
Isaiah 33

Wordsworth suggests: “The discomfiture of Sennacherib is here again enlarged upon by the prophet, as a type and specimen of the future overthrow of all the adversaries of God and His Church; and the deliverance of Hezekiah and Jerusalem is a figure of the Universal Redemption to be wrought by CHRIST.” In the last days, then, the Antichrist and Gog will come against Jerusalem but the exalted Lord will rise to defend His people. The ravages of the enemies of God will be such that the highways will lie waste and the earth will mourn. In the midst of the horror, the Lord’s arm will be made manifest. The nations who fight against God will be burnt in the Second Coming but those who love the Lord and have lived in righteousness will *abide the day of His coming* (Malachi 3:2). The whole earth shall be filled with the Glory of God. The Lord will protect Zion. The Millennial reign will be established with Christ as King.

vv. 1–12. In these verses the concept of the Lord being *lifted up, rising* or being *exalted* is repeated (ISAIAH 33:3, 5 & 10). There seems to be a bit of a chiasmus in which the Lord is praised, there is mention of despair (ISAIAH 33:7–9) and then back to praising the Lord (ISAIAH 33:10). Likewise, the idea of salvation is repeated in ISAIAH 33:2, 6, and 22. The enemy seems to be the *αντιχριστος* *Antichrist* and *גוג* *Gog*. About Gog—the King of Magog—and surrounding the Second Advent, we read: “*Gog*] King of Magog, whose invasion of Israel was prophesied by Ezekiel (Ezekiel 38–39). The prophecy points to a time when the gentile nations of the north would set themselves against the people of God ...” (*Gog*, LDS Bible Dictionary). This is to be differentiated from the great battle of Gog and Magog at the *end* of the Millennium—which is *not* related to ISAIAH 33.

1 ¶ WOE to thee that spoilest, and thou [wast] not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; [and] when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

WOE to thee that spoilest, and thou [wast] not spoiled; and dealest treacherously, and they dealt not treacherously with thee! The Targum (Ⓣ) has, “Woe to him who is coming to spoil thee, and shall they not spoil thee? And *woe to him* that is coming to plunder, and shall they not plunder thee?” The LXX (Ⓞ) reads, “Woe to them who miserably afflict you; but none can make you miserable. Even the deceiver doth not deceive you.” The Peshitta (Ⓢ) here suggests that those who have plundered will not continue to do so and that if any

seek to plunder they will, in turn, be plundered. The Douay-Rheims (Ⓟ) has, “Woe to thee that spoilest, shalt not thou thyself also be spoiled? and thou that despisest, shalt not thyself also be despised?” Most all exegetes apply these words fully or in part to King Sennacherib of Asshur (a few prefer to direct them toward Babylon). However well they fit these circumstances, this chapter of Isaiah seems eschatological in nature and thus the *spoiler* must refer to the *αντιχριστος* and to *Gog*, *גוג*. Regarding the *Antichrist*, in the LDS Bible Dictionary we read: “A word used by John to describe one who would assume the guise of Christ but in reality would be opposed to Christ (1 John. 2:18–22; 4:3–6; 2 John 1:7). In a broader sense it is anyone or anything that counterfeits the true gospel or plan of salvation and that openly or secretly is set up in opposition to Christ. The great antichrist is Lucifer, but he has many assistants both as spirit beings and as mortals. See 2 Thessalonians 2:1–12; Revelation 13:17; Jacob 7:1–23; Alma 1:2–16; 30:6–60.” ¶ *When thou shalt cease to spoil, thou shalt be spoiled; [and] when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.* The Targum (Ⓣ) has, “When thou shalt come to spoil, they shall spoil thee, and when thou shalt be weary of plundering, they shall plunder thee.” The LXX (Ⓞ) reads, “The deceivers shall be taken and delivered up and like a moth on a garment they shall be crushed.” The Peshitta (Ⓢ) explains that those who seek to deal *treacherously* (Lamsa) / *lie* (BPE) will receive the same treatment from others. The Douay-Rheims (Ⓟ) has, for the second clause, “When being wearied thou shalt cease to despise, thou shalt be despised.” Both the Targum (Ⓣ) and the Vulgate (Ⓟ) render this passage a question regarding the consequences of wrongdoing. This verse speaks of the law of consequences so that all who love wrong: “are in a state contrary to the nature of happiness” (Alma 41:11). It is a similar idea that we find in Revelation: “He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the

sword” (Revelation 13:10a). In Matthew 26:52b, we likewise hear what the Savior taught to His disciples: “Put up again thy sword into his place: for all they that take the sword shall perish with the sword.” Ironside writes: “In all God’s ways with men the principle abides true that whatsoever a man soweth, that shall he also reap. This applies to nations as well as individuals. The powers that have wreaked their vengeance upon Israel unprovoked must in turn be visited with judgment after God has used them for the chastening of His people ... Those who in future days will rise up to oppress the covenant people will be permitted to go only as far as God in His infinite wisdom and justice deems well, then they in turn will be destroyed and Israel delivered.”

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, ~~our~~ their salvation also in the time of trouble.

The Targum (Ⓣ) has, “O Lord, be merciful unto us; we hoped for Thy Word: be thou our strength every day, our salvation also in the time of distress.” The LXX (Ⓞ) reads, “Lord, have mercy upon us! for in thee we have placed our trust. The seed of the rebellious were for destruction: but thou wast our safety in the time of trouble.” The Peshitta (Ⓢ) reads something like, “Have mercy upon us, O Lord, for we have trusted in thee. Be thou our helper in the *morning* (BPE) / *every morning* (Lamsa) and our *savior* (BPE) / *our salvation* (Lamsa) in our moments of affliction.” The Douay-Rheims (Ⓟ) has, “O Lord, have mercy on us: for we have waited for thee: be thou our arm in the morning, and our salvation in the time of trouble.” In the DSS 1QIsa^a (Ⓠ) we have *and be thou*, וְהָיָה, while the Masoretic text (Ⓜ) has *be thou*, יְהוָה. This is the same familiar form for *it came to*

pass or *and it shall come to pass* (וְהָיָה). ¶ *O LORD, be gracious unto us; we have waited for thee*. Gesenius explains that when the concept of wait קוּדָה is

associated with that of the Lord, יְהוָה then it means to “to fix one’s hope on Jehovah.” (See notes on ISAIAH 40:31, especially the comments by Elder Robert D. Hales.) We certainly see in יְהוָה יְהוָה לְךָ קָיִינוּ לְךָ קָיִינוּ (LORD, *be gracious unto us; we have waited for thee*) the same pattern. ¶ *Be thou their arm every morning, their salvation also in the time of trouble*. This reminds us of the Savior’s intercessory prayer on our behalf, including: “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil” (John 17:15). The Prophet here seems to be overcome by the Spirit of intercession as he prays for us that we might withstand the evil hour (Hymn 239,

Choose the Right), or the time of trouble. Barnes explains: “The Vugate and the Chaldee read it in this manner [i.e., have changed the text from their arm to our arm], but there is no authority from manuscripts for a change in the text [but rather, Isaiah is ‘impelled by prophetic inspiration,].” ¶ *Be thou their arm*

יְהוָה יְהוָה, is a request for the Lord to be a strength unto the faithful. It is the Lord’s arm, then, that protects us if we stand in holy places. ¶ The idea of לְבָרְכֶם *Every morning*, means *continually* as Alma has: “Teach them 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 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). Wesley suggests: “[That every morning means] comprehensively, the morning being put for the whole day. The sense is, help us speedily and continually.” So, who is doing the praying here? It is all the holy prophets and the Lord’s disciples since the world began, but above all it is the Lord Himself.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

The Targum (Ⓣ) has, “At the voice of a tumultuous noise the people are afraid (Chaldee, ‘broken’), on account of the multitude of mighty actions kingdoms are scattered.” The LXX (Ⓞ) reads, “At the terror of thy voice peoples were confounded; for fear of thee the nations were dispersed.” The Douay-Rheims (Ⓟ) has, for the first clause, “At the voice of the angel the people fled.” ¶ Delitzsch explains: “The noise comes from Jehovah, who is raising Himself judicially.” But when is He rising? There have been—and yet will be—many times when this scripture is fulfilled. It was fulfilled at the time of the Assyrian attack on Jerusalem, it was fulfilled multiple times when the mobs attacked the

Saints in early Church history. But it seems to me that this will be especially so when the nations of the earth have come against Jerusalem in the last days, and the Lord comes to intercede for His people: “And it shall come to pass in that day, *that* 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 supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn” (Zechariah 12:9–10). And in modern times we have: “Then shall the arm of the Lord fall upon the nations. And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake. And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly. And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire. And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God” (D&C 45:47–52). ¶ *At the noise of the tumult* (הַמְנוֹן). I believe this clause is parallel to what follows, “at the lifting up of thyself.” Both refer to an action taken by the Lord on behalf of His people. Barnes explains: “Yahweh is often represented as speaking to people in a voice suited to produce consternation and alarm. Thus it is said of the vision which Daniel saw of a man by the side of the river Hiddekel, ‘his words’ were ‘like the voice of a multitude’ (הַמְנוֹן), Daniel 10:6... And thus, in Revelation 1:10, the voice of Christ is said to have been ‘like the voice of a trumpet.’” ¶ *At the lifting up of thyself*. The Lord is always aware of us, and waits for the precise and perfect moment to intervene—no sooner or later than is expedient. This expression, gives the figure of the Lord standing to act. So it is that we see “The LORD standeth up to plead, and standeth to judge the people” (ISAIAH 3:13). This is an expression similar to that of the *Lord lifting us His hand* (see notes on ISAIAH 26:11). In both this verse and in ISAIAH 26:11, the elliptical expression—of why the Lord is *getting on His feet* or *lifting up His hand*—is missing. Nägelsbach well says: “The LORD arises ... to smite the enemy.”

