of grief; especially for the dead.” In this verse we have a triple repletion of the word **עַל** so that in the first instance it means *upon*

¹⁷ Musil, Alois. *The Manners and Customs of the Rwala Bedouins*, New York, The American Geographical Society, 1928, p. 671.

the breast and in the second and third, *over*, as in *mourning over*, or *mourning because*, or even *mourning for*. The ASV reads (also see JPS, and in most other translations, *beat*): “They shall smite upon the breasts for the pleasant fields, for the fruitful vine.”

Wordsworth explains: “Compare to Nahum 2:7, where the captive maidens of Nineveh are compared to ‘doves tabering¹⁸ on their breasts.’” Wordsworth also gives Luke 23:48 as yet another example of beating upon the breast, this time in reference to the last moments in our Saviors mortal journey.

13 Upon the land of my people shall come up thorns [and] briars; yea, upon ✓ all the houses of joy [in] the joyous city:

✓ or, burning upon

The Targum (Ⓣ) has, “Upon the land of my people thorns and thistles shall come up, yea, in all the houses of joy in the fortified city.” The LXX (ⓖ) reads, “In this land of my people shall spring up the thorn and the briar, and joy shall be taken from every dwelling. O rich city! O houses wholly forsaken!” Instead of *joyous*, the Peshitta (Ⓢ) has *powerful* (BPE) / *mighty* (Lamsa). The Douay-Rheims (ⓓ) has, for the second half, “how much more upon all the houses of joy, of the city that rejoiced?” It is clear that these verses relate to Judah and Jerusalem as the term **עַמִּי**, *my people* is used.

¶ Ironside writes: “Jerusalem means, ‘Founded in peace,’ but this city has suffered more from war and strife than perhaps any other single city in the history of the world, and still greater horrors are in store for it in the future, immediately before the return of the Lord to reign as King on Mount Zion. It will never know lasting peace until that day.” In D&C the Savior says: “*My people* must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion; and he that will not bear chastisement is not worthy of my kingdom” D&C 136:31). In *Rain in Due Season* we read that in disobedience “Cursed shall be thy basket and thy store” (Deuteronomy 28:17) and “Cursed shall be... the fruit of thy land, the increase of thy kine, and the flocks of thy sheep” (Deuteronomy 28:18).

14 Because the palaces shall be forsaken; the multitude houses of the city shall be left; the forts and towers ✓ shall be for dens

¹⁸ Tabering. “Tabering playing on a small drum or tabret. In Nahum 2:7, where alone it occurs, it means beating on the breast, as players beat on the tabret.” Dictionary.com. *Easton’s 1897 Bible Dictionary*. <http://dictionary.reference.com/browse/tabering> (accessed: March 06, 2013).

for ever, a joy of wild asses, a pasture of flocks;

✓ or, cliffs and watchtowers

Because the palaces shall be forsaken; the houses of the city shall be left. Here is another interesting example of the JST, *houses* being preserved by other ancient manuscripts, some in the precise place where the JST has it, while others in the same verse albeit a different place. The Targum (Ⓣ) has, “For the house of the sanctuary shall be laid waste; the noisy city shall be desolate, in which they worship: the house of our strength and hiding place shall be searched out, dug up, desolate and waste unto a time.” The LXX (Ⓦ) reads, “They shall abandon city, riches, lovely houses.” The Douay-Rheims (Ⓝ) has, “For the house is forsaken, the multitude of the city is left.” As Rabbi Rosenberg notes, the Targum (Ⓣ) explains the palace as the temple. Rashi and Ibn Ezra (in R. Rosenberg) think it of the king’s palace. Cowles explains: “... the city, once thronged with people, is now forsaken and left desolate.” The city here spoken of is principally Jerusalem itself. ¶ *The forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks.* The Targum (Ⓣ) has, “The place which was a house of joy and gladness for kings is now become a spoil for armies.” The LXX (Ⓦ) reads, “And until the age the villages shall be dens—the joy of wild asses, the pastures of flocks.” Instead of *forts and towers*, the Peshitta (Ⓢ) has *beautiful houses*. Furthermore, the Peshitta (Ⓢ) explains that these houses have become a place for pasture and drink for these wild asses and flocks. The Douay-Rheims (Ⓝ) has, for the first half, “Darkness and obscurity are come upon its dens for ever.” Henderson explains: “עַד-עוֹלָם [forever, until eternity] is here to be taken in a limited sense, as intimating only a long period, as the use of עַד in the following verse shews [Until the spirit &c.]” ¶ Regarding עִפְלָי, or *towers*, Lowth suggests, “[Ophel] was part of Mount Zion, rising higher than the rest; at the eastern extremity, near to the temple, a little to the south of it; called by Micah 4:8 ‘Ophel of the daughter of Zion.’ It was naturally strong by its situation, and had a wall of its own, by which it was separated from the rest of Zion.” All of these structures, including the temple, would be left desolate and only a fit abode for wild birds and beasts. McFadyen (also see Thompson) says: “The reference to the *palace*, and the hill (Hebrew *Ophel*, the southeastern spur of mount Zion on which *palace* and temple stood) shows that the women are aristocrats. Those palatial quarters were doomed to be everlasting desolation, over which the wild ass would roam.”

