

Isaiah 42

Henderson explains: “In determining the application of this prophecy, it is necessary to ascertain the meaning of the phrase, **עֶבֶד יְהוָה**, *the servant of Jehovah*. That Isaiah uses it in various senses, no one familiar with his writings will deny. It is applied to himself (ISAIAH 20:3); to Eliakim (ISAIAH 22:20); to the Jewish people (ISAIAH 41:8, 9; 41:8, 9; 44:1, 2, 21; 45:4; 48:20); and to a distinguished Divine Legate ... (in particular, ISAIAH 42:1–7; 49:1–9; 50:5–10; 52:13–53 with which compare Zechariah 3:8) ... That [these last mentioned apply] exclusively to the Messiah has been maintained by the great body of interpreters, both ancient and modern, and more especially by Vitringa, Michaelis, Lowth, V. d. Palm, Umbreit, Hengstenberg, Jenour, and Scholz. The principal reasons advanced in defence of this position are the following: First, the passage is directly applied to our Saviour by the inspired evangelist Matthew 12:17–21; and part of the first verse is verbally adopted in the Divine testimony to his Messiahship at the Jordan (Matthew 3:17), and on the mount of transfiguration (Matthew 17:5; Mark 9:7; Luke 9:35). To which add the reference made to the 6th verse by Simeon, in his inspired testimony (Luke 2:32). Secondly, this interpretation is that of the Chaldee Paraphrast, and is advocated by Kimhi and Abarbanel ... The latter writer scruples not to assert that all those who do not interpret the prophecy of the Messiah have been struck with **blindness**, **סְנוּרִים**. Thirdly, the totality of character exhibited in the passage is such as to render it inapplicable to any but our Lord ... Fourthly, the subject to which the prophecy has respect, is obviously identical with that exhibited in ISAIAH 49:1–12. The person and office of the same individual are described in both. They equally insist on his mediatorial character, and the universality of the dispensation of knowledge and happiness which he was to establish in the world. Lastly, every predicate here specified most aptly applies to Christ.” ¶ Simeon exhorts: “Surely if Moses was commanded to put off his shoes because the place where he stood was sanctified by the Divine presence, it becomes us to express the profoundest reverence, while we listen to the God of heaven giving his commission to his only dear Son respecting the redemption of a ruined world.” Spurgeon says: “Now Isaiah, by God’s Spirit, told the Israelites concerning Christ hundreds of years before Christ came; and yet the terms are so express that one might almost think that they were written after the event.” ¶ **Jehovah** speaks about Himself in this chapter (e.g., ISAIAH 42:6, “**I Jehovah**,” **אֲנִי יְהוָה**) through the principle of *Divine Investiture* (that is, He represents the Father):

אֲנִי יְהוָה קְרָאתִיךָ בְּצֶדֶק וְאֶתְנֶן בְּיָדְךָ וְאֶצְרֶךָ לְבְרִית עִם לְאוֹר גּוֹיִם:

(I the LORD [Jehovah] have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the nations.)

Jenour has: “The Messiah is called a servant,—how then can he be equal with God? ... But does not St. Paul solve the difficulty in the passage in ... Philippians 2:5 [Who, being in the form of God, thought it not robbery to be equal with God (Philippians 2:5)] ... The Son of God, then, is called a servant, because he undertook the *obligations* of a servant ... he acted not for himself, but as the minister of his Father ...”

vv. 1–3 make reference to the coming of our Savior in the meridian of times, while ISAIAH 42:4 speaks of the restoration of the Gospel in the last days, when His law shall be made known again. Rawlinson says: “There are comparatively few who deny that, in this place at any rate, the ‘Servant of the Lord’ is the Messiah. (So the Targum on the passage; so Abar-banel; so, among moderns, Oehler, Delitzsch, and Mr. Cheyne.) The portraiture has ‘so strong an individuality and such marked personal features, that it cannot possibly be a mere personified collective;’ and it goes so ‘infinitely beyond anything of which a man was ever capable that it can only be the future Christ’ (Delitzsch). It may be

added that St. Matthew (Matthew 12:17–21¹) distinctly applies the passage to our Lord.” Indeed, contrasting The Servant of the Lord, Christ, to others who play servant roles also, Rawlinson says: “One is proclaimed to us greater than the sons of men the perfect model of a ‘servant of God,’ obedient in all things, unceasingly active in God’s service, never fainting, never wearying. ‘My Father worketh hitherto, and I work,’ said Jesus; (John 5:17); ‘My meat is to do the will of my Father

¹ “That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.” —Matthew 12:17–21

which sent me, and to finish his work’; (John 4:34); ‘Wist ye not that I must be about my Father’s business?’ (Luke 2:49).” Cowles declares that these verses in Isaiah are about Christ but admits that the Savior does call on others to help Him accomplish the work. This is what we have called the *How beautiful are the feet principle*. Cowles points us to John 20:21b: “As my Father hath sent me, even so send I you” (John 20:21). ¶ In these verses we will also see the scattering and gathering of Israel. The reader will probably say that I see the scattering and gathering of Israel *everywhere*, and certainly this is true in the Hebrew Scriptures. The work of gathering will be intimately—on a one-by one basis—carried out by the Lord Himself, as He invites us to come unto Him.

1 ¶ BEHOLD my servant, whom I uphold; mine elect, [in whom] my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