¶ *The nations were scattered* נִפְצְנוּ גוֹיִם here means, not the Jews, but rather אֶת-כָּל-הַבָּאִים עַל-יְרוּשָׁלַם

הַגּוֹיִם “all the nations that come against Jerusalem” (Zechariah 12:9b). They would flee in fear.

4 And your spoil shall be gathered [like] the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

And your spoil shall be gathered [like] the gathering of the caterpillar: The Targum (Ⓒ) has, “And the house of Israel shall gather the treasures of the people, their enemies, as they gather the locusts.” The LXX (Ⓔ) reads, “Now your spoils are to be gathered; the spoils both of small and great.” The Douay-Rheims (Ⓓ) has, “And your spoils shall be gathered together as the locusts are gathered.” Keith explains, “The devastation wrought by the Jews on their enemies is expressed by a figure drawn from the habits of the caterpillar and locust, very significant in a country where the ravages of these creatures are as familiar as they are terrible. The one allusion may denote the completeness of the spoiling, the other its rapidity.” Faussett explains that “‘the wingless locust’; as it gathers; the Hebrew word for ‘gathers’ [אָסַף] is properly used of the gathering of the fruits of harvest (ISAIAH 32:10). Wesley has: “As caterpillars gather and devour the fruits of the earth.” Rawlinson explains: “The ‘caterpillar’ (הַחֲסִיל) is probably the grub out of which the locust develops a very destructive insect.” Gill writes: “That [Israel’s] enemies should flee, be scattered, and perish, and that [Israel] should be victorious, and enjoy the spoils of them; which they should gather as easily as the caterpillar or locust, as some render it, gathers and consumes herbs, and every green thing; or as easily as they are gathered, and laid on heaps, being weak and unable to defend themselves.” ¶ *As the running to and fro of locusts shall he run upon them*. The Targum (Ⓒ) has, “They shall be armed with the instruments of warfare (Chaldee, ‘arms’), as they are armed with a sling. The LXX (Ⓔ) reads, “As if one were gathering: locusts, so will they insult you.” The Peshitta (Ⓔ) has something like, “As locusts in a swarm that are gathered together (Lamsa) / bunched up (BPE).” The Douay-Rheims (Ⓓ) has, “As when the ditches are full of them.” See Joel 2:9, “They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.” Delitzsch explains: “The inhabitants of Jerusalem swarm in the enemy’s camp like beetles; they are all in motion, and carry off what they can.”

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

The Targum (Ⓣ) has, “Mighty is the Lord who maketh His Shekinah to dwell in the highest heavens, who hath promised to fill Zion with them that do true justice and righteousness.” The LXX (ⓖ) reads, “Holy is the God who dwelleth on high, Was Sion filled with judgment and justice?” The Prophet Joseph Smith said that Zion, as a word and concepts, represents “a place of righteousness” (TPJS, p. 80). Now that the Lord has triumphed over Israel’s enemies, praises erupt towards God.

6 And wisdom and knowledge shall be the stability of thy times, [and] strength of salvation: y the fear of the LORD [is] his treasure.

✓ salvations

And wisdom and knowledge shall be the stability of thy times. The Targum (Ⓣ) has, “And it shall come to pass, whatever good Thou hast promised to them that fear Thee, Thou wilt bring and establish it in its time.” The LXX (ⓖ) reads, “By law they were to be delivered up; in treasures is our safety.” Instead of *wisdom and knowledge*, the Lamsa Peshitta (Ⓢ) has *faith*. The Douay-Rheims (Ⓣ) has, “And there shall be faith in thy times: riches of salvation, wisdom and knowledge.”, that is, *And it shall come to pass [וְהָיָה] that wisdom &c.* Wisdom and knowledge truly refer to the same thing, as people, when they come to a true understanding of God will fully realize: “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (Habakkuk 2:14). This is a true *fear of the Lord* (יְרֵאת יְהוָה) not the false one mentioned in ISAIAH 29:13b, “and their fear toward me is taught by the precept of men.” This will take place during the Millennium or times of the Messiah. ¶ [And] *strength of salvation: the fear of the LORD [is] his treasure.* The Targum (Ⓣ) has, “Strength and salvation, wisdom and knowledge. For them that fear the Lord, the treasure of His goodness is prepared.” The LXX (ⓖ) reads, “Let there be there wisdom and knowledge and piety towards the Lord, (These are the treasures of righteousness).” The Lamsa Peshitta (Ⓢ) has, “And your salvation in a place of refuge; wisdom and knowledge and the reverence of the LORD is his treasure.” The DSS 1QIsa^a (Ⓢ) has *strength and salvations*, חֶסֶן וְיִשׁוּעוֹת, while the Masoretic text (Ⓜ)

has *strength [off] salvations*, חֶסֶן וְיִשׁוּעוֹת. Regarding this strength of *salvations*, יִשׁוּעוֹת. The singular is יִשׁוּעָה, or *Yeshua*, we note. *Jesus*, Ἰησοῦς, is the Greek version of *Yeshua*, יִשׁוּעָה. Now, here is an interesting thing, indeed. Elder Parley P. Pratt taught that there are several types of salvation, but that *eternal salvation*, the greatest of all, is only available to those who die before the age of accountability as well as those who embrace the Gospel and endure “till the end of this life of probation.”¹ Elder Dallin H. Oaks, likewise, taught this principle.² It becomes clear that some are saved into a Telesstial Glory, others into a Terrestrial Glory, and yet others into a Celestial Glory. When our Christian friends ask us if we have been saved, or “born again,” Elder Oaks explained that “our answer must be ‘yes.’” In the scriptures, however, we are commanded to “work out your own salvation with fear and trembling” (Philippians 2:12b). None of this denies the grace we must receive of the Savior to accomplish this. Latter-day Saints (as well as some other fellow-Christians), however, do not believe in “cheap grace,” or “grace without discipleship.”³ Indeed, as LDS we read: “For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do” (2 Nephi 25:23). ¶ I wish to testify with all the power of my soul that I have indeed desired that grace and felt of that “divine means of help or strength, given through the bounteous mercy and love of Jesus Christ ... [and that] this grace is an enabling power that allows men and women to lay hold on eternal life and exaltation after they have expended their own best effort” (Grace, LDS Bible Dictionary). Elder Oaks, regarding the ultimate meaning of salvation, explains that for LDS, most often “the words *saved* and *salvation* are also used to denote exaltation or eternal life ... [and that regarding this meaning of the word] it is premature for any of us to say that we have been ‘saved’ in mortality. That glorious status can only follow the final judgment of Him who is the Great Judge of the living and the dead.”⁴ ¶ *The fear of the LORD [is] his treasure.* The *fear of the Lord*, יְרֵאת יְהוָה, as we have said before, is nothing more than a *deep abiding love for the Lord*. It is being filled

¹ Pratt, Parley P. *The Latter-Day Saints Millennial Star*, Volume II. No. 2. June 1841.

² Oaks, Elder Dallin H. Have you been saved? April 1998 General Conference.

³ Bonhoeffer, Dietrich, *The Cost of Discipleship*, Chr. Kaiser Verlag München, 1937; and Nibley, Hugh W. The Atonement of Jesus Christ, Part 3, *Ensign*, September 1990.

⁴ Oaks, Elder Dallin H. Have you been saved? April 1998 General Conference.

with a testimony that God’s plan will triumph and that man is nothing in comparison.

