
Isaiah 35

Our 10th Article of Faith teaches: “We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.” A substantial portion of this Article of Faith is covered in ISAIAH 35—and even more so when we consider ISAIAH 35’s parallel text, D&C 133. This glorious chapter of ISAIAH gives the blossoming of the Utah desert as a rose—along with other attendant blessings—as a type of the earth being converted into its paradisiacal glory in the millennium. From Teachings of the Prophet Joseph Smith: “The land of America is a promised land unto [the descendants of Joseph], and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America, ‘And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.’ (ISAIAH 35:10); and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2:32; ISAIAH 26:20 and 21; Jeremiah 31:12; Psalm 1:5; 10. The testimonies that the Good Shepherd will put forth His own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.” Elder Orson Pratt taught: “I say those who will travel through this Territory [Utah] may see some of the effects of the gathering out of the Saints who have made a covenant with the Lord by sacrifice. If we had gathered together into a country that was well timbered, where we could go out and get a load of fence poles or firewood before breakfast; if we had settled in a country that was not, comparatively a desert, and that was blessed with the rains of heaven, we could no doubt have accomplished far more than we now see. But the Lord purposely led us into this desert to fulfil prophecy.” (Pratt, Elder Orson, JD 15:57–58). Horsley says that this chapter relates to the “final triumph of the Church over the apostate factions.”

vv. 1–4. Simeon writes: “The believer, blessed in himself, make the very place of his residence a blessing; according to that description given of him by the Prophet Ezekiel; ‘I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season¹; there shall be showers of blessings.’² Thus by the power of his Gospel ‘the Lord comforts Zion; he comforts all her *waste places*; he makes her *wilderness* like Eden, and her *desert* like the garden of the Lord: joy and gladness are found therein, thanksgiving and the voice of melody.’³”

1 ¶ THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

The Targum (Ⓣ) has, “They that dwell in the wilderness, in a thirsty land, shall rejoice; and those that inhabit the desert shall rejoice, and shall shine as the lilies.” The LXX (Ⓛ) reads, “Rejoice, O desert; shout for joy, O thirsty desert and blossom like a lily.” Instead

¹ *Rain in Due Season*, Leviticus 26:4.

² Ezekiel 34:26.

³ ISAIAH 51:3.

of *rose*, the Peshitta (Ⓢ) has *crocus* (Lamsa) / *azafrán* (BPE). The Douay-Rheims (Ⓣ) has, “The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily.” Alexander says of the *rose*, הַבְּצִלָּה, “[It is best to retain] the English word *rose*, as more familiar and a conveying a more striking image of beauty. The poetry, if not the botany, of this translation is superior ...”

¶ The wilderness or *desert*, in Hebrew, עֲרָבָה *Arabah*. Gill observes: “... the church, in the wilderness, being obliged to fly there from the persecution of antichrist.” If we take antichrist as also a type for all who persecute the Saints, this statement is certainly correct about the Latter-day Saint pioneers who suffered horrible persecutions as they were driven to into the wilderness. ¶ *Glad for them*, שִׂשְׂוֹן. Probably those who were driven to the desert. The desert is glad for those who have driven to the עֲרָבָה. Of this verse, Rawlinson says: “The highest resources of the poetic art are called in to give some idea of the glory and happiness of the final Church of the redeemed.” ¶ In D&C we read that the blossoming is both related to the land as well as to the Lamanites uniting themselves with the Church—and that all of this would happen *before* the Second Coming: “Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be

shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth—and all this when the angel shall sound his trumpet. But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed” (D&C 49:23–25). Joseph Smith the Prophet said: “One of most important points in the faith of the Church of the Latter Day Saints, through the fullness of the everlasting Gospel, is the gathering of Israel (of whom the Lamanites constitute a part)—that happy time when Jacob shall go up to the house of the Lord, to worship Him in spirit and in truth, to live in holiness; when the Lord will restore his judges as at the first, and His counselors as at the beginning; when every man may sit under his own vine and fig tree, and there will be none to molest or make afraid; when He will turn to them a pure language, and the earth will be filled with sacred knowledge, as the waters cover the great deep; when it shall no longer be said, the Lord lives that brought up the children of Israel out of the land of Egypt, but the Lord lives that brought up the children of Israel from the land of the north, and from all the lands whither He has driven them.”⁴ Elder J. Thomas Fyans spoke about prophecies about the Lamanites flourishing as a rose and quoted several LDS prophets, including President Kimball, whose love for the descendants of the Lamanites was unsurpassed: “Now may we consider the book of revelations of today as shared with us by the present prophet, President Spencer W. Kimball: ‘The Lamanites must rise in majesty and power’ (Conference Reports, Oct. 1947, p. 22). This prophetic statement was made on October 3, 1947, when in Central America we had fewer than 100 members and in that great land of Mexico fewer than 5,000, half of whom were in the Mormon colonies. ‘The Lamanites must rise in majesty,’ I repeat. The fewer than 100 in Central America when these prophetic words were uttered has blossomed into more than 40,000 as of today. From the fewer than 5,000 in Mexico at that time, a rich harvest of over 150,000 stand tall in the field white already to harvest; the total membership of 1947 but represents harvest of a pair of months today. To continue the statement of President Kimball, ‘We must look forward to the day . . . when they shall have economic security, culture, refinement, and education; when they shall be operating farms and businesses and industries and shall be occupied in the professions and in teaching’ (Ibid). When these words reached our ears in 1947 it wouldn’t have required the fingers of one hand to number the professional people

⁴ *History of The Church of Jesus Christ of Latter-day Saints*, 2:357.

in the Church in Mexico and Central America—or the number of cars owned or the number of homes with modern conveniences.”⁵ Much the same could be said of Chile, when at the time of my conversion we mostly met in homes and there were few members or chapels. Elder LeGrand Richards said about this verse, “[Isaiah, regarding Utah] saw our irrigation system. He saw our people come and sing in the heights of Zion. He saw the reservoirs in the mountains that would cause the waters to be impounded and flow down and make these valleys blossom as the rose.”⁶ In 1944 Elder Samuel O. Bennion spoke of his ancestors who came to Utah moved by their unmovable faith and testimony in Christ and were greeted with desolate and arid desert conditions: “The same soil that is here now was here then, but it was barren. But the Lord had said through His prophet, Isaiah, centuries before: ‘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: . . . they shall see the glory of the Lord, and the excellency of our God’ (ISAIAH 35:1–2) . . . The Lord put those words into his mouth, and he delivered that scripture, and this has become now one of the greatest gardens of the earth.”⁷ ¶ President Ezra Taft Benson loved ISAIAH 35:1 and also applied it to Israel herself: “The greatest advancements of all were being made in agriculture. The deserts and hills were blossoming, becoming green and productive again. Hills on either side of Galilee, for generations denuded and eroded, were being covered with forest trees and citrus and olive groves.”⁸ ¶ Millennial fulfillment. Beside the fulfillment of these prophecies regarding the deserts of Utah, as well as those of Israel, the day will come when the whole earth shall be filled with its paradisiacal glory. Interestingly, our tour guide in Jordan (Edom in ancient times) told Linda & me, “This is good soil we have in Jordan, the only thing we need for it to be fertile is water.”