BEHOLD my servant, whom I uphold; mine elect, [in whom] my soul delighteth. The Targum (Ⓣ) has, “**בְּחִירִי**,” or, *chosen*.² Chilton (Ⓣ) has, “my chosen in whom my *Memra* is pleased.” Baltzer says: “There is something mysterious about the not naming of the one whom Yahweh installs. The name is ‘hidden’ with God—in *petto*,³ so to speak. This intensifies the dramatic tension.” According to Wordsworth: “The Chaldee Targum begins this chapter with the remarkable words, ‘Behold My servant, Messiah⁴, My Beloved, in Whom My Word is well pleased: I will put My Holy Spirit upon Him, and He will reveal My Judgment to the Gentiles.’” The LXX (Ⓢ) reads, “JACOB is my servant, I will uphold him, Israel is my chosen one, my soul hath embraced him.” The Douay-Rheims (Ⓟ) has, “Behold my servant, I will uphold him: my elect, my soul delighteth in him.” Redak (Rabbi David Kimhi) identifies “my servant” here with “King-Messiah” who will be an arbiter among the nations, bringing about world peace (in Rosenberg). ¶ **הִנֵּה**, *behold*. Henderson says: “The transition was easy, from

the temporal deliverance to be effected by Cyrus, to the spiritual salvation to be accomplished by the Messiah, **הִנֵּה** has there all its force as a demonstrative interjection, and marks the transition to a new subject, on which it fixes the attention of the reader.” Birks writes, “‘Behold!’ This word is a contrast to ISAIAH 41:24, 29, where God proclaims the heathen idols to be worthless. But here He sets before the islands and nations an object worthy of all admiration and reverence, the Seed of the woman, promised long ago, and more lately by Isaiah himself (ISAIAH 7), the Divine Saviour and Redeemer of a guilty world. The favour of the LORD, resting largely on this His Servant, is the ground of an appeal to all mankind. So the Baptist in the Gospel: ‘Behold the Lamb of God!’ The Son of God, from His birth, was His Father’s delight and good pleasure in the midst of sinful men (Luke 2:14).” ¶ Horsey says, regarding ‘my elect’: “I see not why the word **בְּחִירָה** may not be taken as a noun—‘my chosen one, the *delight* of my soul.” Wordsworth explains: “The ancient Hebrew Church regarded ‘the Servant of Jehovah’ as the Messiah (see *Bp. Chandler*, 1:160); and this was the uniform judgment of all early Christian expositors.” Wordsworth testifies: “The ‘Servant of Jehovah,’ as represented by Isaiah, is a Person; He is a Prophet, Priest, and King. He is more than Prophet, as teaching the World; He is more than a Priest, as offering Himself for all; He is King of kings, and Lord of lords.” In the Targum we have *My servant Messiah*, **הָאָ עַבְדִּי מְשִׁיחָא**. ¶ *Whom I uphold*. Clark has, “**אֶתְמַקְּדֵנּוּ**, *on whom I lean*. Alluding to the custom of kings leaning on the arm of their most beloved servant.” Cheyne (in *The Biblical Illustrator*)⁵, explains that *servant* and *son* are synonyms in this case (see Psalm 2:7). ¶ *I have put my spirit upon him: he shall bring forth judgment to the Gentiles.* The Targum (Ⓣ) has *reveal* rather than *bring forth*. The LXX (Ⓢ) reads, “I have put my spirit upon him; he will publish judgment to the nations.” The Douay-Rheims (Ⓟ) has, for the first clause, “I have given my spirit upon him.” ¶ According to Birks, “‘Judgment’ here denotes true righteousness, or ‘the end of the commandment, love out of a pure heart, and of a good conscience, and of faith unfeigned.’” Wordsworth notes: “Observe the connexion of this with the close of the foregoing address, at the end of the preceding chapter. There God says, ‘Their molten images are wind’ (Heb. **רֵיחַ**). But here God says of the Messiah, ‘I have put upon Him My Spirit’ (Heb. **רֵיחִי**). How striking is the contrast! Idols are mere wind; but God’s breath is in Christ.” Such are the stunning nuances that are often lost when we translate

² Pauli (Ⓣ) renders **בְּחִירִי**, *chosen*, as *Messiah*. On the other hand, see ISAIAH 43:10, **וְעַבְדִּי מְשִׁיחָא**. For **מִיִּמְרִי** also see Jastrow, *my chosen, my select* (but see next note on **הָאָ עַבְדִּי מְשִׁיחָא**).

³ A secret held closely in the breast (see Webster).

⁴ This is found in the “First and Second Rabbinic Bibles, the Antwerp Polyglot, Reuchlinianus, and Ms. Jews’ College” (Chilton, *The Aramaic Bible: The Isaiah Targum*). Wordsworth explains that this manner of language is also followed by Rabbis Kimhi and Abarbanel. Stenning, *The Targum of Isaiah*, in his critical apparatus has **הָאָ עַבְדִּי מְשִׁיחָא** [*my servant, Messiah*] according to R (Codex Reuchlinianus, *Prophetæ Chaldaice*) and N (Nürnberg MS).

⁵ But not in my Cheyne (1889) two-volume commentary.

from Hebrew. ¶ When we think of **Gentiles**, we do so in contraposition to Jews or Israelites. Here is an instant where the better expression is as the LXX (Ⓢ), **nations**. The Lord will bring forth his judgment—or Gospel—to the **nations**, not just to the Gentiles. Leeseer renders it “that he may bring forth justice to the **nations**” [לְגוֹיִם]. AMP has, “He will bring forth justice and right and reveal truth to the **nations**.” About half the translators use Gentiles; the other, nations. Although not as literal, the ISV also gives the correct idea: “and he'll deliver his justice throughout the world.”

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

The Targum (Ⓣ) has, “He shall not cry aloud, nor raise a clamour, and He shall not lift up His voice in the street.” Chilton and Stenning (Ⓣ) render כְּבָרָא, “outside.” The LXX (Ⓢ) reads, “He will not scream, nor urge with vehemence: nor will his voice be heard abroad in the streets.” Instead of *nor lift up*, the Peshitta (Ⓢ) has, *nor make a sound* (Lamsa) / *nor raise his voice* (BPE). The Douay-Rheims (Ⓣ) has, “He shall not cry, nor have respect to person, neither shall his voice be heard abroad.” ¶ According to Cheyne, Dr. Weir considers this verse “as an anticipation of ISAIAH 53,” and that before this time, “this view has been expressed ... by Kleinert (*Theolog. Studien und Kritiken*, 1862 (pp. 709–710).” ¶ Rawlinson fills in the ellipsis: “Supply, after ‘lift up,’ ‘his voice’ from the next clause. His methods shall be quiet and gentle.” Jenour well says: “The manner in which St. Matthew has applied this passage, affords us a clue to its true meaning. He tells us, that Jesus having healed great multitudes, ‘charged them that they should not make him known; that it might be fulfilled which was spoken by Isaiah the prophet,’ &c. (Matthew 12:17). The general import, therefore, of this verse is, that the Messiah, when he came, would teach the people in a mild and gentle manner; without contention and noise, and without disturbing the peace of the state by exciting popular tumults and seditions.” ¶ Jenour contrasts the Savior’s teaching by the Spirit—to priestcraft: “There seems to be an allusion to the manner in which fanatics and demagogues deliver their harangues to the deluded multitudes; their object being by impassioned declamations, and virulent abuse of others, to make themselves popular. Nothing could be further removed from any thing of the kind than our Lord’s method of teaching.” Cowles writes: “This describes the quiet, unostentatious manner of our Lord’s personal ministry and life. He never sought but rather shunned notoriety and applause.” Skinner notes that the teaching style of עֲבַד יְהוָה, “... reminds us of the ‘still small