7 Behold, their valiant ones[✓] shall cry without: the ambassadors of peace shall weep bitterly.

✓ or, messengers

Wildberger here suggests that the use of the word **הִנֵּה**, *behold*, marks the beginning of a new section and explains that **הִנֵּה** “is the same as the more common **הִנְנֶה**.” After the thrill of contemplating Millennial day, looking forward to that time when “Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory” (Articles of Faith 10b) we are thrust back to what will be one of the darkest moments in the earth’s history. These scriptures, especially in the Targum (**Ⲯ**) and Peshitta (**Ⲥ**), remind us of Zechariah 12:10b, “And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” The Targum (**Ⲯ**) has, “When Thou shalt reveal Thyself to them, the messengers of the nations shall cry bitterly in the street; those who had gone forth to proclaim peace, shall return to weep in the bitterness of soul.” For the first clause, the Lamsa Peshitta (**Ⲥ**) has, “If he should be seen by them they shall howl violently,” and BPE has, “If he were to manifest himself to them they would shout loudly.” The LXX (**Ⲭ**) reads, “Then behold with the dread of you they shall be terrified — they, of whom you have been afraid, will for fear of you raise a grievous cry. Messengers will be sent weeping bitterly, suing for peace.” The Douay-Rheims (**ⲉ**) has, “Behold they that see shall cry without, the angels of peace shall weep bitterly.” The Hebrew **הִנֵּה** (from **הִנֵּה**), means *outside*, or *in the street* (Gesenius, BDB, HAL). Several translations render it *in the street* or a like expression (CEV, ESV, GW, HCSB, ISV, NASB). It is possible that these verses allude to Zechariah 12:10, but the context of the Masoretic text (**Ⲁ**) seems to point to the time when the powers of the **ἀντιχριστος** or the *Antichrist* and adversary are strong and the two witnesses, or prophets, will lie in the streets of Jerusalem. “Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God” (ISAIAH 51:20). In the Book of Mormon we have: “And none to guide her among all the sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up. These two sons are come unto thee, who shall be sorry for

thee—thy desolation and destruction, and the famine and the sword—and by whom shall I comfort thee? Thy sons have fainted, save these two; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God” (2 Nephi 8:18–20). John gives us: “and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them” (Revelation 11:2b–11). So also Gill, who writes: “... ‘their valiant ones,’ such who have been valiant for the truth on earth... the two witnesses that prophesy in sackcloth openly and publicly, and who will be slain, and their bodies lie unburied in the street of the great city (Revelation 11:3). In D&C we read: “Q. What is to be understood by the two witnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers” (D&C 77:15).⁵ ¶ Who, then, are the ambassadors of peace who will weep so bitterly? It seems to me they will be the remaining Brethren of the First Presidency and Quorum of the Twelve who hold the Holy Apostleship and are most definitely **אֲרָאֵלִים**, and all of the faithful disciples of Jesus Christ. ¶ Regarding

⁵ Elder Bruce R. McConkie wrote regarding these two witnesses in *The Millennial Messiah: The Second Coming of the Son of Man*, p. 390.

the Hebrew אַרְאֵלִים [valiant ones, messengers], Lowth has: “Three MSS. read אַרְאֵלִים, that is, lions of God, or strong lions. So they called valiant men heroes.” Delitzsch also has: “אַרְאֵלִים is probably chosen with some allusion to *'Ariel* ... [ISAIAH 29]; but it has a totally different meaning. We have rendered it ‘heroes,’ because אַרְאֵל is here synonymous with אַרְאֵל in the *Nibelung*-like piece contained in 2 Samuel 23:20 and 1 Chronicles 11:22. This אַרְאֵל, which is here contracted into אַרְאֵל (compare the biblical name *'Ar'ēlī* and the post-biblical name of the angels, *'Er'ellīm*), is compounded of *'arī* (a lion) and *'El* (God), and therefore signifies ‘the lion of God.’”

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

The highways lie waste, the wayfaring man ceaseth: The LXX (6) reads, “For their highways shall be deserted.” The Douay-Rheims (V) has, “The ways are made desolate, no one passeth by the road.” Rather than a street (חַוּיָּ), we now have a מִסְלֹת (plural for מִסְלָה) also a path or a road, sometimes lined up with stones (HAL). Bishops’ Bible translates it as “Their streetes are waste,” while Geneva renders it: “The pathes are waste.” This first part of the verse seems to be a continuation of the last verse. Because of fear, the people have abandoned the streets. No one dares remove the bodies of the dead prophets from the streets and so they “And their dead bodies shall lie in the street of the great city” (Revelation 11:8a). ¶ *He hath broken the covenant, he hath despised the cities, he regardeth no man.* The Targum (C) has, “Because they have forgotten the covenant: they shall be removed far from their cities; they have not considered the sons of men, evil shall come upon them. The LXX (6) reads, “The dread of the nations is at an end and the treaty with them broken. And you will account them common men.” The Peshitta (S), for the first clause, has *the covenant is broken* (Lamsa) / *the covenant was esteemed as naught* (BPE). The Douay-Rheims (V) has, “The covenant is made void, he hath rejected the cities, he hath not regarded the men.” In this clause the prophet seems to speak of Satan, who is the master of covenant breaking—and he regards no city and no man and is the enemy of God and of man. Satan’s greatest joy is when he seduces men into breaking their covenants. We read these reassuring words: “Protection against the influence of the devil is found by obedience

to the commandments and laws of the gospel of Jesus Christ.”⁶

9 The earth mourneth [and] languisheth: Lebanon is ashamed [and] hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off [their fruits].

✓ or, withered

The earth mourneth [and] languisheth: Lebanon is ashamed [and] hewn down: The Targum (C) has, “The land mourneth, it is laid desolate; Lebanon is withered, it shakes off its leaves.” The LXX (6) reads, “The land mourned; Lebanon was ashamed.” Instead of *hewn down*, the Peshitta (S) has *confounded* (Lamsa) / *confused* (BPE). The Douay-Rheims (V) has, for the second clause, “Libanus is confounded and become foul.” This is not the only time we hear in Isaiah of the earth convulsing for the evil that she has seen (see ISAIAH 24:4–5). ¶ *Sharon is like a wilderness; and Bashan and Carmel shake off [their fruits].* The Targum (C) has, “Sharon has become like a desert; Bashan is laid desolate, and Carmel.” The LXX (6) reads, “Saron was become fens (Brenton, ‘marshes’); Galilee and Charmel were bare.” Instead of *shake off [their fruits]*, the Peshitta (S) has *are desolate*. The Douay-Rheims (V) has, “And Saron is become as a desert: and Basan and Carmel are shaken.” The YLT renders it: “Withered hath been Sharon as a wilderness, And shaking are Bashan and Carmel.” The Hebrew has *as the Arabah* (desert) אֶרֶץ אַרְבָּה. So also the RV, NASB, ESV, Darby, CEV, ASV, AMP as well as most Spanish versions). The BBE uses the Hebrew word, “Sharon is like the Arabah.” Barnes explains, “Lebanon was distinguished for its ornaments of beautiful cedars. Here iris represented as being stripped of these ornaments, and as covered with shame on that account ... Sharon was the name of a district south of mount Carmel along the coast of the Mediterranean, extending to Cesarea and Joppa. The name was almost proverbial to express any place of extraordinary beauty and fertility (see 1 Chronicles 5:16; 27:29; Song of Solomon 2:1; ISAIAH 35:2; 65:10). There was also another Sharon on the east side of the Jordan, and in the vicinity of Bashan, which was also a fertile region (1 Chronicles 5:16). To this, it is more probable that the prophet here refers, though it is not certain. The object seems to be to mention the most fertile places in the land as being now desolate.”

⁶ Satan, LDS Bible Dictionary.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

The Targum (Ⓣ) has, “Now I will reveal myself, saith the Lord; now will I lift myself up on high; now will I be exalted.” The LXX (Ⓞ) reads, “‘Now will I arise, saith the Lord, now shall I be glorified; now shall I be exalted; now you shall see: now you shall feel.’” In ISAIAH 33:10, we have the force of a three-fold repetition: **now rise**, עֲתָה אֲקוּם ~ **now exalted**, עֲתָה אֲנִישָׂא ~ **now lift up**, עֲתָה אֲרִמֵם (also see ISAIAH 33:3, 5). We note, in this verse, the Lord alluding to His upcoming triumphs. When the two witnesses are raised up, this will be a manifest show of His glory: “And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them” (Revelation 11:11–12).

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, [as] fire, shall devour you.