2 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.

⁵ Fyans, Elder J. Thomas. “The Lamanites Must Rise in Majesty and Power,” April 1976 General Conference.

⁶ Elder LeGrand Richards, 1960. Brigham Young University Speeches of the Year. Provo, Utah: Brigham Young University Press.

⁷ Elder Samuel O. Bennion, General Conference, October 1944, pp. 65–66.

⁸ Benson, Ezra Taft. *The Teachings of Ezra Taft Benson*. Salt Lake City, Utah: Bookcraft, 1988.

It shall blossom abundantly, and rejoice even with joy and singing: The Targum (Ⓒ) has, “They shall greatly rejoice and be glad, yea, with joy and gladness.” The LXX (Ⓔ) reads, “Let the deserts of Jordan also bloom and rejoice.” The Lamsa Peshitta (Ⓔ) has, “It shall rejoice like a mountain goat.” The BPE (Ⓔ) has, “It shall jump for joy like a mountain goat.” The Douay-Rheims (Ⓔ) has, “It shall bud forth and blossom, and shall rejoice with joy and praise.” In ISAIAH 55:12 we likewise read: “For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.” Rawlinson explains: “It shall blossom abundantly, and rejoice even with joy and singing; rather, *with dancing and singing*. Dancing and singing were the ordinary manifestations of religious joy.” ¶ *The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon.* The Targum (Ⓒ) has, “The glory of Lebanon shall be given unto them; the splendour of Carmel and Sharon.” The LXX (Ⓔ) reads, “To it hath been given the glory of Lebanon and the honour of Carmel.” The Douay-Rheims (Ⓔ) has, “The glory of Libanus is given to it: the beauty of Carmel, and Saron.” Birks has, “In ISAIAH 33:9, the Assyrian ravages are described by the wasting of Lebanon, Sharon, Bashan, and Cannel. Here the picture is reversed. Lebanon, Carmel, Sharon, resume their excellency and glory; and it will be shared by the wilderness, the desert, and the solitary place.” Jennings says: “... now the very desert ‘laughs with abundance,’ for fertility and beauty of the earth are poetically its laughter of joy; and the greater its fertility the greater the joy of which it speaks. Every word that can express delight is called on for its contribution; and when these may be exhausted, Lebanon must add its majestic glory, Carmel its beauty, and the flowery plain of Sharon its loveliness. But these are but attendants on Jehovah, whose glory and beauty outshine all.” Ironside well says: “Every fruitful field or orchard, every lovely garden, presents a foretaste of what in Messiah’s day will be everywhere prevalent, when the parched deserts will give place to verdant meadows, and the thorns and thistles brought in by the curse will vanish, and trees and shrubs bearing fruits to appeal to the appetite and flowers to the eye, will spring up instead.” Some have wished to assign allegorical symbols to these beautiful places. Alexander says: “The figures here employed are so familiar, and in their obvious meanings so expressive, that we only weaken their effect by treating them as symbols or an allegory.” Gill says: “A redundancy of words, to express the very flourishing estate of the church, and the great joy there shall be on that occasion, as well as because of the destruction of their enemies, and deliverance from them.” ¶ *They shall see the glory of the LORD, [and] the excellency of our*

God. The Targum (Ⓒ) has, “The house of Israel to whom these things are promised, they, they shall see the glory of the Lord, the beauty (or, ‘praise’) of our God.” The LXX (Ⓔ) reads, “And my people shall see the glory of the Lord, and the majesty of our God.” The Peshitta (Ⓔ) adds a clause to the end, after the *excellency of our God*, something like, “There shall be admonition and comfort for the weak, for a Saviour shall come to save them.” The Douay-Rheims (Ⓔ) has, “They shall see the glory of the Lord, and the beauty of our God.” The Targum (Ⓒ) puts a special emphasis on *the house of Israel* and the modern Church is certainly of Israel, beginning with Ephraim, whose job it will be to search out the rest of the tribes. The various Jewish encyclopedias have some interesting comments on the subject. For instance, *The Jewish Encyclopedia* has: “As a large number of prophecies relate to the return of ‘Israel’ to the Holy Land, believers in the literal inspiration of the Scriptures have always labored under a difficulty in regard to the continued existence of the tribes of Israel, with the exception of those of Judah and Levi (or Benjamin), which returned with Ezra and Nehemiah. If the Ten Tribes have ... not disappeared, obviously they must exist under a different name. The numerous attempts at identification that have been made constitute some of the most remarkable curiosities of literature ... In the Apocrypha it is presumed that the Ten Tribes still exist as tribes. Thus Tobit is stated to be of the tribe of Naphtali, and the Testaments of the Twelve Patriarchs assume their continuous existence. In the Fourth Book of Ezra (13:39–45) it is declared that the Ten Tribes were carried by Hosea, king in the time of Shalmaneser, to the Euphrates, at the narrow passages of the river, whence they went on for a journey of a year and a half to a place called Arzareth.”⁹ Israel, indeed, *shall see the glory of the Lord* in the latter-days, as was manifested in the Kirtland Temple and has and will be manifested in the Lord’s temples around the world and even outside of them. About this verse Victor Ludlow wrote: “Note how Isaiah transferred the glory and excellency of these areas [Lebanon, Carmel, Sharon] over to the Lord in the second half of the verse.” So also Wildberger who writes: “In the final analysis, the main point is not that the desert will be clothed in majesty, but that Yahweh’s, our God’s, כבוד (majesty) and הדר (splendor) will be seen.”