voice’ in the which Elijah was made to recognise the power Jehovah (1Kings 19:12 f.)” Indeed, the **Servant** of the **Lord** usually invites and reproves with gentle tenderness. Govett says: “... when the Pharisees were enraged against him and sought his death, he did not oppose them on their own ground and dispute their power, but meekly retired from Capernaum to the neighborhood of the sea. Again, unlike the Pharisees, who made their prayers audible in the street, and sounded a trumpet before them to give notice of their alms-giving, the Lord retired frequently to desert places, and there taught the multitudes.”

3 A bruised reed shall he not break, and the smoking[✓] flax shall he not quench:[✓] he shall bring forth judgment unto truth.

- ✓ or, dimly burning
- ✓ ✓ quench it

A bruised reed shall he not break, and the smoking flax shall he not quench: The Targum (Ⓣ) makes the chosen one treat the *meek* and the *poor* with this care. The LXX (Ⓢ) reads, “A bruised reed he will not break, nor extinguish a dimly burning taper.” Horsley suggests that the *quenching* will not come “‘Until he have published judgment, so as to establish it **perfectly**,’ or ‘until he shall have published judgment **firmly**.’ In the word לְאֵמֶת, the prefix לִ signifies ‘until,’ and is to be understood in connection with the verb.” Rawlinson writes: “*A bruised reed shall he not break*] Egypt was compared to a ‘bruised reed’ by Sennacherib, (ISAIAH 36:6) as being untrustworthy and destitute of physical strength; but here in ISAIAH 42:3, the image represents the weak and depressed in spirit, the lowly and dejected. Christ would deal tenderly with such, not violently. *Smoking flax shall he not quench*] rather, *the wick which burns dimly* (margin ||) he shall not quench. Where the flame of devotion burns at all, however feebly and dimly, Messiah will take care not to quench it. Rather he will tend it, and trim it, and give it fresh oil, and cause it to burn more brightly.” Is this not the way the Brethren teach us? Are they not constantly inviting, with tenderness, the sheep who have wondered to come back to the fold? The study of Scripture is a never ending joy and the finding of hidden treasures and of multiple meanings. So it is, for instance, as we were reading Ezekiel 34 in Gospel Doctrine that I realized how this chapter is intimately linked with key phrases, types and shadows associated with the scattering and gathering of Israel. “For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep *that are scattered*; so will I seek out my sheep, and will deliver them out of all

places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD. *I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment*” (Ezekiel 34:11–16, *emphasis added*). Orelli explains that פִּשְׁתִּיָּה normally represents “the single flax-stalk, but here the lamp-wick made of flax, which, when lacking oil, gives a dull, glimmering light easily extinguished (compare with ISAIAH 43:17).” ¶ *He shall bring forth judgment unto truth.* The LXX (6) reads, “But will publish judgment to establish truth.” Cowles has: “It shall be his great work as a teacher to correct prevalent errors and to teach men the vital things of divine truth.” Alexander suggests: “This passage also throws light on the true sense of the somewhat obscure phrase לְאֵמֶת, by showing that it means *with respect to the truth*, which is here equivalent to saying *by the truth*. This construction, by presenting an antithesis between the true and false way of bringing forth judgment to the Gentiles, is much to be preferred to those constructions which explain the phrase as simply meaning *in truth*, (*i.e.* truly), or *in permanence*, (*i.e.* surely), or *unto truth*, (*i.e.* so as to establish and secure it). All these may be suggested as accessory ideas; but the main idea seems to be the one first stated, namely, that the end in question is to be accomplished not by clamour, not by violence, but by the truth.”

4 He shall not fail nor be discouraged, ✓ till he have set judgment in the earth: and the isles shall wait for his law.

✓ broken

He shall not fail nor be discouraged, till he have set judgment in the earth: ¶ The LXX (6) reads, “He will shine out, and shall not be broken until he hath established judgment on the earth.” The Douay-Rheims (9) has, for the first half, “He shall not be sad, nor troublesome.” ¶ Kay, enthusiastically endorsed by Cheyne, suggests rather, “He shall not burn dimly.” Skinner observes, “The words *fail* [כָּהָה / יִכָּהֶה] and *be discouraged* [רָצַו / יִרָצַו] correspond in the