Ye shall conceive chaff, ye shall bring forth stubble: The Targum (Ⓣ) has, “Ye, O people! have purposed for yourselves purposes of iniquity; ye have worked for yourselves evil works, because your works are evil.” The LXX (Ⓞ) reads, “The strength of your spirit shall be vain.” Instead of *chaff*, the Peshitta (Ⓢ) has *thorns*. The Douay-Rheims (Ⓟ) has *heat* instead of *chaff*. The words *conceive* (תִּהְרֶה) and *bring forth* (תִּלְדֶה) or *give birth*, from לָדָה) are a direct allusion to giving birth. Elsewhere we see similar wording, such as give birth to wind (ISAIAH 26:18). Not only would the enemy conceive useless *chaff* and *stubble* (both of these representing the wheat or other cereal plants whose fruit has been *removed*) but these would only serve to be burnt (next clause) by the Lord (see D&C 64:24b, *I will burn them up*). This verse seems to refer to Satan and the ἀντιχριστος *Antichrist* as well as those people (verse 12) who follow them. ¶ *Your breath, [as] fire, shall devour you.* The Targum (Ⓣ) has, “My Word shall consume you, as a whirlwind consumes chaff.” The LXX (Ⓞ) reads, “A fire shall utterly devour you.” It appears as if the very breath of the enemy of God’s people will kindle the chaff and stubble that was ready to be burnt. Alternatively, the Targum (Ⓣ) has *my Word* (מִיְמֵרִי, from מִיְמֵר, i.e., the word of the Lord)

consuming the chaff and several modern translators likewise suggest it is the breath of the Lord who will start the fire: “You have conceived chaff, you will give birth to stubble; My breath will consume you like a fire” (NASB).

12 And the people shall be [as] the burnings of lime: [as] thorns cut up shall they be burned in the fire.

Rather, as Kay mentions, *peoples* עַמִּים, or *nations*. It is correctly rendered by the ASV (and several others), “And the peoples shall be as the burnings of lime, as thorns cut down, that are burned in the fire.” Govett writes: “At this very height of his enemy’s power, shall Christ come, and with ‘flaming fire’ take vengeance on him and his host: ‘And the nations shall be burned as lime; as thorns in a field, cut up and burned.’ To which last time the reference of the parable of ‘the tares bound in bundles to burn them,’ is not improbably intended by our Lord. So the destruction of Christ’s enemies in the fire of Tophet is alluded in those terrible words of warning.” The Targum (Ⓣ) has, “And the people shall be as the burning of fire, as thorns are cut up and burnt in the fire.” The LXX (Ⓞ) reads, “And nations shall be burned up, as thorns in a field are rejected and burned.” Instead of *cut up*, the Peshitta (Ⓢ) has *gathered together* (Lamsa) / *piled up* (BPE). The Douay-Rheims (Ⓟ) has, “And the people shall be as ashes after a fire, as a bundle of thorns they shall be burnt with fire.” Dry thorns (ISAIAH 9:18; 27:4), as well as chaff and stubble, are ideal for starting a fire. So also Redak [in Rosenberg], “The simile is to severed thorns rather than to growing ones, since the latter are moist and do not burn as quickly as dry, severed thorns.” Young says: “Thorns that are cut up are dry and flammable.” Regarding lime, Redak [in Rosenberg] thinks the people will be burnt as “as stones burned to lime.” Luther and Skinner have, “As if burned to lime” (see also Kaiser, Thompson). Skinner adds, “An image probably suggested by Amos 2:1⁷.” Wordsworth says, “In Palestine, the low matted thorns are cut up with mattocks and hooks to be burnt in the lime-kilns near the spot where they grow (*Dr. Thompson*, ‘The Land and the book,’ p. 59).” Barnes has: “As if placed in a burning lime-kiln, where they must certainly be destroyed (see ISAIAH 30:33).” Likewise, Fausset writes: “Perhaps alluding to their being about to be burnt on the funeral pyre (ISAIAH 30:33).” Rawlinson has: “**As the burnings of lime; as thorns.** Things that fire consumes utterly and quickly.”

⁷ “Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime” (Amos 2:1).

vv. 13–24. In the last days, the wicked will be burnt while the righteous will be able to endure the devouring fire. Christ, the King, will dwell with the people and only a faint memory of suffering will remain in the days of Millennial bliss.

13 ¶ Hear, ye [that are] far off, what I have done; and, ye [that are] near, acknowledge my might.

The Targum (Ⓣ) has, “Hear ye, O righteous, that keep the law from of old, what I have done; and know ye, ye sinners (the Royal Polyglot reads נְיָבִיט, ‘good men’) that have returned to my law, that my strength is nigh.” The LXX (Ⓞ) reads, “The far distant nations shall hear what I have done, they who are near shall know my power.” The Douay-Rheims (Ⓟ) has *know* rather than *acknowledge*. In this verse we are called upon to confess our faith in the Lord and to praise His strength. Rawlinson has: “Jehovah speaks by the mouth of his prophet, and calls on the nations of the earth, far and near, to consider and acknowledge his might ... (compare Exodus 15:14–16). Gill explains that this is “the ruin of antichrist, the beast, and false prophet, and the burning of the city and whore ... for, whoever will be the instruments, the work is the Lord’s, and therefore it will be done: ‘she shall be utterly burnt with fire, for strong is the Lord who judgeth her’ (Revelation 18:8), and this shall be heard of far and near, who shall applaud the mighty work, and give God the glory of it (Revelation 19:1) ... [so that] even his omnipotence, which will be seen, observed, and owned by multitudes, who will say, ‘Allelujah, for the Lord God omnipotent reigneth’ (Revelation 19:6).” Nägelsbach says, “According to ISAIAH 33:10 [also 3], Jehovah was about to arise and come to the rescue. He has done so. The rescue is accomplished in an astounding fashion. The present passage belongs to a time after the rescue. It presupposes it. For it contains glances into the future, that rest upon that deed as their foundation.”

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. The Targum (Ⓣ) has in the second clause, “Terror hath seized the wicked.” The LXX (Ⓞ) reads, “The transgressors in Sion are fled; terror will seize the ungodly.” Instead of *fearfulness*

hath surprised the hypocrites, the Peshitta (Ⓢ) has the idea that *shuddering has fallen upon the heathen*. The Douay-Rheims (Ⓟ) has, for the second clause, “Trembling hath seized upon the hypocrites.” The effect of the everlasting burnings (below) will be different to those who have rejected the Word in contrast to those who have fully embraced Him. Barnes writes: “The sentiment here is, that those who professedly are the friends of God, but who are secretly and really his enemies, are often alarmed at his judgments... That the punishment of hypocrites in the church will be dreadful and terrific. This seems to have been the conviction here. They saw that if such judgments came upon those who had no knowledge of the true God, it must be infinitely more terrible on those who had been trained amidst the institutions of religion, and who had professed attachment to Yahweh. And so it will be in a preeminent degree among those who have been trained in the Christian church, and who have been the professed but insincere followers of the Lord Jesus Christ.” Gill, in the same vein, has: “... formal professors, and hypocritical persons, in the reformed churches, or Protestants⁸ *having only a form of godliness, without the power of it*, are meant; who, observing God’s judgments upon antichrist, shall be seized with a panic, lest the like should come down upon them for their hypocrisy and deceit; unless it should be rather thought that antichrist, and his followers themselves, are designed, who himself is said to sit in the temple of God, and who claim to themselves the name of the church of God, and pretend to be Christians, though they are not” (emphasis added). Horsley says, about the sinners in Zion, that they are the “wicked, false professors” of religion. ¶ President Joseph Fielding Smith taught: “Some shall rise to the everlasting burning of God; for God dwells in everlasting burnings; and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone (D.H.C., Vol. 6, p. 317).”⁹ Throughout the scriptures we so read, such as: “For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch” (JS–H 1:37, compare to Malachi 4:1); “Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame” (ISAIAH 47:14a); and “For after today cometh the burning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I

⁸ John Gill (1697–1771) speaks of his own churches, being that he is a protestant.