3 Strengthen ye the weak hands, and confirm the feeble knees.

The Targum (Ⓒ) has the prophet saying these things. The LXX (Ⓔ) reads, “Be strong ye hands which are

⁹ *The Jewish Encyclopedia* 12:249.

feeble, and ye knees which are without strength.” Instead of *confirm*, the Peshitta (S) has *make firm* (Lamsa). The Douay-Rheims (V) has *feeble* instead of its synonym, *weak*. According to Rashi (in Rosenberg): “All the prophets who brought tidings of salvation consoled Israel and strengthened their weak hands. The word is in the intensive conjugation, and its meaning is the causative, i.e., *strengthen others*.” This reminds us of the injunction: “when thou art converted, strengthen thy brethren” (Luke 22:32b). According to Ibn Ezra, most of the Jewish exegetes believe this to be of the *Messianic period*. Throughout this chapter, Alexander well recommends that we avoid exclusive meanings. For instance, these words, says Alexander, can equally profit us as applied to self-strengthening as to strengthening others. Alexander suggests that the Targum (C) addresses “spiritual weakness or inability to do God’s will.” None of my Targum or Chaldee translations offers such a translation.¹⁰ Delitzsch says: “Those who have become weak in faith, hopeless and despairing.” Elder Marvin J. Ashton taught: “Early on, I assumed ‘feeble knees’ meant weak or exhausted. However, the context of its use in Isaiah (see ISAIAH 35:3–4) suggests that it may have a somewhat richer meaning, something more like fearful. I actually favor this latter interpretation. Today we often hear such expressions as ‘weak in the knees’ or ‘knocking knees’ to denote fear. In D&C 81:5, the verse might be interpreted as the Lord’s urging Frederick G. Williams to provide strength to the weak (‘succor the weak’), to provide encouragement to those who are exhausted or discouraged (‘lift up the hands which hang down’), and to give courage and strength to those with feeble knees and fearful hearts. Today, almost 160 years later, there is no doubt in my mind that the admonition to strengthen feeble knees is more apropos than ever. Who among us has not experienced feeble knees or fear and uncertainty¹¹ over the responsibilities we encounter in this mortal existence? ... It would seem that no one escapes some uncertainty, insecurity, doubt, and even fear. This mortal existence is invariably challenging and unpredictable. Life is never easy, and we cannot escape our own case of feeble knees from time to time. It is thus essential that we love and support one another.”¹² Likewise, Elder Franklin D. Richards explained that this

is a call to trust God and “[Speak] comforting words to the Saints saying: ‘Dear brother, thy God reigneth, trust in him.’ Notwithstanding all that we see on the right hand and on the left, and all that we hear, the Lord God has not forgotten His people...”¹³ Elder Penrose also taught: “... every man called to hold this priesthood should be a minister of salvation in the midst of the earth. If he is not called to minister abroad in the world, he can be a minister of peace and righteousness at home; he can strengthen the weak hands and confirm the feeble knees, and drive away doubt from the skeptical mind; bear testimony to the truth which he has received and understands, and wherever he goes he can carry the Spirit and blessing of God that will build the people together, and thus help to build up the kingdom of God. And he will not spread contention or encourage any spirit which would prompt men to speak evil of each other; he will not encourage anything that savors of contention and strife and disunion, but, on the contrary, will encourage all that tends to unite the people together. And any man holding the priesthood has power to do that much in the sphere which he is called to occupy. And also of speaking a word in due season, and of standing in his calling and of being a representative of the Most High God.”¹⁴ President Gordon B. Hinckley tenderly taught: “*Be strong, my brethren, in the quality of mercy*. It is easy to be a bully in one’s home, in one’s business, in one’s speech and acts. This sick world so cries out for kindness and love and mercy. These virtues become an expression of strength rather than weakness on the part of any holder of the priesthood of God. Be strong with that strength of which Isaiah speaks when he said, ‘Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.’”¹⁵ President Joseph F. Smith taught: “Leaders of the Church, then, should be men not easily discouraged, not without hope, and not given to forebodings of all sorts of evils to come. Above all things the leaders of the people should never disseminate a spirit of gloom in the hearts of the people ... It is a matter of the greatest importance that the people be educated to appreciate and cultivate the bright side of life rather than to permit its darkness and shadows to hover over them. In order to successfully overcome anxieties in reference to questions that require time for their solution, an absolute faith and

¹⁰ Pauli’s (C) translation has: “The prophet said: Strengthen ye the weak hands, and confirm ye the feeble knees.”

אָמַר נְבִיאַ תְּקִיפוּ יָדַי וְרַשְׁלוֹ וְרַכְבֵּינֵי דְרַעְלוֹ חֲסִינֵי

¹¹ Before my son David Marsing Billikopf died, I asked of him a son’s blessing. Even though he used different words this was basically the injunction with which the Lord blessed me, through my son’s mouth, in regards to my comforting the rest of the family after his departure.

¹² Ashton, Elder Marvin, J. “Strengthen the Feeble Knees” General Conference, October 1991.

¹³ JD, Vol.26, p.100, Franklin D. Richards, January 18th, 1885.

¹⁴ JD, Vol.21, p.49 – p.50, Charles W. Penrose, November 29th, 1879.

¹⁵ President Gordon B. Hinckley, Building Your Tabernacle, Ensign (CR), November 1992, p.50. Similarly, see President Gordon B. Hinckley, Let Love Be the Lodestar of Your Life, Ensign (CR), May 1989, p.65.

confidence in God and in the triumph of his work are essential ... Clouds, threatening storms, frequently rise in the horizon of life and pass by as speedily as they came, so the problems and difficulties and dangers that beset us are not always met and solved, nor overcome by our individual effort nor by our efforts collectively ... In leaders undue impatience and a gloomy mind are almost unpardonable, and it sometimes takes almost as much courage to wait as to act. It is to be hoped, then, that the leaders of God's people, and the people themselves, will not feel that they must have at once a solution of every question that arises to disturb the even tenor of their way."¹⁶

4 Say to them [that are] of a fearful ✓ heart, Be strong, fear not: behold, your God will come [with] vengeance, [even] God [with] a recompence; he will come and save you.

✓ hasty

Say to them [that are] of a fearful heart, Be strong, fear not: The Targum (Ⓒ) has, "Say ye to the fearful of heart that they may keep the law." The LXX (Ⓔ) reads, "Take comfort ye who are faint hearted; take courage, be not terrified." The Douay-Rheims (Ⓓ) has, "Say to the fainthearted: Take courage, and fear not." As mentioned by Nägelsbach, "The words 'be strong, fear not' are evidently borrowed from Deuteronomy 31:6." There we have **הִזְקוּ וְאַמְצוּ אֶל-תִּירְאוֹ**. Here we similarly have: **הִזְקוּ אֶל-תִּירְאוֹ**. The reference to Deuteronomy is one of my favorite scriptures: "Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deuteronomy 31:6). Also see Deuteronomy 31:8, "And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: **fear not** [לֹא תִירָא], neither be dismayed." Whitehouse suggests: "For fearful heart a stronger rendering, 'panic-stricken (or agonized) in mind,' should be substituted." Indeed, for **לְנִמְתָּרֵי-לֵב** one could say someone of **hurried heart** or whose **heart** beats **quickly**. Gill says: "Or, 'hasty of heart'; are at once for flying from the enemy; 'hasty' in drawing black conclusions upon themselves and their state; 'inconsiderate' of the promises made unto them." Barnes says: "Of a timid, pusillanimous¹⁷ heart; those who tremble before their enemies." Wade says "the