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

The Targum (Ⓣ) has, “All these things *shall come upon us* until refreshing shall come to us from the face of Him, whose Shekinah is in the highest heavens. The wilderness shall become a fruitful field, and the fruitful field shall be inhabited by many cities.” The LXX (Ⓦ) reads, “Till a spirit come on you from on high. Then will a desert become a Charmel (Χερμελ, i.e., Carmel, ‘fruitful field’) and Charmel will be accounted a forest.” The Douay-Rheims (Ⓝ) has, for the second half, “And the desert shall be as a charmel, and charmel shall be counted for a forest.” ¶ Wildberger says: “The spirit is naturally the *spirit* of Yahweh, as is shown by the following word מִמְרוֹם (from on high), רוּחַ מִמְרוֹם (spirit from on high) seems to be a paraphrase of רוּחַ יְהוָה (spirit of Yahweh)” Young, alluding to ISAIAH 29:10, says: “Just as God had poured a spirit of deep sleep ‘upon you’ so now He pours out His Spirit ‘upon us,’ and we therefore receive the blessings that He brings.” Regarding the desolation described in the earlier verses, Abarbanel (in R. Rosenberg) suggests that “this desolation will persist until it is time to bring the Messiah.” Keith says: “This final outpouring of the Spirit, of which foretastes and first-fruits have been experienced from time to time in the Church of Christ on earth, the most marked of these being that on the day of Pentecost, is often predicted in connexion with the reign of Christ on mount Zion, and the conversion of all men to his service. Thus, in Ezekiel 39:29, in connexion with the last judgments that are to come upon the earth, and the conversion of Israel, it is written, ‘Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel.’ In Joel 2:28, this promise occurs in the same connexion, ‘I will pour out my Spirit upon all flesh,—and I will show wonders in the heavens and in the earth;—in mount Zion and in Jerusalem shall be deliverance.’ In Zechariah 12:9, it is written to the same effect, ‘I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon me whom they have pierced.’ The pouring out of the Spirit upon the nation is of course synonymous with their conversion to God, and that will be marked by the return of prosperity to the land, so that the wilderness shall become a fruitful field, and the fruitful field shall become, in richness and increase, as a forest. This renewed fertility of the land is often connected with the conversion of the people. In the day

when Jerusalem shall be holy, ‘the mountains shall drop down new wine, and the hills shall flow down with milk,’ Joel 3:18.” Horsley says: “I have not seen this *mashal* [משל, i.e., *proverb*] any where so well explained as in the marginal || notes in Queen Elizabeth’s Bible:¹⁹ ‘The field which is now fruitful shall be but as a barren forest in comparison of that it shall be then as in (ISAIAH 29:17) which shall be fulfilled in Christ’s time. For then, they that were before as the barren wilderness, being regenerate, shall be fruitful; and they that had some beginning of godliness shall bring forth fruits in such abundance, that their former life shall seem but as a wilderness where no fruits were.’” Nägelsbach suggests that this expression “which has a proverbial sound, must certainly be taken in another sense than that of ISAIAH 29:17.” Henderson suggests of this verse: “... a remarkable outpouring of the Holy Spirit yet future, when the great body of the Jewish nation (το πλῆρωμα αὐτῶν,²⁰ Romans 11:12) shall, in consequence, be converted to God.” ¶ Wildberger says: “ISAIAH 51:3 goes so far as to announce that the desert will become an עֵדֶן (an *Eden*), the very garden of Yahweh.” In the Articles of Faith we read “that the earth will be renewed and receive its paradisiacal glory” (Articles of Faith 1:10) during the Millennium. Elder Orson Pratt applied these scriptures to this pre-millennial time: “What are we to understand by the prediction that the wilderness shall be a fruitful field when the Spirit is poured out from on high? We are to understand the same as is recorded in the thirty-fifth chapter of this prophecy, a small portion of which I will read. Speaking of the gathering of the Israelites in the latter times, he says—‘The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God.’”²¹