original to “dimly burning” and “broken” ... in ISAIAH 42:3. The former is used of the failing eyesight of Eli (1 Samuel 3:2). So Cowles: “The two Hebrew verbs, translated ‘fail’ [כָּהָה / יִכָּהֶה] and ‘be discouraged,’ [רָצַו / יִרָצַו] are the same which appear in ISAIAH 42:3, in their participles or derived adjectives, qualifying ‘flax’ and ‘reed,’ expressing the failing, dying out of the burnt ‘flax,’ and the bruising of the ‘reed.’ This circumstance determines their meaning here with great precision and certainty. As the Messiah would not use violence upon others, so neither will he falter before the violence inflicted or attempted upon himself. He will not languish nor will his light be put out as one might quench burnt tow; neither will he be crushed or broken as a reed. Though apparently weak and apparently sure to be suppressed by the violence of his enemies, yet such means, however extreme, will fail to arrest his progress, not only during his personal life on earth, but evermore thereafter, until he shall have established pure religion in all the earth.” ¶ Wordsworth adds this observation: “Christ will not break, nor will He be broken. This was fulfilled literally of Him, of Whom it was written, ‘That a bone of Him shall not be broken’ (Exodus 12:46; John 19:36).” Alexander, along the same lines, says: “He shall neither conquer nor be conquered by violence. This verse is a new proof that the one before it does not describe mere tenderness and pity for the weak. The antithesis would then be, he shall neither be unkind to the infirm nor infirm himself.” Nägelsbach writes: “[Despite] his gentleness, He shall be firm as a rock (ISAIAH 17:10; 26:4), on which all attacks of His enemies shall dash to pieces, and He shall carry out His counsel victoriously.” ¶ *And the isles shall wait for his law.* The LXX (6) reads, “In his name therefore let the nations trust.” The Douay-Rheims (9) has, “Till he set judgment in the earth: and the islands shall wait for his law.” ¶ Rosenberg has that the isles shall *long* for the law or *instruction*, rather than *wait*. *Torah*, as we saw in ISAIAH 41:8, means not just the *law*, or the five books of Moses. There also will be *Torah* תּוֹרָה, or *instruction*, or in other words, brand new revelation. For Rashi (in Rosenberg), the coming of the Messianic age will promote the hearing and heeding of God’s word. ¶ In the prophets, אִי (island, or אִיִּים, isles) is sometimes—especially when used together with the expression *wait for me*⁶ כִּי־לִי אִיִּים יִקְוּ used to refer to *scattered Israel*.⁷

⁶ Or, wait for the LORD. ISAIAH 42:4; 51:5; 60:9; as well, also, in a number of the servant songs.

⁷ Terry B. Ball, Dean of Religious Education, speaking of ISAIAH 49:1–9, explained how the word *isles* are associated with “scattered covenant Israel” and used 1 Nephi 21:1 to strengthen his argument. 38th Annual Brigham Young University Sidney B. Sperry

Nägelsbach suggests: “*The islands* are named as representing the remotest regions.” As LDS we often refer to the islands (אִיִּים) as representing both the American Continent as well as the isles of the sea, such as Samoa and other nations inhabited from Book of Mormon descendants. Interestingly, Henderson says: “For אִיִּים, in the sense of remote western countries [with] special reference to those of Europe and other western parts, in which Christianity has most prevailed.” So, we have in Jeremiah, “Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel (מְזַרְתֵּהוּ יִשְׂרָאֵל) will gather him, and keep him, as a shepherd doth his flock” (Jeremiah 31:10).

vv. 5–12. The Lord created the heavens and the earth and prepared the gospel to be delivered to both living and dead, that all may have the opportunity to partake of it.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

Thus saith God the LORD, he that created the heavens, and stretched them out. He that spread forth the earth, and that which cometh out of it. The Targum (Ⓢ) has, “Thus saith the God of eternity, who hath created the heavens and suspended them.” The LXX (Ⓣ) reads, “Thus saith the Lord, the God who made the heaven and fixed it.” The Targum (Ⓢ) has, “*Who* hath founded the earth.” The LXX (Ⓣ) reads, “Who established the earth and the things therein.” The Douay-Rheims (Ⓟ) has, “That established the earth, and the things that spring out of it.” The correct translation of the Masoretic text (Ⓜ) into English would be “Thus saith the God Yahweh (יְהוָה).” Or we may say, filling a possible ellipsis, “Thus saith the God *even* Jehovah.” Only a few translations render the expression literally, and these are from the Spanish: “Así dice el Dios Jehová” (RV1865, 1906, 1909, the latter of which I have often quoted as SRV). ¶ Nägelsbach explains: “יְהוָה ... meant to

designate emphatically the true God, who alone has power, in contrast with the powerless false gods.”

¶ Alexander points out the present continuing tense: “... *creating the heavens and stretching them out, &c.*”... —The substitution of the preterite for the participle in the English Version (*he that created the heavens, and stretched them out*) is not only a gratuitous departure from the form of the original, but hides from the English reader the allusion to the creative power of God, as constantly exercised in the continued existence of his works.” From latter-day revelation we know that Christ is involved in creating *worlds without end*. Cowles makes similar observations: “... these verbs which express the divine agency upon matter: ‘created,’ ‘stretched out,’ ‘spread forth’ etc., are all *in the present tense*. Hence they affirm more than the general fact that God did once create, stretch out, spread forth, and give existence to vegetables and animals. They affirm that he is doing so still and continually. The strongest affirmation of a present activity which is possible in the Hebrew tenses is used throughout the verse, as well of creating and causing the productions of the earth to be as of giving breath and life to its people.—This need not be pressed to mean that God is still creating new worlds although even this may be true; but it manifestly must mean that as Creator, God is still impressing his hand upon his works, perpetuating their motions, keeping their laws in force; or as said (Hebrews 1:3) ‘upholding all things by his powerful mandate.’” ¶ Thus we have, as far as I have found, from only the two literal translations: “... creating the heavens and stretching them out; spreading out the earth and its offspring, giving breath to the people on it, and spirit to those walking in it. (LITV); and “Thus said God, Jehovah, preparing The heavens, and stretching them out, Spreading out the earth and its productions, Giving breath to the people on it, And spirit to those walking in it (YLT). Most, but not all, the Spanish translations also have the present continuing tense (see LBLA, NBLH, RV60, RV95, RV2009 SUD {LDS}. RVG, SRV, SSE). ¶ *He that giveth breath unto the people upon it, and spirit to them that walk therein:* The Targum (Ⓢ) has, “And hath given breath to its inhabitants, *even* to the people upon it, and spirit to them that walk therein.” The LXX (Ⓣ) reads, “And who giveth vital air to the people on it, and breath to them who tread thereon.” The Douay-Rheims (Ⓟ) has *tread* rather than *walk*. Rosenberg translates “gave a soul” instead of “giveth breath.” Rosenberg says: “*Rashi* apparently explains the entire latter half of the verse as a reference to the creation of man, with the word *soul* נְשָׁמָה, pointing to the expression *a soul⁸ of life* (*a breath of life*, AV),

Symposium: The Gospel of Jesus Christ in the Old Testament, “Isaiah’s other servant songs.” BYU Broadcasting, 14 March 2010. Bell argues that the portion of ISAIAH 49:1 that appears in the Book of Mormon clearly explains that scattered Israel becomes synonymous with the *isles*.