despondent and anxious." Likewise, Alexander, leaning on Clericus, prefers to focus on *hasty* and thus "impatient of delay in the execution of God's promises." Birks says, "Fear and precipitance are near allied. True Christian courage arises from calm reflection on the promises of God, while a weak faith is soon discouraged by seasons of delay."¹⁸ ¶ *Behold, your God will come [with] vengeance, [even] God [with] a recompence; he will come and save you.* The Targum (Ⓒ) has, "Be ye strong, and fear ye not: behold, your God shall be revealed to take vengeance of judgment: the Lord of retributions, the Lord shall be revealed, and He shall save you." The LXX (Ⓔ) reads, "Behold our God retributeth judgment; he will indeed make retribution—he himself will come and save us." The Peshitta (Ⓔ) renders it something like, "Your God the avenger is coming, even God the Saviour will come and save you." The Douay-Rheims (Ⓓ) has, "Behold your God will bring the revenge of recompense: God himself will come and will save you." ¶ Elder Orson Pratt taught: "But the people who are to be gathered together, and for whom the desert is to rejoice, are called upon not to fear—'Don't be faint-hearted, don't be discouraged.' Says the Prophet, 'Be strong, fear not, for behold your God will come with vengeance; he will come with a recompence and he will save you,' that is, you who are in the desert. Then there will be splendid miracles wrought again, as in ancient days. Then the eyes of the blind are to be opened, and the ears of the deaf shall be unstopped; then 'shall the lame man leap as an hart, and the tongue of the dumb shall sing, for in the wilderness shall waters break out and streams in the desert.'"¹⁹ Also, Elder Orson Pratt, after quoting ISAIAH 35:3–4, said: "That has never been fulfilled; but 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."²⁰ ¶ Regarding *vengeance*, Barnes says: "God would take vengeance on all their enemies, and would bring them complete and final deliverance." ¶ *Behold your God* (**הִנֵּה אֱלֹהֵיכֶם**)... *and save you* (**וַיִּשְׁעֶכֶם**). Alexander suggests that this expression may well be an exclamation and then goes on to say, "Calovius alleges that the name of *Jesus* is expressly mentioned, being

¹⁶ *Juvenile Instructor*, Vol. 38, p. 339, 1903, in Joseph F. Smith, *Gospel Doctrine: Selections from the Sermons and Writings of Joseph F. Smith*, compiled by John A. Widtsoe, p.155–156.

¹⁷ Webster: "Lacking courage and resolution."

¹⁸ See 1Samuel 13:8 ff.

¹⁹ JD, Vol.15, p.58, Orson Pratt, December 18, 1870.

²⁰ JD, Vol.18, p.142, Orson Pratt, August 30, 1875.

included in the verb **ישע**.²¹ The words are really a promise of deliverance of God’s people, and include, as the most important part of their contents, the *unspeakable gift* of Christ and his salvation.”

¶ *Recompense*. Gill says, “... both to the wicked a just recompense of reward or punishment for their sins, it being just with him to recompense tribulation to them that trouble his people; and to the saints, the time of his spiritual reign being the time, as to destroy them that destroy the earth, so to give a reward to his servants the prophets, and to the saints, and to them that fear his name, Revelation 11:18.”

vv. 5–10. Elder Bruce R. McConkie taught: “Messianic prophecies foretold that Jesus would work mighty miracles, heal the sick, raise the dead, cause the lame to walk, ‘the blind to receive their sight,’ and the deaf to hear, and that he would cure all manner of diseases (Mosiah 3:5). Isaiah, speaking more particularly of the great millennial coming, but also in part of our Lord’s first advent, said: ‘Your God will come ... Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing’ (ISAIAH 35:4–6.)”²² In John 14:12a we read: “Verily, verily, I say unto you,” the Savior taught. “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.” Ironside wrote: “To some extent these [healing] signs followed the preaching of His apostles who could say with authority to the lame and helpless, ‘In the name of Jesus Christ rise up and walk,’ and whose shadow at times had healing power. All of these wonders were but foretastes of what shall be everywhere prevalent in millennial days.”

¶ President Kimball, after reading Mark 16:15–18, testified: “The Lord was promulgating an eternal principle that where his priesthood was and where faith was found, there would be the signs of power, not for show but for a blessing to the people. This eternal principle was understood by the disciples of the Lord in early days. James said: ‘Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up ... The effectual prayer of a righteous man availeth much’ (James 5:14–16). When John the Baptist, languishing in prison, sent messengers to the Lord to inquire, ‘Art thou he that should come or do we look for another?’ (Matthew 11:3), the Lord’s answer relayed back was, ‘Go and shew John again those things which ye do hear and see; The blind receive their sight,

and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them’ (Matthew 11:4–5) ... Let not the skeptic disturb your faith in these miraculous healings. They are numerous. They are sacred. Many volumes would not hold them. They are simple and complex. They are gradual, and they are instantaneous. They are a reality.”²³ ¶ **FROM D&C 133**: “Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry” (D&C 133:4). Also see again, D&C 133:23–27, 29–32.

5 ¶ Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

The Targum (**Ⓣ**) has, “Then the eyes of Israel shall be opened, which were blind to the law, and their ears, which were as of the deaf, shall hear and receive the words of the prophets.” The LXX (**Ⓞ**) reads, “Then shall be opened the eyes of the blind; and the ears of the deaf will hear.” Beside the physical manifestations among the infirm, there is a vital spiritual side, too. In ISAIAH 32:3 we read: “And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.” Through the study of the Scriptures, including the Book of Mormon and the Bible would can have our own spiritual eyes and ears opened.

6 Then shall the lame [man] leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Then shall the lame [man] leap as an hart, and the tongue of the dumb sing: The Targum (**Ⓣ**) has, “Then when they shall see the captives of Israel gathered to go up to their own land as the swift harts, and not tarry, they shall sing with their tongue which has been tied.” The LXX (**Ⓞ**) reads, “Then will the lame bound like a hart; and the stammering tongue will speak plain.” Instead of *sing*, the Peshitta (**Ⓢ**) has *be loosed* (Lamsa) / *talk* (BPE). The Douay-Rheims (**ⓓ**) has, for the second half, “And the tongue of the dumb shall be free.”

Regarding *hart* (**ⓗ**), Barnes says: “The word used here denotes the stag, or male deer. In Arabic it denotes the wild, or mountain-goat. The word sometimes refers to any species of deer or antelope, and this is referred to

²¹ **ישע**

²² Bruce R. McConkie, *Doctrinal New Testament Commentary*, 1:319.