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

The Targum (Ⓣ) has, “Then they that do justice shall dwell in the wilderness, and those that do righteousness shall inhabit the fruitful field.” The LXX (Ⓞ) reads,

¹⁹ Normally called the Bishops’ Bible (1568). This quote also appears in the Geneva Bible (1587) notes, with some minor variations.

²⁰ That is, *their fulness*, or the restoration of the Jewish nation.

²¹ Pratt, Elder Orson. “Fulfillment of Prophecy,” 30 August 1875. (JD 18:144, OP), p. 145. See also Elder Pratt’s comments about Isaiah 35:6b, which he associates closely with ISAIAH 32.

“And judgment will make a lasting abode in the desert, and righteousness will dwell in Charmel.” The Douay-Rheims (Ⓟ) has, for the second clause, “And justice shall sit in charmel.” Henderson has: “This and the following verse describe the spiritual and happy results of the remarkable effusion of the Holy Spirit.”

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

The Targum (Ⓣ) has, “And they that do righteousness shall be at peace, and those that adorn righteousness shall be in quietness, and they shall be in safety for ever.” The LXX (Ⓞ) reads, “And the works of righteousness shall be peace; and righteousness shall enjoy rest. As for them who have kept up their confidence till that age.” The Douay-Rheims (Ⓟ) has *justice* for each instance of *righteousness*. Speaking of ISAIAH 32:17–18, Birks²² brilliantly says, “The same words, used before to describe the false ease of the careless women, are here applied to the true security of the faithful.”²³ Two examples I found include: *ye careless daughters / ye careless women / ye careless ones* {ISAIAH 32:9, 10, 11 בְּטָחוֹת} vs. *and assurance forever / in sure dwellings* {ISAIAH 32:17 נְבִטָּח – ISAIAH 32:18 מְבִטָּחִים}; *ye women that are at ease* {ISAIAH 32:9 שְׂאֵנֹת} vs. *and in quiet resting places* {ISAIAH 32:18 שְׂאֵנֹת}. Whitehouse notes: Compare the same use in Amos 6:1, where we have also the identical parallelism in the original Hebrew (‘at *ease*’ [הַשְׂאֵנִים] ... ‘secure’ [וְהַבְּטָחִים]).” Birks explains: “The promise had partial fulfillments upon the fall of the Assyrian, and after the return from Babylon. But its full emphasis seems reserved for the last days of the Church of Christ, and the times ... when the fall of the mystical Babylon prepares the way for the grafting of Israel into their own olive-tree.” ¶ President Monson taught: “We must be vigilant in a world which has moved so far from that which is spiritual. It is essential that we reject anything that does not conform to our standards, refusing in the process to surrender that which we desire most: eternal life in the kingdom of God. The storms will still beat at our doors from time to time, for they are an inescapable part of our existence in mortality.

²² Kay makes a similar comment 15 years later, and adds ISAIAH 33:20, *quiet*, שָׁנָן.

²³ This is also illustrative of the unity of Isaiah as it models the way Isaiah contrasted, in the second half of his writings, what he had said in the first—but with a message of comfort. See Margalioth *thesis and antithesis* (e.g., ISAIAH 1:4; 3:24 and others).

We, however, will be far better equipped to deal with them, to learn from them, and to overcome them if we have the gospel at our core and the love of the Savior in our hearts. The prophet Isaiah declared, ‘The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.’²⁴ True peace can only come, as we see here and in ISAIAH 27, when we turn to the Lord: “Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me” (ISAIAH 27:5).