⁹ Joseph Fielding Smith, *Answers to Gospel Questions*, 1:40.

will not spare any that remain in Babylon” (D&C 64:24). After the Martyrdom of the Prophet Joseph Smith, Elder John Taylor wrote: “And that if the fire can scathe a green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption” (D&C 135:6b, compare to Luke 23:31, where the Savior applied this expression to Himself). ¶ *Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?* The Targum (Ⓒ) clearly follows a corrupted and uninspired exegesis¹⁰, “Who, when they were committing theft said: Who of us shall dwell in Zion, in which the brightness of His Shekinah is like devouring fire? Who of us shall sojourn in Jerusalem, where the wicked shall be judged, to be delivered into hell, into everlasting burning?” The LXX (Ⓔ) reads, “Who will tell you that a fire is kindled? who will proclaim to you the place which is everlasting?” The Douay-Rheims (Ⓓ) has, “Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?” ¶ I love this and many other scriptures with a *who* מִי question (Psalm 15:1–5; 24:3–5; Malachi 15:1). ¶ Skinner says, “The word ‘dwell’[יָשַׁב] means strictly ‘sojourn as a protected guest,’ and is the same as that used in Psalm 15:1 [*who shall dwell*, יָשַׁב].” Cheyne writes: “‘Perpetual burnings,’ not with reference to the eternity of the punishment ... but because the fire of Jehovah’s self-manifesting love and wrath is, like himself, eternal.”¹¹ Rawlinson explains: “The man who alone can dwell in the ‘devouring fire’ is the good man. He that is able to abide ‘the everlasting burnings’ is ‘the man that walketh righteously and speaketh uprightly.’” So also Meyer, who beautifully says: “The devouring fire and everlasting burnings of ISAIAH 33:14 are clearly the emblems of the divine presence. The righteous dwell in God as the bush which was baptized in the Shekinah-glory and was not consumed. The fire of His holy presence makes them holy ...” Skinner says that it is “the righteous who dwell securely with the consuming fire of divine holiness.” Ironside writes: “The verses that follow give the answer to the passage. ‘Our God is a consuming fire’ (Hebrews 12:29). They only can abide before Him who ... are seeking now to walk before Him in truth and uprightness.” Nägelsbach says, “This fire is harmless for the pious, the lovers of truth, the righteous.” ¶ President John Taylor, who also quoted some of these same verses (plus also Psalm 89:4), explained that “There is an inexorable law of God that requires from His professed followers the principles of virtue, honor, truth, integrity, righteousness, justice,

judgment and mercy.”¹² Our beloved Prophet Joseph Smith explained the right context for מוֹקְדֵי עוֹלָם, *everlasting burnings*: “What is it [to rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die anymore; but be heirs of God and joint heirs with Jesus Christ]? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before. What did Jesus do? Why; I do the things I saw my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputation, and you thus learn some of the first principles of the Gospel, about which so much hath been said. When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave.”¹³

15 He that walketh righteously, ✓ and speaketh uprightly; ✓ ✓ he that despiseth the gain of oppressions, ✓ ✓ ✓ that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, ✓ ✓ ✓ ✓ and shutteth his eyes from seeing evil;

- ✓ in righteousness
 - ✓ ✓ uprightnesses
 - ✓ ✓ ✓ or, deceits
 - ✓ ✓ ✓ ✓ or, bloods
-

¹⁰ As in the previous verse, the ‘good’ טוֹבָא was turned into ‘evil.’

¹¹ Cheyne’s comments can well be compared to D&C 19:10–12.

¹² Taylor, John. *Mediation and Atonement: An Examination into and an Elucidation of the Great Principle of the Mediation and Atonement of Our Lord and Savior Jesus Christ*. Chapter 23. Salt Lake City: Deseret News, 1882.

¹³ Joseph Smith, *Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith, p.347–348 (also see TPJS 361, 367).

Edward J. Young says, “The righteous one will not look at evil with delight, nor will he desire to become a participator in evil deeds. His organs of receptivity, the eyes, the ears, the hands, are not at the service of evil; and his organs of activity, the tongue and feet, likewise will have not part therein. The man who is to inhabit high places wishes that none of his members be yielded as instruments of unrighteousness.” Elder Boyd K. Packer taught: “The ordinances of washing and anointing are referred to often in the temple as initiatory ordinances. It will be sufficient for our purposes to say only the following: Associated with the endowment are washings and anointings—mostly symbolic in nature, but promising definite, immediate blessings as well as future blessings.”¹⁴ ¶ *He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood.* The Targum (Ⓣ) has, “The prophet said, The just shall live in it, every one who walketh in righteousness, and speaketh honest things; removing himself to a distance from the mammon of iniquity (literally, ‘which deceives’); removing himself from oppressions, that restraineth his hands from holding a bribe, that stoppeth his ears from hearing of the shedding of innocent blood.” The LXX (Ⓟ) reads, “He who is walking in righteousness, speaking of a straight way; who hateth iniquity and injustice; who shaketh his hands from bribes; who stoppeth his ears that he may not hear a bloody sentence.” Instead of *the gain of oppressions*, the Peshitta (Ⓢ) has *deceit and oppression*. The Douay-Rheims (Ⓣ) has, “He that walketh in justices, and speaketh truth, that casteth away avarice by oppression, and shaketh his hands from all bribes, that stoppeth his ears lest he hear blood.” Young well says: “When others press into his hands the gain acquired from oppression he shakes his hands so that the gain falls to the ground. His action represents an indignant refusal of all such gain and money ... The righteous man not merely speaks against evil, but refuses to take part in it.” ¶ *He that walketh righteously, and speaketh uprightly.* Regarding this clause, Elder Bruce R. McConkie taught: “We must speak the truth and work the works of righteousness. We shall be judged by our thoughts, our words and our deeds.”¹⁵ See also ISAIAH 58:13a. Speaking uprightly also includes returning a soft answer.¹⁶ ¶ *He that despiseth the gain of oppressions, that shaketh his hands from holding of*

bribes. Then Elder Spencer W. Kimball taught: “I began to think of many of our people whose minds are upon their wealth; who are increased with goods; who though clothed elegantly are naked and not in white raiment; who with eyes wide open see not; who are ‘greedy for filthy lucre.’ Now, all money is not lucre—all money is not filthy.”¹⁷ Elder Dallin H. Oaks has written about the dangers of materialism: “Those who set their hearts upon the things of the world usually focus on some combination of that worldly quartet of property, pride, prominence, and power. When attitudes or priorities are fixed on the acquisition, use, or possession of property, we call that condition materialism... Whatever its degree, an interest becomes materialism when it is intense enough to override priorities that should be paramount ... Some have charged that modern Latter-day Saints are peculiarly susceptible to the gospel of success and the theology of prosperity. According to this gospel, success in this world—particularly entrepreneurial success—is an essential ingredient of progress toward the celestial kingdom. According to this theology, success and prosperity are rewards for keeping the commandments, and a large home and an expensive car are marks of heavenly favor... Objective observers differ on whether Latter-day Saints are more susceptible to get-rich-quick proposals than other citizens. However that may be, it is disturbing that there is no clear evidence that Latter-day Saints are less susceptible... We must ... be so indifferent to material or earthly things that we are willing to give up cheerfully whatever is necessary to become ‘equal’ in those things (D&C 70:14; 78:5–6)... If Latter-day Saints are especially susceptible to materialism, this may be because materialism is a corruption of a virtue in which Latter-day Saints take special pride. Materialism is a seductive distortion of self-reliance.”¹⁸ ¶ *That stoppeth his ears from hearing of blood.* We will not rejoice in the shedding of blood or in war. Why is it, I ask myself, that people so easily rejoice in the beginning of war? People seem to be filled with euphoria. ¶ *And shutteth his eyes from seeing evil.* The Targum (Ⓣ) has, “And shutteth his eyes from looking at the workers of iniquity.” The LXX (Ⓟ) reads, “Who shutteth his eyes against the appearance of injustice.” The Douay-Rheims (Ⓣ) has, “And shutteth his eyes that he may see no evil.” To some degree, this is a command not to be judgmental. Not to see the worse in a situation. Just as important; an injunction against lustful thoughts. The Talmud tradition (Seder Nezikin, Baba Bathra 57b, also see Makkoth 24a) has a beautiful and poetic injunction against looking at

¹⁴ Packer, Elder Boyd K. “Come to the Temple,” 2007 *Ensign*.

¹⁵ Elder Bruce R. McConkie, ‘Think on These Things,’ *Ensign* (CR), January 1974, p.45.

¹⁶ For more on this subject, see my book, *Party-Directed Mediation*, especially Chapters 4 & 2. The book is a free PDF download on the Web from the University of California. URL: <http://nature.berkeley.edu/ucce50/ag-labor/7conflict/>

¹⁷ Elder Spencer W. Kimball, General Conference, 1 October 1953, pp. 51–53.