²³ Kimball, President Spencer W. President Kimball Speaks Out on Administration to the Sick. *New Era*, 1981.

here from its quick and sprightly nature.” Regarding *lame* לָמֵה, Kay, in his usual brilliance, notes: “*the lame*—who had gone ‘limping on two opinions’ ([פְּסָחִים עַל-שְׁתֵּי הַסְּעָפִים] 1 Kings 18:21). He should now have his ‘way perfect,’ his ‘feet like hinds’ feet’ (Psalm 18:32–33).” ¶ Elder Jedediah M. Grant powerfully testified: “I want to bear my testimony, that mine eyes have seen the sick healed in the way the Gospel recommends; I have seen the ears of the deaf opened, and they have heard; I have seen the lame man walk, and leap like a hart; and I have seen others rise up suddenly from their sick bed, healed of a consuming fever. In Montrose, near Nauvoo, hundreds of families were sick nigh unto death, and some were given up to die. The Prophet Joseph Smith took some of the Elders with him, and went over there, and said to the sick, ‘I command you, in the name of the Lord God, to rise up and walk.’ And he went from house to house, and made every man, woman, and child to walk, and they followed him to the next sick family, and they are witnesses here to testify to it ...”²⁴ President Brigham Young also testified of many of these same things, and said: “I am here to testify in the name of the God of Israel that for many years past there have been men travelling through the length and breadth of the earth who possess the same power and authority as that with which Jesus endowed his Apostles when he told them to go into all the world and ‘preach the Gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned, and these signs shall follow them that believe. In my name they shall cast out devils, heal the sick, speak with new tongues,’ &c. ... The eyes of the blind have been opened and the ears of the deaf unstopped; the lame have been made to leap, and foul spirits have been cast out. Has this been the case in every instance? Not by any means, neither was it in the days of the Savior. They who have faith receive these blessings if they live according to the spirit of the holy Gospel.”²⁵ I add my solemn witness that these things are true, for I have been a partaker thereof and know these blessings are just as much manifested among the Saints today, as they were when the Messiah walked upon the earth. Right before leaving for Uganda, my anxiety level was high and I had severe muscle spasms in my back (I injured it originally while I was working on a horse farm in Napa, California, and from time to time I have back problems). Through the power of the Melchizedek priesthood and in the name of Christ I was blessed. I got up to thank the priesthood holder and only a few minutes later did I realize that the healing had been instant—the possibility of which had never crossed my

mind.²⁶ ¶ *For in the wilderness shall waters break out, and streams in the desert.* The Targum (Ⲛ) has, “Because then the waters shall gush forth in the wilderness, and rivers in the plain.” The LXX (Ⲙ) reads, “Because water is burst forth in the desert, and torrents in a thirsty land.” The Douay-Rheims (Ⲕ) has, “For waters are broken out in the desert, and streams in the wilderness.” Ibn Ezra suggests that this water plenty is in contrast to Lamentations 4:4, where “The tongue of the sucking child cleaveth to the roof of his mouth for thirst.” ¶ Elder Orson Pratt explained: “But with regard to the wilderness that is here spoken of—‘Water shall break forth in the desert, springs of living water, streams also in the desert, and the parched ground shall become a pool and the thirsty land springs of water’—have you seen anything of the nature of this prediction fulfilled? Latter-day Saints, how was it with this wilderness twenty-eight years ago this summer when the pioneers entered this land, and when several thousands followed them in the autumn of that same year? What did you, who were appointed to explore the country, find? Many places parched up, looking as though there had been no water or rain from heaven for many years. You began to form your settlements on the streams that ran down from the melting snows in the mountains; and in a very short period of time you began to send forth your settlements, north and south and west. Occasionally you would find a little spring that would break out from under the threshold of the mountain, sufficient to water perhaps an acre of ground, and only one family could go there and settle. What do you find now? The same streams that would only water one acre of ground then—you know I am speaking to people who know for themselves, for they have seen it—the water in those very localities is now sufficient to water from one hundred to five hundred acres. What do you think of that? Have you realized that the hand of the Lord is with you?—that he has indeed fulfilled that

²⁶ Elder Dallin H. Oaks taught, “The use of medical science is not at odds with our prayers of faith and our reliance on priesthood blessings. When a person requested a priesthood blessing, Brigham Young would ask, ‘Have you used any remedies?’ To those who said no because ‘we wish the Elders to lay hands upon us, and we have faith that we shall be healed,’ President Young replied: ‘That is very inconsistent according to my faith. If we are sick, and ask the Lord to heal us, and to do all for us that is necessary to be done, according to my understanding of the Gospel of salvation, I might as well ask the Lord to cause my wheat and corn to grow, without my plowing the ground and casting in the seed. It appears consistent to me to apply every remedy that comes within the range of my knowledge, and [then] to ask my Father in Heaven ... to sanctify that application to the healing of my body.’ Of course we don’t wait until all other methods are exhausted before we pray in faith or give priesthood blessings for healing. In emergencies, prayers and blessings come first. Most often we pursue all efforts simultaneously. This follows the scriptural teachings that we should ‘pray always’ (D&C 90:24) and that all things should be done in wisdom and order.” (Oaks, Elder Dallin H. Healing the Sick, General Conference, April 2010).

²⁴ JD, Vol.2, p.232–233, Jedediah M. Grant, December 17, 1854.

²⁵ JD, Vol.14, p.131–132, Brigham Young, May 21, 1871.

which he spoke by the mouth of his ancient Prophet, when he said—‘For in the wilderness waters shall break forth and streams in the desert, etc.’? He meant just what he said, and you have come hither and proved his words to be true.”²⁷ At that time Bishop LeGrand Richards spoke in conference regarding the gathering of Israel, “Now, I want to bear my testimony to you that I know God has set his hand to gather scattered Israel, just as Moroni told the Prophet Joseph, as part of this work, before there was any organization of the Church, before there was any priesthood or power to officiate in the name of the Lord. The Angel Moroni told the Prophet Joseph that, quoting the words of Isaiah, the Lord should gather scattered Israel and bring in the dispersed of Judah and set up an ensign for the nations. Well, hasn’t he done it? Let us consider what has happened here in these valleys of the mountains as a part of the fulfillment of the promises the Lord has made through his prophets of old: how he should cause the waters to flow down from the high places where it has been reservoired in these mountains, how the rivers should flow in the deserts (and if you go up through Idaho and see those great canals out of that Snake River, you will see that those canals are larger than the average rivers you see in the world), and how the waters should spring up in the dry places. When I was in Arizona recently, I saw pipes at least twenty inches in diameter running day and night, all the time, full of water, and as I saw them, I said to myself, this is what the prophets saw when the Lord declared through their mouths that he would turn the wilderness and make it to blossom as the rose. And we are living here in that day.”²⁸ Parley P. Pratt, speaking of the restoration of the earth to its primitive state had this to say: “Here, then, we have the curse taken off from the deserts, and they become a fruitful and well-watered country.”²⁹ Regarding the eventual paradisiacal glory of the earth. Govett says: “The blessings of the earth, renovated as the garden of Eden, are described in the fifth and sixth verses.” ¶ Barnes says: “Nothing will more strongly express the blessings of the gospel than the idea of cool, refreshing, abundant fountains and streams bursting forth in such pathless wastes.”