⁸ As LDS we believe that the body and the spirit together compose the soul.

נִשְׁמַת חַיִּים in Genesis 2:7. Rashi also suggests that the *walking* (לְהִלָּכִים) in the Spirit is a righteous walking, “and Enoch walked [with] the God,” אֶת־הָאֱלֹהִים (Genesis 5:22) and also see Genesis 6:9, wherein Noah walked with God.

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

The Targum (ܬ) has, “I, the Lord, I will make Thee to grow in truth, and will hold Thine hand, and I will direct Thee, and give Thee for a covenant of the people, for a light of the Gentiles.” This is another of those places, however, where the word גּוֹיִם, would be better translated as *nations*.⁹ Gladly, the Peshitta (ܣ), Nets as

⁹ President Joseph Fielding Smith, speaking of ISAIAH 42:6, taught: “By the name Gentile is meant all those who are not Israelites and who are outside of the covenant made with Abraham, Isaac and Jacob. The name originally had reference to the descendants of Japheth (Genesis 10:5). It is used frequently in the scriptures in reference to the nations not of Israel. Since the covenant made with Abraham was to continue through Isaac and Jacob and the twelve tribes of Israel, the Gentile nations are under the necessity of receiving their blessings in the Gospel through that chosen lineage . . . Let it not be forgotten, however, that in Asia others not of Israel held the Priesthood in early times, and after Israel became a nation. However, so far as we know none of these were pure Gentiles, but all were descendants of Abraham through some branch other than that of Jacob. We have had occasion to refer to Midian and the Midianites, to which people Jethro belonged. Jethro ordained Moses and there was close affiliation between Moses and his father-in-law while Israel was in the wilderness. We know nothing definite of Job and his nationality. All that has been written of Job partakes more or less of speculation and there are some who even suggest that he is only a character of fiction; but such a thought cannot be maintained. As time went on it seems clear that all vestige of Priesthood disappeared from other peoples, and even the Israelites proved unworthy of their blessings during a great part of the time. Nevertheless they were the chosen people of the Lord and while he was forced to punish them, he has never forgotten the covenants he made with their father. Israel was chosen by the Lord and it is through that lineage that the blessings of the Gospel come, yet we must not fall into the error which prevailed among the Jews at the time of the Savior in thinking that no other people can be blessed of the Lord. All men are his off-spring and therefore he is interested in all nations on the earth. It is logical to conclude that the Lord would have given Priesthood and the plan of salvation to the Gentiles even in the days of Abraham when the covenant of the Gospel was made with him, had they been willing to receive them. All of the descendants of Noah were directed in the light of the Gospel, but the majority of them rejected it. We can imagine them saying as the people said to Enoch and his predecessors ‘Who is the Lord that we should know him?’ For this reason they were left without divine guidance, and a chosen race was appointed to be the favored of the Lord. Even in the blessing given to Abraham we discover the truth that the Father had not forsaken him. He said to Abraham: ‘And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. For this purpose, which we see in the

well as Ottley’s LXX (Ϟ), Stenning’s Targum (ܬ), and Abegg, Flint and Ulrich’s DSSB (Ⓢ) translate it as *nations*. Also, it has been correctly translated by ABP {LXX (Ϟ)}, BBE, CEV, Darby, ERV, ESV, FDB, FLS, GNB, HCSB, ISV, JPS, LBLA, LEB, LITV, MKJV, NASB, NBLH, NVI, Leeser, Rotherham, RV1865, RV60, RV2009 SUD (LDS), and YLT to name some. The LXX (Ϟ) reads, “I the Lord God have called thee for saving mercy, and I will take hold of thy hand and strengthen thee; for I have given thee for the covenant of a race—for the light of nations.” Instead of *and will keep thee*, the Peshitta (ܣ) has *and have strengthened thee*. The Douay-Rheims (Ⓢ) has, for the first half, “I the Lord have called thee in justice, and taken thee by the hand, and preserved thee.” The DSS 1QIsa^a (Ⓢ) has *I* (אני), while both the DSS 4QIsa^b (Ⓢ) (אני יהוה) and the Masoretic text (Ⓢ) (אני יהוה) have *I [the] LORD* (literally, *I Yahweh*). Also, the DSS 1QIsa^a (Ⓢ) has *for a covenant [to the] people*, לְבְרִית עִם, as does the Masoretic text (Ⓢ), לְבְרִית עִם. The DSS 4QIsa^b (Ⓢ) has, instead, *for an everlasting covenant*, לְבְרִית עוֹלָם. ¶ Lowth prefers, where we have a covenant to the people, “the everlasting covenant.” Henderson suggests: “בְּרִית, Covenant, is used elliptically, for מְלִשָּׁאֵךְ בְּרִית the Messenger, or Agent

dispersion of Israel, many of the descendants of Jacob were led away from time to time to various parts of the earth. Because of transgression many went into captivity, and, at those early days, before they had become firmly impregnated with the teachings of their prophets, or fully understood that they were a people separate from the world, they saw no harm in mixing with other peoples. While much of this scattering was meted out to them as a punishment, yet the Lord turned it to the salvation of the Gentile nations. The scattering of Israel among the nations began almost as early as their national existence . . . The Savior in his ministry went only to the house of Israel. He said he was not sent to the Gentiles and therefore did not minister to them in any special manner. It was only occasionally when some individual Gentile showed great faith that the Lord gave attention to him. After his resurrection the Lord commissioned his apostles to go into all the world and preach the Gospel to every creature. There were to be no exceptions, all were to have the privilege of receiving it. At first the apostles failed to comprehend the significance of the meaning of the Lord. It took a special manifestation to Peter to convince him that Cornelius was entitled to the blessings of the Church. When others of the Gentiles came in, some among the Jews who belonged to the Church questioned the propriety of admitting them, and desired to make the Gentile converts conform to Jewish custom which had been ended in the mission of Jesus Christ. The Jewish Christians were within their rights in the beginning in taking the message first to the Jews, for so it had been promised. The Gospel was then taken to the Gentiles. In this present dispensation it is to go first to the Gentiles and then to the Jews. The first are now last, according to the prophecy in the scriptures (1 Nephi 13:42).” Smith, Joseph Fielding. *The Way to Perfection: Short Discourses on Gospel Themes*. 9th ed. Salt Lake City: Genealogical Society of The Church of Jesus Christ of Latter-day Saints, 1951, pp. 136–141.

of the Covenant¹⁰ ... and is employed as a personal title of the Messiah, because he was sent to be the medium through which the blessings conveyed by it were to flow to mankind [just like He is also] אֹרֶךְ גּוֹיִם, *light of the nations* ...” ¶ Rawlinson explains: “The covenant between God and his people being in Christ, it is quite consistent with Hebrew usage to transfer the term to Christ himself, in whom the covenant was, as it were, embodied. So Christ is called ‘our Salvation’ and ‘our Peace,’ and again, ‘our Redemption’ and ‘our Life.’ This is the ordinary tone of Hebrew poetry, which rejoices in personification and embodiment.”