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

The Targum (Ⓣ) has, “And my people shall dwell in their habitations in peace, and in their land in safety, and in their cities at ease.” The LXX (Ⓞ) reads, “His people shall then inhabit a city of peace and dwell secure, and they shall enjoy rest with riches.” Instead of *quiet* the Peshitta (Ⓢ) has *hope*. The Douay-Rheims (Ⓟ) has, “And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest.” Once again we come to the expression עַמִּי, *my people*. Ibn Ezra explains that Judah is meant by עַמִּי. And certainly that will be one of the meanings of this wonderful prophecy.²⁵ Another is spoken of by Elder Orson Pratt who taught: “But Isaiah, are we to understand that the people are to be gathered together in that desert, and that the gathered people are to be instrumental in the hands of God, in redeeming that desert? Yes, Isaiah has told us all this. We will go back to what we read in his thirty-second chapter—‘Until the spirit be poured out upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field.’ What fruitful field? Why, the wilderness that will be converted into a fruitful field. ‘The work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance forever; and my people shall dwell in peaceable habitations, and in sure dwellings and in quiet resting places.’ Was that the way we dwelt in Missouri or Illinois? Did we live in quietness and with assurance continually in those States? Oh, no, we were tossed about; as Isaiah says—‘tossed to and fro and not comforted.’ [ISAIAH 54:11]”²⁶

²⁴ Monson, President Thomas S. Stand in Holy Places, October 2011, *General Conference*, Sunday morning session.

²⁵ The Lord has not forgotten—and never will forget—His people Israel (including Judah).

²⁶ Pratt, Elder Orson. “Fulfillment of Prophecy,” 30 August 1875. (JD 18:144, OP), pp. 148–149.

19 When it shall hail, coming down on the forest; and the city shall be low in a low place. ✓

✓ or, utterly abased

The Targum (Ⓣ) has, “And hail shall descend and shall slay the armies of the nations, and their encampments shall be laid desolate, and come to an end.” The LXX (Ⓞ) reads, “Though the hail descend, it shall not reach you: and they who dwell in the forest shall be secure as they in the plain.” Instead of a *low place* the Peshitta (Ⓢ) has *plain* (Lamsa) / *crushed as a valley* (BPE). The Douay-Rheims (Ⓟ) has, “But hail shall be in the descent of the forest, and the city shall be made very low.”

¶ Many of the gentile exegetes attempt to give the words *hail* and *forest* a negative turn although it makes no sense here. Skinner well has: “Hail is a familiar Isaianic symbol of divine judgment (ISAIAH 28:2, 17; 30:30); but it seems out of place here.” Some believe—following the margin ¶—that before the good things predicted in this chapter can come to pass, the city of Jerusalem must be abased. Nägelsbach asks: “Why thus suddenly a new judgment in the mist of the blessed, spirit-effected condition of peace?” Although Wade provides a completely context than we do, I like his comment that “a renewed prediction of disaster is inappropriate in the midst of a description of its felicity.” Of a similar opinion are some of the Jewish writers such as Ibn Ezra, Kimhi, and Metsudath David. As summarized by Slotki/Rosenberg they explain: “Even when it hails, it will not hail on plants that can be destroyed, but in the forest.” Ibn Ezra writes, “When the hailstones will come down, they will come down on the forest, not on the fields.” ¶ Elder Pratt also said the hail would not come down on the city (which is in a low place in comparison to the forest), but on the forest. Elder Orson Pratt powerfully taught: “Will they have any capital city when they get up into the mountain desert? O, yes. Isaiah says here—‘When it shall hail, coming down on the forest, the city shall be low in a low place.’ How often have I thought of this since we laid out this great city, twenty-eight years ago! How often have this people reflected in their meditations upon the fulfillment of this prophecy! They have seen, on this eastern range of mountains and on the range of mountains to the west of this valley, snow and storms pelting down with great fury, as though winter in all its rigor and ferocity had overtaken the mountain territory, and at the same time, here, ‘low in a low place,’ was a city, organized at the very base of these mountains, enjoying all the blessings of a spring temperature, the blessings of a temperature not sufficient to cut off our vegetation. What a contrast! ‘When it shall hail, coming down on the forest, the city shall be low in a low place.’