²⁷ Pratt, Elder Orson. “Fulfillment of Prophecy,” 30 August 1875. (JD 18:144, OP), p. 146–7. Also see JD, 15:58–59; and JD 17:318–319.

²⁸ General Conference Reports 1880, 1897–1996. LDS Church News, Deseret News. Excerpts 1970–1996. Salt Lake City: Deseret News. April 1951, p. 41.

²⁹ Pratt, Parley P. *A Voice of Warning and Instruction to All People Or, an Introduction to the Faith and Doctrine of the Church of Jesus Christ of Latter-day Saints*, Elder Parley P. Pratt. New Edition. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1957. Included is the preface to the First American Edition (1837) and the Second European Edition (December 4, 1846), pp. 119. Also see ISAIAH 13.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, [shall be] grass with reeds[✓] and rushes.

✓ or, a court for reeds, &c

The Targum (Ⓣ) has, “Then the mirage shall become pools of water, and the thirsty place springs of water, *in* the place where the dragons dwell, reeds and rushes shall come up.” The LXX (Ⓛ) reads, “Therefore the glowing sand shall become pools, and for the thirsty soil there will be fountains of water. The reedy beds and the pools there will be the joy of birds.” The Douay-Rheims (Ⓜ) has, “And that which was dry land, shall become a pool, and the thirsty land springs of water. In the dens where dragons dwell before, shall rise up the verdure of the reed and the bulrush.” Birks says, “The word *sharib* [שָׂרִיב], ‘parched ground,’ A.V., more exactly ‘looming sand-waste,’ refers to the mirage, of which it is the Arabic name. The vain shadows of the world, which deceive and never satisfy, are to be replaced by the enduring joys of the kingdom of God.” Wordsworth has: “The mirage, Heb. *sharab* [שָׂרִיב], is the ‘fata morgana’ (called in Sanscrit ‘the antelope’s thirst’), a phenomenon known to travellers in the sandy deserts of the East, in which the horizon sometimes assumes the appearance of a waving and tremulous expanse of water, where mountains are mirrored, and which mocks their hopes of water by an illusory vision of it.” Henderson, of the שָׂרִיב says, “... the French have given the name of *mirage*, consisting in the presentation to the view of a lake or sea in the midst of a plain, where none in reality exists. It is produced by the refraction of the rays of light, during the exhalation of vapours, by the excessive heat of the sun; and frequently exhibits, along with the undulating appearance of water, the shadows of objects within or around the plain, both in a natural and inverted position. The deception is most complete; and to the weary traveller, who is attracted by it, in the highest degree mortifying; since, instead of reaching refreshing water, he finds himself in the midst of nothing but glowing sand. It is often used proverbially, or for the sake of comparison, by the Arabs, as in the Koran, Sur. 24:39: ‘But as for those who believe not, their works are like the Serab of the plain: the thirsty imagines it is water, but when he reaches it, he finds it is nothing.’³⁰ ... The meaning of Isaiah is, that the expectations of the Jews

³⁰ Wordsworth wonders if Mohammad was inspired by Isaiah’s writings here.

should not be disappointed.”³¹ ¶ *Habitation of dragons.* The idea about the dragons seems to be, according to most exegetes, that were there were only creatures of the desert who dwelt there, there would now be abundant water and flora related to it, such as grass with reeds that grow where there is plenty of water. Yet here, the reference seems to be to those who are clean and shall have an eternal increase, as we saw in ISAIAH 34:14 ff.

8 And an highway shall be there, and for a way shall be cast up, and it shall be called the way of holiness; the unclean shall not pass over upon it; but it [shall be] cast up for those who are clean, and the wayfaring men, though they are accounted fools, shall not err [therein].

✓ or, for he shall be with them³²

And an highway shall be there, for a way shall be cast up, and it shall be called the way of holiness. The Targum (Ⓒ) has, “And a trodden way shall be there, and a straight one; and it shall be called the way of holiness.” The LXX (Ⓔ) reads, “There will be there a pure highway, which shall be called The Holy way.” The Douay-Rheims (Ⓓ) has, “And a path and a way shall be there, and it shall be called the holy way.” The word *highway* is rendered as מַסְלֹוֹל in Hebrew. Barnes explains: “... refers more particularly to a raised way (from סָלַל, to cast up).” So also Faussett (and others): “such a causeway (*raised way*, from a Hebrew root, ‘to cast up’).” The JST is shown to be correct by most exegetes. Wildberger has: “*The Holy Highway*: The transformation of the natural world supplies part of the description of what is said to be coming in the time of salvation, but it simply provides the backdrop for the real theme here, which is the deliverance of Israel.” ¶ Cheyne says, “Most think it is for the returning exiles. Rather it is a road for pilgrims to the house of Jehovah.” So also Kay, who says, that it might be “the way of the sanctuary,” as does Kaiser, “This highway will be called Holy Way, and will therefore lead to the sanctuary. But at first he does not mention where it leads, in order to prepare gradually the idea of the

pilgrims returning home along this highway and travelling towards Zion.” ¶ Elder John Taylor taught: “Because [Moses] held the keys of the gathering dispensation: And he conferred upon Joseph Smith the power to gather Israel from the four quarters of the earth, and also the ten tribes.³³ But the latter have not come yet; but people are hunting them up, and they will be found by and by; when the time comes, and the mountains will flow down at their presence, and a highway will be cast up, and they will come to knowledge of the people. But they could not come without the restoration of the keys I have referred to.”³⁴ Elder Woodruff spoke of the railroad as being one of the highways to be cast up: “The Lord requires much at our hands—more than he has ever required of any generation that has preceded us; for no generation that has ever lived on the earth was called upon to establish the kingdom of God on the earth, knowing that it should be thrown down no more for ever. (Daniel 2:44) Daniel saw this; the Prophet Isaiah had spoken of it; in fact three-fourths of all his predictions relate to the establishment of the kingdom of God in the latter days; to our persecutions, to our travels to these valleys of the mountains, to the lifting up of the standard to the people on the mountains of Israel; to the casting up of the great highway—this national railroad, which the ransomed of the Lord should walk over, and on which the Gentiles should come to the light of Zion, and kings to the brightness of her rising.”³⁵ A few years later, Elder Woodruff testified: “The principle of gathering has been preached for the past thirty-seven years. Before this principle was preached by the Elders, a great many of the people had received the spirit of it; and the consequence was, that no sooner had it been taught by the Presidency of the Church, than the people everywhere were ready to receive it. It had been revealed to them by the Holy Ghost, whose office it is to reveal that which is past, present, and that which is to come, and no surer, stronger testimony can be given to any one than it affords. We have gathered here for the express purpose of establishing Zion, which, according to the Scriptures, must be before the Gospel can be sent to the Jews. Passage after passage might be found in the Bible, referring to our coming here; the casting up of the highway on which the ransomed of the Lord might travel; the building of our city in a low place, which was to be Sought out, a city not forsaken; and how the Lord would cause springs of water to spring up, and the desert to blossom like the rose, etc., all of which have

³¹ JD, Vol.15, p.58 – p.59, Orson Pratt, December 18, 1870.