¶ Cheyne’s notes are of particular interest to LDS: “... the question remains, ‘Which covenant is referred to? The old covenant of Sinai, or the new and spiritual one described by Jeremiah (31:31–34)? Surely the latter ... Observe, too, that in ISAIAH 54:10 Jehovah expressly contrasts his present ‘covenant of peace,’ not indeed with the Sinaitic covenant of Moses, *but with that of Noah*; and in that in ISAIAH 55:3 an ‘everlasting covenant’ is spoken of, which is *at once new and old*” (*emphasis added*). So it is that we understand that the original covenant that Jehovah was to have with Israel was had in the early days of this earth, even beginning with Adam, and that the restored gospel is also *new and old*. President Russell M. Nelson has: “Indeed, the Lord has not forgotten us. And to ensure that we do not forget him, children of the covenant receive his doctrine and claim it by covenant. Brigham Young said: ‘All Latter-day Saints enter the new and everlasting covenant when they enter this Church. ... They enter the new and everlasting covenant to sustain the Kingdom of God and no other kingdom’ (*Discourses of Brigham Young*, p. 160).”¹¹ ¶ Henderson has: עַם, *people*, and גּוֹיִם, *nations*, are here used antithetically, as in ISAIAH 49:6, 8, to denote the Jews, as God’s peculiar people, and the other nations of the earth by which he had not been known or served. The benefits of redemption were not to be confined to the former, but were to be extended throughout the world ... Though the two epithets are used distinctively in the antithesis, it is not meant that the Jews alone were to enjoy the privileges of the New Covenant, nor that the heathen were to enjoy the light to the exclusion of the Jews.” Such blessings are being poured out unto all who *come unto Christ*. ¶ Alexander notes: “The meaning put upon עַם בְּרִית by Hitzig and Ewald, although not philologically accurate, is perfectly consistent with the teachings of the Old Testament respecting the mission

and vocation of Israel, the ancient Church, as a covenant-race or middle-people between God and the apostate nations.” ¶ כְּצִדְקָה. Leaning on Lowth, rather than “called thee *in righteousness*” Horsley prefers “‘for a righteous purpose,’ or, ‘for the purposes of righteousness.’” ¶ Keith explains: “Instead of the Almighty speaking *of* Christ, as before, he is now represented as speaking *to* him. The Father appears giving to the Son his high commission to carry redemption to a fallen world—to restore that lost jewel to the crown of the Eternal One. He prefaces his charge with a declaration of his own omnipotence ... assuring him [the Christ] that the cause he had undertaken was a righteous one; that he would ever experience the Father’s care and keeping, and that in him all nations, both Jew and Gentile, would be blessed, and light and liberty be given to the blind and captive sons of men.” Furthermore, Keith points out the difference in the tenses between the past and the future in: “I have called thee,” compared to “I will hold thine hand.” The principle of *Divine Investiture* is here fully manifested. As LDS we clearly see how Christ was called from the foundation of the earth to be our Savior and Redeemer and how the Father would support the Messiah in His earthly ministry—including those most difficult moments in the Garden of Gethsemane. Only for a brief moment on the cross, so that scripture might be fulfilled, did the Father have to leave His beloved Son. That moment, when the Savior had to be left alone and the Spirit withdrawn all the way to the moment when our Redeemer cried out “*It is finished*,” must have seemed eternal. ¶ ISAIAH 42:6, in terms of the *light to the nations* (even those in the Spirit World), is intimately related to ISAIAH 42:7, regarding the dead for whom vicarious work would be done.

7 To open the blind eyes, to bring out the prisoners from the prison, [and] them that sit in darkness out of the prison house.

The Targum (Ⓢ) has, “To open the eyes of the house of Israel, who are blind to the law, to bring back their captivity from among the nations, where they are like prisoners, and to redeem them from the servitude of the kingdoms being shut up as those that are bound in darkness.” The LXX (Ⓛ) reads, “To open the eyes of the blind; to lead out from chains them who are bound, and out of prison, them who are sitting in darkness.” The Douay-Rheims (Ⓜ) has, for the first two clauses, “That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison.” ¶ Nägelsbach observes: “Should not one think here of the Urim and Thummim of the High-Priest (Exodus 28:30), and consequently construe this offering of light and right as

¹⁰ מְלֹאֲךְ הַבְּרִית, *messenger of the covenant* (see Malachi 3:1; 3 Nephi 24:1).