¹⁸ Oaks, Dallin H. *Pure in Heart*. Salt Lake City, Utah: Bookcraft, 1988, pp. 73, 76, 81, 83–85.

women to lust after them, and instead, to look away and avoid those paths altogether: “Rabbi Johanan said in the name of Rabbi Bana’ah: Joint owners of a courtyard can stop one another from using the courtyard for any purpose save that of washing [clothes], since it is not fitting that the daughters of Israel should expose themselves to the public gaze while washing [clothes]. It is written: [The righteous one is] he that shutteth his eyes from looking upon evil, and [commenting on this] Rabbi Hiyya ben Abba said: This refers to a man who does not look at the women when they are washing [clothes]. How are we to understand this? If there is another road, then if [he does not take it] he is wicked. If there is no other road, then how can he help himself?—We suppose that there is no other road, and even so it is incumbent on him to hide his eyes from them” (Talmud, Soncino). Wildberger suggests that the expression מִן־אֵינָהּ “does not simply mean to ‘see something’ but has the sense: ‘his desire is to feast his eyes on something.’” I love the words of the Prophet Joseph Smith: “Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever” (D&C 121:45b–46). With the Psalmist I pray: “Create in me a clean heart, O God” (Psalm 51:10a) that I might “[lose] every desire for sin (History of the Church 2:8).”¹⁹

¹⁹ The Prophet Joseph Smith taught “That the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him” (*History of the Church* 2:8). Elder Neal A. Maxwell explained: “When people are described as ‘having lost their desire for sin,’ it is they, and they only, who deliberately decided to lose those wrong desires by being willing to ‘give away all [their] sins’ in order to know God (Alma 22:18)” (According to the Desire of [Our] Hearts, October 1996 General Conference). In addition, these verses from the Prophet Moroni are instructive: “And awake, and arise from the dust [away from our spiritual bondage], O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled. Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God. And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot” (Moroni 10:31–33).

16 He shall dwell on high: ✓ his place of defence [shall be] the munitions of rocks: bread shall be given him; his waters [shall be] sure.

✓ heights, or, high places

He shall dwell on high: his place of defence [shall be] the munitions of rocks: The Targum (Ⓣ) has, “The house of his inhabitation shall be in a high and exalted place; in the house of the sanctuary shall his soul be satisfied.” The LXX (ⓖ) reads, “He shall dwell in a lofty cavern of a strong rock.” Instead of *munitions*, the Peshitta (Ⓢ) has *precipice* (Lamsa) / *shear* or *cliff* (BPE). The Douay-Rheims (Ⓟ) has, “He shall dwell on high, the fortifications of rocks shall be his highness.” Cheyne says, regarding ISAIAH 33:16–17, “We are already in the atmosphere of the Messianic age.” Barnes suggests: “The literal translation of this place would be, ‘The strongholds of the rocks shall be his lofty fortress.’” Christ is our Rock. Such a disciple of the Lord as we have been discussing in these verses shall *dwell on high* or be exalted in the Celestial Kingdom of our Lord. But even in this earth such a person will be protected (contrast this with ISAIAH 2:21). This is not to say that challenges will not have to be endured in mortality, for that would defeat one of the very purposes of this probationary state. Someday—after we have passed the veil—we will see with more clarity how the Lord has protected us from harm. ¶ *Bread shall be given him; his waters [shall be] sure.* The Targum (Ⓣ) has, “His food shall be sufficient; his waters shall continue; like a fountain of water, whose waters fail not.” The LXX (ⓖ) reads, “Bread shall be given him and his water shall not fail.” These are the very blessings pronounced in *Rain in Due Season* to all those who come unto Christ: both *bread* (food) and *water* (in the form of rain and blessings), such as Leviticus 26:4 and others in those chapters. Bread and water are also representative of spiritual gifts, not just temporal (see ISAIAH 3:1, *the stay and the staff, the whole stay of bread, and the whole staff of water*). Elder Bruce R. McConkie taught: “Those who do come to quench their thirst, and who are true and faithful, shall drink forever from the pure fountain. As Isaiah expressed it, their ‘waters shall be sure’ (ISAIAH 33:16), meaning they shall be as their Lord, enjoying and possessing the same eternal life which he lives. As he said in our day: ‘Unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life’ (D&C 63:23).”²⁰ The Savior said: “But whosoever

²⁰ Bruce R. McConkie, *The Promised Messiah: The First Coming of Christ*, p.207.

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).

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. ✓

✓ of far distances

Of the promises made to a righteous Israel, none is greater than, “And I will walk among you, and will be your God, and ye shall be my people” (Leviticus 26:12, *Rain in Due Season*). This is, in fact, what is alluded to here, in that the people shall see the *king in his beauty* מֶלֶךְ בְּיָפִיּוֹ. A few versions prefer to translate the *king in his glory* (Bishops, Geneva, CEV, BBE). The Targum (ⓧ) has, “Thine eyes shall see the Shekinah of the king of the worlds in his beauty (or, ‘praise’); thou shalt behold and see those that descend down to hell.” The LXX (Ⓜ) reads, “You shall see a king with glory; your eyes shall see a far distant land.” Who is the King but Christ, the Holy Messiah! Skinner says, “The reluctance of many expositors to interpret this phrase of the Messiah is incomprehensible.” Rawlinson has, “When Christ appeared on earth at his first coming, he ‘had no beauty that men should desire him’ (ISAIAH 53:2). Roughly clad and toil-worn, whatever the heavenly expression of his countenance, he did not strike men as beautiful, majestic, or even as ‘comely’ (ISAIAH 53:2). But at his second coming it will be different ... / a far stretching land] (literally ‘a land of distance’), the spacious and ever-extending dominions of the Messiah (cf. Micah 5:4; Zechariah 9:10; Psalm 72:8).” ¶ *The land that is very far off*, אֶרֶץ מְרַחֵקִים. Or, “Thine eyes shall see the king in his beauty: they shall behold a land that reacheth afar” (ASV). AMP has “a land of wide distances that stretches afar”; ESV and ISV, “a land that stretches afar / far”; HCSB, “a vast land.” Ironside likewise has, “These shall behold the King in all His beauty and glory when He returns to fulfill prophetic scripture. They shall behold the land, that is, the land promised by God to Abraham’s seed, far extended, rather than ‘far off,’ as our Authorized Version reads.” So we have: “And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth” (Micah 5:4); “And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth” (Zechariah 9:10); and “He shall have dominion also from sea to sea, and

from the river unto the ends of the earth” (Psalm 72:8). Wesley has, “Christ, triumphing over all enemies, and ruling his own people with righteousness. Very far – Thou shalt not be shut up in Jerusalem, but shalt have free liberty to go abroad with honour and safety.” Jennings also has: “For this last line does not mean, as our Authorized Version intimates, that the land is far away; but when in it, the boundaries shall not be contracted, but as far as their eye can see or foot can carry, shall be theirs: as it was said to their father Abraham, ‘Lift up now thine eyes, for all the land that thou seest, to thee I will give it’ (Genesis 15:14, 15).” Govett writes: “Then follows the blessedness of the ransomed, even as the Saviour, in his interpretation of the parable of the tares, adds, ‘Then shall the righteous shine forth as the sun in the kingdom of their Father.’ So Isaiah,—‘Their eyes shall behold the King in his beauty.’” Wildberger says: “It is noteworthy that, for Israel’s faith, parallel to beholding God, a land is mentioned—a broad land. To be sure, אֶרֶץ מְרַחֵקִים (a broad land) needs comment. In other passages, אֶרֶץ מְרַחֵקִים means ‘land far away’ (see Jeremiah 4:16; 8:19) ... One is forced, as well, to stay with the common translation, but one still ought to be aware of the fact that ‘wide’ is meant in the sense of ‘far away, reaching far into the distance.’ In the time of salvation the narrow borders of the land of Israel will fall away.” When speaking of a faraway land, we must especially think of Zion in America. ¶ President Brigham Young said some things that directly bear on these verses of Isaiah (especially note the beholding of our Savior, the gathering of Israel, the requirements to dwell in righteousness, and the extent of Zion): “When will Zion be redeemed? When will the Saviour make his appearance in the midst of his people? When will the veil be taken away, that we may behold the glory of God? ... We must be pure to be prepared to build up Zion ... We are gathering a few that will be faithful in the midst of this people, and prepare themselves to be crowned kings and priests unto God ... When Joseph first revealed the land where the Saints should gather, a woman in Canada asked if we thought that Jackson County would be large enough to gather all the people that would want to go to Zion. I will answer the question really as it is. Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but what will be in Zion. It will all be Zion ... We are going to gather as many as we can, bless them, give them their endowments, etc., preach to them the truth, lay the principles of eternal life before them, inform their minds all we have power to do, and lead them into the path of truth and righteousness; and those who will not abide the truth will apostatize. A few will remain, and a good share of them will cleave to the

promises of the Lord, will be true in every respect, and will be accounted worthy to enter in at the strait gate.”²¹

18 Thine heart shall meditate in terror.
Where [is] the scribe? where [is] the receiver? where [is] he that counted the towers?