³² Calvin translates following the margin ||: “And he shall be to them one that walketh in the way.” Calvin goes on to explain: “But the demonstrative pronoun הֵיאָהּ, *he*, is more correctly, in my opinion, viewed as referring to God; as if he had said, that God will go before them to lead and direct the way.” So it is indeed, no man can walk in the Holy Way (and way of the holiness הַדֶּרֶךְ הַקֹּדֶשׁ) if not lead by the Lord.

³³ Elder McConkie taught: “The return of the Ten Tribes is, of course, a Millennial event.” *A New Witness for the Articles of Faith*, p.521.

³⁴ JD, Vol.21, p.253, John Taylor, March 21st, 1880.on

³⁵ JD, Vol.14, p.5 – p.6, Wilford Woodruff, January 1, 1871.

had their fulfillment.”³⁶ Jenour says: “What can exceed the beauty of the imagery employed? The *high way* is that system of religion taught by Christ; those doctrines, precepts, and promises which the gospel contains.”

¶ *The unclean shall not pass over upon it; but it [shall be] cast up for those who are clean.* The Targum (Ⓣ) has, “The unclean shall not pass over it.” The LXX (Ⓞ) reads, “And the unclean shall not come there; nor shall there be there an unclean way.” The Lamsa Peshitta (Ⓢ) has, “The unclean shall not pass over it; and there shall be no road beside it.” The Douay-Rheims (Ⓟ) has, “The unclean shall not pass over it, and this shall be unto you a straight way.” ¶ Keith says: “Instead of being a sinful nation, a people laden with iniquity, a seed of evil-doers,³⁷ ‘the people shall be all righteous.’³⁸” Orelli has: “*The holy way, i.e. the way belonging to God, which, as is presently explained, the impure may not tread, but which is destined for them alone, i.e. for the members of God’s sanctified Church, marching homeward to the temple by this road.*” The *unclean* are all those who the Savior will be “ashamed to own to own before the Father” (D&C 29:27b). ¶ *And the wayfaring men, though they are accounted fools, shall not err [therein].* Targum (Ⓣ) has, “And the wayfaring men shall not cease; the ignorant (literally, ‘they that are not taught’) shall not err. The LXX (Ⓞ) reads, “But as for the dispersed, they shall travel it, and shall not be led astray.” The BPE (Ⓢ) has, “Not even the fool can get lost therein.” The Douay-Rheims (Ⓟ) has, “So that fools shall not err therein.” ¶ I love what Luther says here about the *fools* (and this makes all the sense in the world with the JST correction, *accounted fools* rather than *fools*): “They who are regarded as simpletons and fools in the eyes of the world are properly called fools, just as the Word, too, is a word of foolishness.

Therefore he says that those who are fools before the world but wise in faith walk on the way.” So also Wordsworth who says: “... although he be a fool in the opinion of the world, which fondly deems itself wise.”

¶ Contrast this with Romans 1:22, where the foolish consider themselves wise: “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (1 Corinthians 1:18–21). And furthermore: “Because

the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty” (1 Corinthians 1:25–27). Furthermore, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14, also see 1 Corinthians 3:18–19; 4:10). ¶ This expression—*though they are accounted fools*—has been used multiple times by the Brethren to express the simplicity of the Gospel of Jesus Christ. The Prophet Joseph Smith taught: “Hence the doctrine of a plurality of Gods is as prominent in the Bible as any other doctrine. It is all over the face of the Bible. It stands beyond the power of controversy. A wayfaring man, though a fool, need not err therein.”³⁹ Elder John Taylor explained: “There were certain principles laid down by Jesus and his disciples, and also by Moses, and by Nephi, Alma and others on this continent, in a very plain, clear and pointed manner, in fact, although a mystery to men of the world, to believers they are as the Scriptures say—so plain that a wayfaring man though a fool need not err therein; and they are strictly logical, and philosophical and easy of comprehension.”⁴⁰ Elder Joseph F. Smith taught: “How then can we know ‘the only true and living God, and Jesus Christ whom he has sent?’ for to obtain this knowledge would be to obtain the secret or key to eternal life. It must be through the Holy Ghost, whose office is to reveal the things of the Father to man, and to bear witness in our hearts of Christ ... Thus the Spirit and power of God—the Comforter, may be in us as a well of water springing up unto everlasting life. He will bear record of the Father, testify of Jesus, and ‘take of the things of the Father and reveal them unto us,’ confirming our faith, establishing us in the truth, that we shall be no longer tossed to and fro by every wind of doctrine; but shall ‘know of the doctrine’ whether it be of God or of man. This is the course—it is simple, reasonable, and consistent. Who is there with common abilities that can fail to see, or comprehend it? Indeed, in the language of the Scriptures, it is so plain, that ‘the wayfaring man, though a fool, need not err therein.’ ... We should never cease to serve Him, nor thwart his mercy and goodness towards us; but ever live so that the Holy Spirit may be within us as a living spring, calculated to lead us to perfection in righteousness, virtue, and

³⁶ JD, Vol.18, p.221, Wilford Woodruff, August 13, 1876.

³⁷ ISAIAH 1:4a.

³⁸ ISAIAH 60:21a.

³⁹ TPJS, p. 370.