¹¹ Nelson, Elder Russell M. “Children of the Covenant,” May 1995 *Ensign*.

the priestly activity of the Servant of Jehovah?” Yes, in more ways than one, as the Book of Mormon was also brought forward by God’s help through the Urim and Thummim. That Book of books opens the eyes of the blind and softens hearts. Of the opening of the eyes of the blind, Lowth says, “In this verse the Prophet seems to set forth the spiritual redemption, under images borrowed from the temporal deliverance.” Birks says: “‘To open the blind eyes.’ This renews the promise (ISAIAH 35:5) where it is equally joined with the coming of the Lord to save His people. This Servant of the Lord is Immanuel ... Our Lord’s outward miracles must be included in the promise. But the main reference is to the removal of spiritual blindness, and release from the prison-house of sin and the grave.” ¶ Govett, while not able to fully understand the significance of these scriptures, gladly makes the connection between ISAIAH 42:7 and that of 1 Peter 3:19 (regarding the Savior’s visit to the spirit world): “... whence we learn that Hades is, in a certain sense, a prison, though the souls of the righteous in Abraham’s bosom are in joy and felicity.” Shalom Paul also misses the sublime and exquisite point about freeing from spirit prison, yet gives the very scriptures associated with that topic: “‘*To rescue prisoners from confinement*’—The *hiph ‘il* verbal expression **הִפְּחֵם**, similar to its Akkadian etymological cognate *šūšū*, the *shaph ‘el* of the verb *wašū*, ‘to leave’ (CAD A/2:373ff.), denotes ‘setting free.’ God, who freed His nation from under the Egyptian yoke, will now release His loyal subjects from their servitude in Babylonia. For **אָסוּר/אָסִיר**, ‘bound, imprisoned,’ see ISAIAH 49:9; 61:1. **מִסְגֵּר** is literally ‘a place of confinement,’ i.e., a prison; see ISAIAH 24:22: ‘They shall be gathered in a dungeon as captives (**אָסִיר**) are gathered, and shall be locked up in a prison (**מִסְגֵּר**);’ Psalm 142:7: ‘Free me from prison (**מִמִּסְגֵּר**) that I may praise your name.’” Cheyne (1880) has: “*The house of restraint*] The prosaic Knobel understands this literally, in the face of v. 22 | It is the prison-house of physical and spiritual trouble which is meant (comp. Psalm 107:10, Job 36:8).” ¶ The Prophet Joseph Smith spoke powerfully on the subject of the spirit prison, which we quoted extensively under ISAIAH 24:20–22 and which speaks of the falsehood of thinking that the “destiny of man is irretrievably fixed at his death, and that he is made either eternally happy, or eternally miserable; that if a man dies without a knowledge of God, he must be eternally damned, without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along ... [In 1 Peter 3:19, 20] we have an account of our Savior preaching to the spirits in prison

... and what did He preach to them? That they were to stay there? Certainly not! [see Luke 4:18].”¹² President Joseph Fielding Smith taught: “We have good reason to believe that the righteous spirits in paradise did not mingle with the unrighteous spirits before the visit of our Lord to the spirit world. He declared that there was a gulf fixed that could not be crossed which separated the righteous from the unrighteous, therefore there was no sound of the voice of prophets and the Gospel was not declared among the wicked until Christ went into that world before his resurrection. He it was who opened the prison doors (ISAIAH 42:6–7; 61:1) ... Since the day when the Gospel was declared and the prison doors opened, this Gospel of the kingdom has been preached in power among the dead. We realize that there is no time to be idle among the members of the Church on the earth, if we are to accomplish the great work for the dead which the Lord has assigned to us. If we could see beyond the veil we would discover that there is great activity there. The dead have to have the Gospel preached to them, and in that world the righteous and repentant, those who died without a knowledge of the Gospel, who would have received it if that opportunity had come to them (D.H.C. 2:380), have to be prepared to receive the ordinances of the Gospel as they are administered by proxy in the temples on this earth. All of the spirits of the dead have to be taught and brought to repentance, so we see the work over there is of magnificent proportions.”¹³ President Joseph

¹² Smith, Joseph. *Teachings of the Prophet Joseph Smith*. Selected by Joseph Fielding Smith. Salt Lake City: Deseret Book Press, 1938., p. 219.

¹³ Smith, Joseph Fielding. *The Way to Perfection: Short Discourses on Gospel Themes*. 9th ed. Salt Lake City: Genealogical Society of The Church of Jesus Christ of Latter-day Saints, 1951, pp. 315–320. This is a most powerful discourse of which I quote yet another portion here: “President Joseph F. Smith, in his vision of the dead, saw the spirits and thus he wrote of them: ‘I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the Gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead’ (*Gospel Doctrine*, p. 601) ... President Young also said: ‘The sisters who have made covenant with the Lord and who have received blessings and power in the temples will also have much to do in that work. This was made very clear by President Smith at the funeral of Sister Mary A. Freeze, when he said: ‘Now, among all these millions of spirits that have lived on the earth and have passed away, from generation to generation, since the beginning of the world, without the knowledge of the Gospel—among them you may count that at least one-half are women. Who is going to preach the Gospel to the women? Who is going to carry the testimony of Jesus Christ to the hearts of the women who have passed away without a knowledge of the Gospel? Well, to my mind, it is a simple thing. These good sisters who have been set apart, ordained to the work, called to it, authorized by the authority of the Holy Priesthood to minister for their sex, in the House of God for the living and for the dead, will be fully authorized and empowered to preach the Gospel and minister to the women while the elders and prophets are preaching it to the men. The things we experience here are typical of the things of God, and the life beyond us’ (*Gospel Doctrine*, pp. 581–

Fielding Smith further taught: “If the veil could be parted and we could see the world of spirits, we would likely discover many among them anxiously praying and hoping that their day of deliverance would come. Their hearts are turned towards their children on whom their hopes rely for deliverance from the prison house.”¹⁴

8 I [am] the LORD: that [is] my name: and my glory will I not give to another, neither my praise to graven images.

The Targum (Ⓣ) has, beginning with the third clause, “And my glory in which I am revealed to you I will not give to another people; nor my praise to the worshippers of images.” The LXX (Ⓛ) reads, “I am the Lord God¹⁵; this is my name: this glory of mine I will not give to another, nor these powers of mine to the graven idols.” ¶ Not “I the Lord,” but rather, **I Lord, אֲנִי יְהוָה** (see also, ISAIAH 41:4). There is a beautiful and powerful testimony in these words. In some scriptures we read of the Second David (e.g., Jeremiah 30:9). Some have incorrectly supposed that this will be someone other than the Christ. Yet, it represents the Savior himself, for, says He, “And my glory will I not give to another.” Nägelsbach suggests: “The words **אֲנִי יְהוָה**, that directly follow the pith of the strophe, seem to correspond to the words of similar meaning with which (ISAIAH 42:6) it immediately begins. They are therefore in apposition with **אֲנִי יְהוָה** at the beginning of ISAIAH 42:6, and to be translated ‘I Jehovah.’ Verily it must be something great which the LORD twice announces with the words, ‘I, Jehovah, do it.’ It must be something that only Jehovah can do; thus something far beyond the power of a man or of any other creature.” This something, of course, is the expiatory sacrifice of our Lord and our Savior Jesus Christ on behalf of the living and the dead.