✓ weigher?

The Targum (Ⓣ) has, “Thy heart shall meditate great things: where are the scribes? where are the rulers? where are the mathematicians? Let them come, if they are able to count the number of the slain of the chief of the camp of the mighty.” The LXX (Ⓛ) reads, “Your soul will meditate on terror. Where are the scribes? Where the counsellors? Where is he who numbereth them who are fed—the people small and great?” The Lamsa Peshitta (Ⓟ) has, “Your heart shall learn reverence. Where is the scribe? Where is the weigher? Where is he who counted towers for a mighty people?” The Douay-Rheims (ⓓ) has, “Thy heart shall meditate fear: where is the learned? where is he that pondereth the words of the law? where is the teacher of little ones?” Regarding the counting of towers, we see: “According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death” (Psalm 48:10–14). Gill writes: “The apostle [Paul] cites these words, or at least alludes to them, 1 Corinthians 1:20, when he says, ‘where is the wise? where is the scribe? where is the disputer of this world?’ triumphing over the wise doctors of the Jews, and the philosophers of the Gentiles, as not being able to face and withstand the power and wisdom of the Gospel. So here, when the people of God will be recovered from their fright, and be brought out of their low estate, and will have ascended into heaven, or be come into a glorious church state, they will then triumph over their enemies, who will be no more.” Govett likewise has: “Then shall the wisdom and might of the world be scattered, according to the passage of Paul—words, which agree exceedingly well with the scope of this passage: for in that day will it be seen that no counsel can prosper, no wisdom avail, against the design of Jehovah.” The Vulgate, in this case, is most closely associated with Paul. The whole idea here is that

none of these things that one might have meditated in error exist anymore—not physical, not intellectual. Barnes wrote: “Where is the scribe? – How soon, how suddenly has he vanished! The word scribe here (סֹפֵר) evidently refers to some prominent class of officers in the Assyrian army. It is from סָפַר, to count, to number, to write; and probably refers to a secretary, perhaps a secretary of state or of war, or an inspector-general, who had the charge of reviewing an army 2 Kings 25:19; Jeremiah 37:15; 52:25. Where is the receiver? – Margin ||, as in Hebrew, ‘Weigher.’ ... Probably the word refers to him who weighed the tribute, or the pay of the Soldiers; and means, doubtless, some officer in the army of the [enemy]; probably one whose office it was to have charge of the military chest, and to pay the army. Where is he that counted the towers? – That is, who made an estimate of the strength of Jerusalem ... someone appointed by him to reconnoiter and report on the means which the city had of defense (compare ISAIAH 36:4).” Cheyne wrote, “Made a recognizance of the city to be besieged.” McFadyen, likewise explains that the towers were counted “with a view to attack.” To summarize, Jennings suggests: “The terror is gone forever, and is now but such a matter of memory as gives sweetness to the present peace. Those happy dwellers in that future Jerusalem muse on the time when they were trembling with fear, and ask, ‘What has become of the man who took stock of our goods? Where is he who followed him in taking those goods in the way of taxes? And as to the enemy who rode around our city counting its defensive towers before the attack—where has he gone? All have departed never to return.’” Nor would those who taught *false doctrines* be found—regarding spiritual warfare.

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, [that thou canst] not understand.

✓ or, ridiculous

The Targum (Ⓣ) has, “Thou shalt not be able to see the government of a mighty people, whose language is so unintelligible (Chaldee, ‘deep,’ in the idea of searching after) *that thou canst* not understand it, whose tongue stammereth, because *there is* no understanding in them.” The LXX (Ⓛ) reads, “Alas! they gave no counsel; nor did they understand him whose voice was so low that a despised people could not hear, and he who heareth hath not knowledge.” The Douay-Rheims (ⓓ) has, “The shameless people thou shalt not see, the people of profound speech: so that thou canst not understand the eloquence of his tongue, in whom there is no wisdom.” In *Rain in Due Season*: “The

²¹ Young, President Brigham. Gathering Of the Saints. Remarks made in the Bowery, Great Salt Lake City, July 28, 1861. *Journal of Discourses* 9:137–138.

LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand” (Deuteronomy 48:49). Now, instead, there would be peace.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle [that] shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle [that] shall not be taken down. The Targum (Ⲯ) has, “O Zion, thou shalt see their fall; O city of our festivals, thine eyes shall see the consolation of Jerusalem in her prosperity and security, like a tabernacle that is not taken (Chaldee, ‘broken’) down.” The LXX (Ⲅ) reads, “Behold the city Sion is our salvation. Thine eyes will look upon Jerusalem. It is a rich city composed of tents which should not be shaken.” Instead of *quiet habitation*, the Peshitta (Ⲫ) has *rich habitation*; instead of *be taken down*, the Peshitta (Ⲫ) has *shaken to and fro* (Lamsa) / *shaken* (BPE). The Douay-Rheims (Ⲳ) has, for the second half, “A rich habitation, a tabernacle that cannot be removed.” ¶ Wordsworth explains: “The Church of God is compared to a Tent, extended and fastened by cords, attached to stakes (pegs, or pins of wood), driven into the ground.” Skinner says, “*a tent that shall not be removed*] i.e. her people shall no more go into exile.”²² Young says, “Travellers in the desert are compelled each morning to pull up their stakes and move their tent. A tent that does not have to be moved is permanent.” Ironside says, “Glorious is the prospect here presented. Jerusalem, so long a city of strife and warfare, will become a peaceful habitation, for the Prince of Peace will dwell there and His law go forth to all the world.” Jerusalem will indeed be one of the two world capitals, with Zion the other. The narrative on the peaceful condition continues where the Saints can look and enjoy the view of Zion, its tabernacles and temples, the places where her solemn assemblies take place, all in peace and quietness—and not in danger of being conquered. This is certainly during the millennium, as no such descriptors will properly fit for long periods of time before then. Horsley says, “Could Jerusalem in the time of Hezekiah be called ‘the quiet habitation, the

tabernacle not to be shaken, whose stakes should not be removed for ever, of whose cords not any should be broken,’ when it was destroyed first by the Babylonians, and a second time by the Romans? To suppose that these promises had their accomplishment in the deliverance of the city from Sennacherib, and the prosperity of the remainder of Hezekiah’s reign ... [is to misunderstand the language of prophecy].” ¶ *Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.* The Targum (Ⲯ) has, “And whose pegs are not drawn out for ever, and whose cords shall not be broken.” The LXX (Ⲅ) reads, “Nor should the pins of her tabernacle ever be moved, nor its cords broken.” The Douay-Rheims (Ⲳ) has, for the first clause, “Neither shall the nails thereof be taken away for ever.” Barnes describes it: “The ‘stakes’ here refer to the poles or fixtures which were driven into the ground in order to fasten the tent, to enable them to spread it, or to the small stakes or pins that were driven in the ground in order to secure the cords by which the tent was extended.” Gill says that this verse: “allud[es] to tents and tabernacles made of curtains, fastened by cords to stakes, by which they are supported.” Rawlinson has: “By ‘the stakes’ are meant ‘the tent-pegs,’ to which the ropes are fastened which keep the tent firm.” Kay says, “There shall be no need to move the tent about in search of fresh pasturage, for the site of the New Zion shall be like that of Paradise [with broad rivers and streams].” That the stakes would not *ever be removed* means that the Church would be safe and established in a sure way. Likewise, the expression *neither shall any cords thereof be broken*, means that the establishment of Zion would be made sure. We might also say, that these stakes shall never be moved because they also are as ‘a nail in a sure place’ (ISAIAH 22:23b), because they are strengthened by the triumph of the Lord Jesus Christ over sin and death.