That could not be Jerusalem, no such contrast in the land of Palestine round about Jerusalem! It had reference to the latter-day Zion, the Zion of the mountains.”²⁷ ¶ Cheyne writes: “Agricultural prosperity is one of the most constant and prominent features in Messianic descriptions.” Just as rain is representative of blessings, Calvin shows how hail is representative of difficulties: “The meaning is, ‘The Lord will remove from his people distresses and annoyances, and will make them fall on others;’ because here we are liable to various storms and tempests, and must endure rain, hail, showers, winds, and tempests. He says that God, by his wonderful providence, will prevent all distresses from doing any injury to believers, because he will drive their violence in another direction.” Yet we are not free from all adversity. God places these upon us for our own good, that we may learn to be humble and obedient, and filled with compassion for others.

20 Blessed [are] ye that sow beside all waters, that send forth [thither] the feet of the ox and the ass.

The Targum (Ⓣ) has, “Blessed are ye, O just, ye work out for yourselves good works: because ye are like those, who sow by watered places, sending the oxen to tread out *the corn*, and asses to gather it in.” The LXX (Ⓛ) reads, “Happy they who sow on every water where the ox and the ass treadeth! The BPE (Ⓢ) has, “Happy are you who sow by the waters who are tread by the feet of oxen and asses.” The Douay-Rheims (Ⓟ) has *upon* rather than *beside*. ¶ Wordsworth says: “The Prophet takes up the word ‘feet’ (in a later prophecy): ‘How beautiful upon the mountains are the feet of him that publisheth peace’ (ISAIAH 52:7). By such catchwords as these the prophecies of Isaiah are riveted together; one explains another, and all form one harmonious whole.” So here they are represented by the רִגְלֵי הַשֹּׂרֵר, the **foot of the ox or the bull**, (and compare to the רִגְלֵי we shall see in ISAIAH 52:7). Elder Orson Pratt concludes: “We will now return to our text, the 32nd of Isaiah— ‘Blessed are ye that sow by the side of all waters, and send forth thither the feet of the ox and the ass.’ Why did Isaiah say that a blessing should be given to a certain people that should happen to sow by the side of streams of water? Why did he not bless the others who lived on the hills and mountains, as they do all over our States and many other countries of the globe? Because he saw, in looking at this people, that they, in their location, were to go into a desert, and the redeemed of the Lord would be under the necessity of getting along

the sides of streams; they could not go out several miles from a stream or spring and trust to the rains of heaven; no, the rains do not come here, or did not when we first located, so as to bless those who would naturally desire to reside far from a stream of water, but we were all under the necessity of getting down close to the side of some stream of water. What for? That it would be handy to build little canals to get water out to throw over the land. ‘Blessed are they who sow by the side of all waters and send forth thither the feet of the ox and the ass.’”²⁸ ¶ Moving to the missionary nature of this verse, Henderson suggests: “The figure [ISAIAH 32:20], is taken from the nomadic life; and beautifully exhibits the free and unrestrained exertions of the apostles and other missionaries, in sowing the seed of the kingdom in every part of the world... [or in other words] the happiness of those who should be engaged in propagating the gospel throughout the world.” Cowles opines: “... the prophet declares the blessedness of those who, however disturbed society may be, or however much the nation may rock under hail-storms and bewail its fallen cities, yet press on with unwearied assiduity, doing what good they can, sowing seed unto salvation beside all waters and pushing every fit agency wisely and without faltering. The spirit of the verse suggests these words of the Psalmist: ‘He that goeth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him’ (Psalm 126:6).—In Christ’s gospel kingdom there will be such faithful workers. The words that affirm their blessedness of course assume their existence and their faithful work.” This last comment fits in well with what we said earlier when we quoted the D&C: “...that we should waste and wear out our lives in bringing to light” (D&C 123:13b). Keith observes: “The fertility of the land and the security of the people are represented in the last verse: where before drought and barrenness prevailed, there will be sowing beside all waters, and the beasts of burden will supplant the beasts of prey ... The chief idea... in the passage, is the contrast between the universal fertility and security of the land in the days of righteousness, and what it has been while judgment-stricken.” Barnes suggests: “The sense of this verse is, that while the enemies of the Jews would be overthrown, they themselves would be permitted to cultivate their lands in security. Instead of predicting this directly, the prophet implies that this would occur, by declaring that those who were permitted to do this were happy.”

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²⁷ Pratt, Elder Orson. “Fulfillment of Prophecy,” 30 August 1875. (JD 18:144, OP), p. 149.

²⁸ Pratt, Elder Orson. “Fulfillment of Prophecy,” 30 August 1875. (JD 18:144, OP), p. 153.