⁴⁰ Taylor, Elder John. The Knowledge of God and Mode of Worshipping Him. Discourse delivered in the New Tabernacle, Salt Lake City, Sunday Afternoon, 7 September 1873.

integrity before God, until we accomplish our earthly mission, performing every duty that may be required at our hands.”⁴¹ Elder George Albert Smith testified and warned: “This is the Church of Jesus Christ, our Lord. He has given rules to govern it and made them so plain that a wayfaring man, though a fool, need not err in following His teachings; yet there have been those in the Church who have failed, who have fallen by the wayside, who have come under the power of the adversary and, surrendered to, evil.”⁴²

9 No lion shall be there, nor [any] ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk [there]:

No lion shall be there, nor [any] ravenous beast shall go up thereon, it shall not be found there. The Targum (Ⓣ) has, “There shall not be there a king doing evil, and an oppressive governor shall not pass over it, yea, they shall not be found there.” The LXX (Ⓞ) reads, “No lion shall be there; nor shall any ravenous beast come up thither, nor ever be found there.” The Douay-Rheims (Ⓟ) has, “No lion shall be there, nor shall any mischievous beast go up by it, nor be found there.” ¶ Barnes has: “Lions abounded in all the countries adjacent to Palestine. They are, therefore, often referred to by the sacred writers, as objects of dread and alarm.” Jennings says: “Nor can any beast of prey invade it and terrify its travelers; absolute security characterizes it. Why is that? Because those passengers Zionward have all been bought at a great price, and are well-guarded by Him who has thus purchased them.” Wildberger says: “When God wanted to punish his people, he sent wild animals into the country (Leviticus 26:22 *Rain in Due Season*; Deuteronomy 32:24; Ezekiel 5:17; 14:15).” This was also true in Book of Mormon times (e.g., Alma 2:37). Jenour says: “The persons who walk this road shall be safe from their enemies, and especially from the attacks of him [i.e., Satan]⁴³ *who goeth about like a roaring lion seeking whom he may devour* (1 Peter 5:8). ¶ *But the redeemed shall walk [there].* The LXX (Ⓞ) reads, “But in it the redeemed will walk.” The Douay-Rheims (Ⓟ) has, “But they shall walk there that shall be delivered.” Wade says regarding **נְאֻלִים**, “the **redeemed**, i.e. the Jews who shall be restored from

exile (the term being the same as that used in ISAIAH 51:10; 62:12). And *the ransomed . . . return*. This clause [from the next verse] belongs [here] being parallel to *the redeemed shall walk there.*” But not just those of the tribe of Judah, and not of the Babylonian exile and captivity, but rather eschatological, with the whole of the house of Israel brought back, redeemed and ransomed from the four quarters of the earth. Regarding the words *redeemed* and *ransomed* as used in this and the next verse, Kay says that they are also found in Hosea 13:4, “Of God’s final liberation of His people from Death and Hades.”

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

The Targum (Ⓣ) has, “And the redeemed of the Lord shall return, because they shall be gathered from the midst of their captivity; and they shall come to Zion with a song, and they shall have everlasting joy, which shall not cease, and a cloud of glory shall overshadow their heads: joy and gladness shall be found, and sorrow and sighing shall cease from them, namely, from the house of Israel.” The LXX (Ⓞ) reads, “And they who have been collected for the Lord. They indeed shall return and come to Sion with joy, and everlasting joy shall crown their head: for on their heads will be praise and rapture; and gladness shall have full possession of them. Pain and sorrow and sighing are fled.” The Douay-Rheims (Ⓟ) has, “And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.” Once again we come across **שׁוּב**, here as **שׁוּבוּן**, meaning to *return*, but also to *turn unto Christ* as we have repeatedly pointed out. Keith says: “And those who are now scattered among all nations, a shame and a reproach,⁴⁴ shall come to Zion, and obtain joy and gladness . . . This, with the preceding clause, (marginal || reading,) is rendered by Lowth, ‘He himself shall be with them walking in the way.’ The reference, according to this translation, is to the Messiah, who ‘will come to Zion, and turn away ungodliness from Jacob.’” ¶ Regarding *sorrow and sighing*, Elder Neal A. Maxwell, then a member of the Seventy, taught: “As we build a holier Zion, with ‘the voice of melody’ we will sing those lyrics—‘All is well, all is well’ (‘Come, Come, Ye Saints,’ Hymns, no. 13)—but sometimes as a

⁴⁴ The scattering is a reflection of sin against the Lord as seen in *Rain in Due Season*, and thus a *shame and a reproach*.

⁴¹ Smith, Elder Joseph F. Belief and Knowledge. Discourse delivered in the Tabernacle, at St. George, Sunday, April 2, 1877. p. 22.

⁴² Smith, Elder George Albert (1942). Upholding the Hands of Our Leaders. Conference Report, pp. 13–17.

⁴³ “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8).

reassuring sob as well as a song, awaiting the promised day when ‘sorrow and sighing shall flee away.’ With Paul, we can say, ‘We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed’ (2 Corinthians 4:8–9)—perhaps adding, ‘We are confronted, but not surprised; we are falsely accused, but pray for our accusers; we are reviled, but respond with Christian service.’ Brothers and sisters, we can be walking witnesses and standing sermons to which objective onlookers can say a quiet amen.”⁴⁵

¶ The Talmud tradition (Seder Mo’ed, Shabbath 88a) implies that when the children of Israel say “‘we will do’ over ‘we will hearken,’” these great blessings will come to pass (Talmud, Soncino). This goes along with the spiritual progression the Brethren speak about, from knowing, to doing, to becoming. ¶ *Upon their heads*. In ISAIAH 28 we read of a contrast between “The crown of pride [of] the drunkards of Ephraim” (ISAIAH 28:3a) and “In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people” (ISAIAH 28:5). Christ will always be our Crown of Glory. In addition we read from our beloved Prophet Joseph Smith: “But from the few items previously quoted we can draw the conclusion that there is to be a day when all will be judged of their works, and rewarded according to the same; that those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction, and reign with Christ on the earth, where, according to the ancient promise, they will partake of the fruit of the vine new in the glorious kingdom with Him.”⁴⁶ Of the potential of man we read in Psalm 8:5: “For thou hast made him but little lower than God, And crownest him with glory and honor” (ASV); and “For you have made him only a little lower than the gods, crowning him with glory and honour” (BBE, also see ERV). Barnes says:

“The language here is all derived from the deliverance from Babylon, and the images employed by the prophet relate to that event. Still, there can be no doubt that he meant to describe the deliverance under the Messiah.”

¶ *They shall obtain joy and gladness, and sorrow and sighing shall flee away*. “There is no joy when one is in the thralldom of sin,” says Young. No one makes that point better than Alma: “Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness” (Alma 41:10). Barnes says: “This is a most beautiful close of the series or succession of prophecies which we have been thus far contemplating. The result of all is, that the redeemed of the Lord shall have joy and rejoicing; that all their enemies shall be subdued, and that they shall be rescued from all their foes. In the analysis of the prophecy contained in the thirty-fourth and thirty-fifth chapters, it was stated that this prophecy seemed to be a summary of all that Isaiah had before uttered, and was designed to show that all the enemies of the people of God would be destroyed, and that they would be triumphantly delivered and saved. All these minor deliverances were preparatory to and emblematic of the greater deliverance under the Messiah.”

26 November 2011

⁴⁵ Maxwell, Elder Neal A. *The Net Gathers of Every Kind*. Ensign, November 1980.

⁴⁶ Smith, Joseph. *History of the Church*. 1834.