21 But there the glorious LORD [will be] unto us a place of broad rivers ✓ [and] streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

✓ broad of spaces, or, hands

But there the glorious LORD [will be] unto us a place of broad rivers [and] streams. The Targum (Ⲯ) has, “Yea, surely from thence the power of the Lord shall be revealed, to do good unto us from the place whence overflowing rivers of broad span shall flow (Chaldee, ‘broad of hands,’ or ‘space’).” The LXX (Ⲅ) reads, “Because the name of the Lord is great to you, it shall be to you a place of streams and canals broad and spacious.” The BPE (Ⲫ) has, “Because Yahweh is a

²² Skinner points us to an example of the very opposite: “My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains” (Jeremiah 10:20).

glorious name for us; for us He shall be an illuminated place, splendid and wide.” The Douay-Rheims (D) has, “Because only there our Lord is magnificent: a place of rivers, very broad and spacious streams.” Broad rivers are those who have existed for a long time and generally wind their way with waters that flow slower and quietly, and are great for irrigation of the land. ¶ Simeon writes: “Jerusalem was despised as having no river to protect it ... but God promises that ‘he himself will be to it as a broad and rapid river.’ But it may be said that if, in one view, a river defends a city, in another view it affords means of attacking it to advantage. But God fully obviates this by saying, that he will be such a river as shall not be navigated by vessels, either great or small: yea, that in protecting his Church, he will shew himself to be ‘the glorious,’ the irresistible ‘Jehovah.’” Rawlinson explains that a *place of broad rivers* may mean: “Of refreshment and spiritual blessing.” Note that *broad rivers* would not be established, but rather, the Lord would be in place of broad rivers, and would provide the blessings directly. This is also the sense Skinner finds in this verse: “The key to the right understanding of the verse is the rendering **instead of** (see margin ||²³ and cf. Hosea 1:10) for a *place of* in R.V.” ¶ *Wherein shall go no galley with oars, neither shall gallant ship pass thereby.* The Targum (T) has, “Through which shall not pass the fishermen’s boat, nor the large pinnace²⁴ go through it.” The LXX (G) reads, “Thou shalt not pass this way; nor shall a galley with oars cross. For my God is great and will not pass me by.” The BPE (S) has, “Thus the authority of a prince shall not govern, nor the powerful that may be found shall not transgress upon him.” The Douay-Rheims (D) has, “No ship with oars shall pass by it, neither shall the great galley pass through it.” Keith says, “A river—even more a broad river—still more a place of broad rivers—is a familiar symbol of beauty and fertility: and a river without the gallant ship, or ship of war, is a symbol of peace: and what these are to a country, Christ will be to Judah during the reign of righteousness on earth.”

22 For the LORD [is] our judge, the LORD [is] our lawgiver, [✓] the LORD [is] our king; he will save us.

✓ statute-maker

The DSS 1QIsa^a (Q) introduces three *ands* that are not present in the Masoretic text (אז, ויהוה / ויהוה / ויהוה). That is, “**And** [the] LORD [is] our lawgiver, **and** [the] LORD [is] our king; **and** he will save us.” ¶ *For the*

²³ Margin || or RV reads, OR, *in the place* of broad rivers.

²⁴ Stenning’s T τρανσλατιον uses “great galley”

LORD [is] our judge. The Targum (T) adds, “Who by His power brought us out of Egypt.” What great comfort this scripture brings us, to know that it will be Christ who will be our Judge: “O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name” (2 Nephi 9:41). No one but Christ Jesus could balance judgment and mercy. Thus we read: “Seven times a day do I praise thee because of thy righteous judgments” (Psalm 119:164). ¶ *The LORD [is] our lawgiver.* The Targum (T) has, “The Lord, who is our teacher, who gave us the doctrine of the law from Sinai.” The LXX (G) reads, “The Lord our chief.” Not only are the Lord’s judgments perfect, but so are the laws He has given us to guide us back to the Father: “Great peace have they which love thy law: and nothing shall offend them” (Psalm 119:165). The Lord will once again be Israel’s Judge and King.²⁵ ¶ *The LORD [is] our king,* יהוה מלכנו. When Israel wanted Samuel to anoint a king like all the other nations, she was rejecting the Lord as her King (1 Samuel 8:7; 1 Samuel 10:19a; 1 Samuel 12:17b). Gladly, this would change. See *Rain in Due Season* introduction as well as notes under ISAIAH 26:4. ¶ *He will save us* (also see ISAIAH 25:9). The Targum (T) has, “He will redeem us, and execute for us vengeance of judgment on the host of Gog.” The LXX (G) reads, “The Lord will himself save us.” The Peshitta (S) has *he is our Savior*. Kay writes, “HE—the King—will save us. Cp. Hosea 13:10; Exodus 15:2.” Jesus, ησους or ישועה, is our **Savior** and Christ, indeed, *He will save us,* הוה יושיענו.

23 Thy tacklings are loosed; [✓] they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

✓ or, They have forsaken thy tacklings

Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: The Targum (T) has, “At that time the people shall be bereft of their strength, and shall be like a ship, whose ropes are broken; neither shall there be strength in their mast,

²⁵ Andrew F. Ehat noted: “Joseph Smith called ISAIAH 33:22 the political motto of ancient Israel.” Ehat, Andrew F. “It Seems Like Heaven Began on Earth: Joseph Smith and the Constitution of the Kingdom of God,” *BYU Studies*, vol. 20 (1979–1980), Number 3 – Spring 1980, p. 254.

which is cut down, so that it is not possible to spread a sail upon it.” The LXX (Ⓞ) reads, “Thy tackling broke, for they had no strength, thy mast gave way. It will not support the sails.” The Douay-Rheims (Ⓟ) has, “Thy tacklings are loosed, and they shall be of no strength: thy mast shall be in such condition, that thou shalt not be able to spread the flag.” This verse is a continuation of ISAIAH 33:19 and 33:21, where the *impotence* of Israel’s enemies is made plain. ¶ Gill explains: “This is spoken to and of the enemies of the church [so that the enemy is] compared to a ship in great distress at sea, when its tacklings are shattered, the mast is split, and the sails cannot be spread. The metaphor is taken and carried on from ISAIAH 33:21, where mention is made of a galley with oars, and a gallant ship.” ¶ Elder Jeffrey R. Holland, in one of my all-time favorite talks, taught: “Parents simply cannot flirt with skepticism or cynicism, then be surprised when their children expand that flirtation into full-blown romance. If in matters of faith and belief children are at risk of being swept downstream by this intellectual current or that cultural rapid, we as their parents must be more certain than ever to hold to anchored, unmistakable moorings clearly recognizable to those of our own household. It won’t help anyone if we go over the edge with them, explaining through the roar of the falls all the way down that we really did know the Church was true and that the keys of the priesthood really were lodged there but we just didn’t want to stifle anyone’s freedom to think otherwise. No, we can hardly expect the children to get to shore safely if the parents don’t seem to know where to anchor their own boat. ISAIAH once used a variation on such imagery when he said of unbelievers, ‘[Their] tacklings are loosed; they could not . . . strengthen their mast, they could not spread the sail.’”²⁶ ¶ *Then is the prey of a great spoil divided; the lame take the prey.* The Targum (Ⓢ) has, “Then shall the house of Israel divide the treasures of the people, the abundance of spoil and prey; and although the blind and the lame are left among them, they also shall divide the abundance of spoil and prey.” The LXX (Ⓞ) reads, “Nor rear a standard until it be delivered up for a spoil; therefore many who are lame will seize the prey.” The Peshitta (Ⓢ) has *a multitude of lame* (Lamsa) / *many lame* (BPE). The Douay-Rheims (Ⓟ) has, “Then shall the spoils of much prey be divided: the lame shall take the spoil.” Barnes explains: “The word ‘divided’ here means shall be distributed or apportioned, as plunder was usually among victors. The sense is, that much booty would be taken from the army of the [enemy]. Regarding the last clause, Rawlinson explains that “Even the lame shall have their portion.” It is an

expression that the very weakest will be strengthened in the day of the Lord.

24 And the inhabitant shall not say, I am sick: the people that dwell therein [shall be] forgiven [their] iniquity.

The Targum (Ⓢ) has, “Henceforth they shall not say to the people which dwell round about them, I shall return to the Shekinah (i.e., ‘I shall not depart henceforward from the Shekinah, hence I shall not say that I shall return to it.’). (From you is come upon us the evil plague.) The people, the house of Israel, shall be gathered together, and they shall return to their land, their sins being forgiven.” The LXX (Ⓞ) reads, “But let not the people who dwell among these say, ‘I am wearied out’ for their sin is forgiven them.” The Douay-Rheims (Ⓟ) has, “Neither shall he that is near, say: I am feeble. The people that dwell therein, shall have their iniquity taken away from them.” These words are spoken of regarding the resurrection of the just, when sickness and infirmities, including spiritual ones, will be done away. This is opposite to what we read earlier: “From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment” (ISAIAH 1:6). Those so blessed as to come forth in the morning of the first resurrection will have had their sins purged. We read: “Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies” (Psalm 103:1–4). Young says, “[Forgiveness of sins] is the heart of the whole matter; the ground for the peace, security, and blessedness that will come upon God’s people.” Keith quotes Jeremiah 50:20, “In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.” Whitehouse says, “A final touch in the picture of the Messianic age. No illness befalls the inhabitant.” The Lord, in his earthly sojourn, cured individuals both of their physical and spiritual ailments.

FIRST POSTED: 25 October 2011

²⁶ Holland, Elder Jeffrey R. “A Prayer for the Children,” *General Conference*, April 2003.