2). The righteous dead look upon the long separation of their spirits from their bodies as a bondage (D.C. 45:17. Rev. 6:9–11), and are anxiously waiting for the resurrection. The wicked are looking forth to the day of judgment in fear and trembling. Yet the Lord in his mercy has prepared a place for all, according to their works. He will bless all men with all they are capable of and worthy to receive. The preaching of the Gospel is now going on with power among the spirits, while here on the earth the faithful saints are laboring industriously in the temples of the Lord to give to their kindred who are dead the blessings they require for their salvation.”

¹⁴ Smith, Joseph Fielding. *The Way to Perfection: Short Discourses on Gospel Themes*. 9th ed. Salt Lake City: Genealogical Society of The Church of Jesus Christ of Latter-day Saints, 1951, pp. 176–178. See also James E. Talmage, *Articles of Faith*, p.134, for further study on this most wonderful topic.

¹⁵ ἐγὼ κύριος ὁ θεός

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

The LXX (Ⓛ) reads, “With regard to the former predictions, behold they are come to pass; and these are new things which I now declare; and before their promulgation, they are revealed to you.” The Douay-Rheims (Ⓣ) has, “The things that were first, behold they are come: and new things do I declare: before they spring forth, I will make you head them.” ¶ Regarding the new things, Birks explains: “This figure implies that he predicts events which have as yet foreshadowed no indications that human sagacity can discern—a declaration squarely opposed to the theories of those critics who maintain that these prophecies were written by some second Isaiah who lived near the restoration, after the events which he predicted had fairly germinated so that his sagacious eye could see the foretokens of their coming. One might almost suppose that (the divine Spirit foreshowing it) the true Isaiah foresaw the skepticism of these critics of our day and dropped this word as his rebuke and denial of their slander upon his prophetic unction!” ¶ *New thing*, explains Cheyne: “. . . not merely as being later, but as dimming the splendour of all previous achievements.” Probably referring to the salvation for the dead as well as the living made possible through the atonement of Jesus Christ, who died that we might live. Also, of the gathering of Israel from all the nations of the earth: “Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land” (Jeremiah 23:7–8).

vv. 10–17. Even though the paragraph mark dividing sections of scripture begins in v. 13, I agree with Cheyne’s comment that vv. 10–17 form a unit, and that verse 18 seems to pick up where verse 9 left off. Cheyne says, “The difficulties of the commentators arise from not observing that vv. 10–17 are parenthetical.” A new song of praise is to be sung by the whole world, even those least likely to do so at this time in history. In the Second Coming, the Savior will come as a lion rather than a lamb. The Lord will guide all who are willing to the fountains of truth; those who refuse will be ashamed.

10 Sing unto the LORD a new song, [and] his praise from the end of the earth, ye

that go down to the sea, and all that is therein; ✓ the isles, and the inhabitants thereof.

✓ the fulness thereof

Sing unto the LORD a new song, [And] his praise from the end of the earth. The LXX (Ⓞ) reads, “Sing to the Lord a new song, ye, his government! praise his name, ye from the utmost border of the earth.” The Douay-Rheims (Ⓟ) has *ends of the earth* (extrémis terræ, Vulgate, Ⓟ). ¶ Alexander explains: “To sing a new song, according to Old Testament usage, is to praise God for some new manifestation of his power and goodness. It implies, therefore, not only fresh praise, but a fresh occasion for it.” According to Rabbi David Kimhi (Redak), “Nations all over the world will recite His praises, for the redemption will become known throughout the world, wherever the Jews are scattered, and the nations, upon seeing the wonders, will sing His praise” (in Rosenberg). Skinner says, regarding ISAIAH 42:10–12: “A lyrical outburst calling on the whole earth to rejoice in the God whose glory is about to be manifested in the great redemptive act which ushers in the final salvation of humanity.” Skinner notes: “*from the end of the earth*” means (as in Genesis 19:4; Jeremiah 51:31) ‘from end to end.’” ¶ *Ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.* The LXX (Ⓞ) reads, “Ye who go down on the sea and navigate it, ye islands, and ye who dwell therein.” The Douay-Rheims (Ⓟ) has, “and ye inhabitants of them” instead of “and the inhabitants thereof.” ¶ It seems that “ye that go down to the sea” refers to the Saints of the Most High God who are sent forth from the “land shadowing with wings ... that sendeth ambassadors by the sea” (ISAIAH 18:1). Why are these ambassadors sent? They are sent to gather scattered Israel. Govett comes ever so close with his exegesis: “The command to those that ‘go down to the sea’ to declare the praises of the Lord, the fathers understood of the apostles, originally fishermen, whose business was at sea, but were called by Christ to preach his Gospel. But it has a yet future and universal reference to the times of the renovated earth [as LDS we would say to the times of the restored Gospel], which is called in the succeeding verses to rejoice.”

11 Let the wilderness and the cities thereof lift up [their voice], the villages [that] Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Let the wilderness and the cities thereof lift up [their voice], the villages [that] Kedar doth inhabit: The

Targum (Ⓢ) has these things done in praise, and for Kedar, עֲרַבְיָא, *Arvaei*, Arabians. The LXX (Ⓞ) reads, “Let the desert be glad and the villages thereof; the folds for flocks and them who inhabit Kedar.” Instead of *Kedar doth inhabit*, the Peshitta (Ⓢ) has *Kedar has become a meadow* (BPE) / *let Kedar be meadows* (Lamsa). The Douay-Rheims (Ⓟ) has, “Let the desert and the cities thereof be exalted: Cedar shall dwell in houses.” ¶ Alexander explains: “The mention of cities as existing in the wilderness appears less strange in the original than in a modern version, because both the leading words (עִיר and מְדִינָה) have a greater latitude of meaning than their usual equivalents; the first denoting properly a pasture-ground, and being applicable, therefore, to any uncultivated region, whether uninhabited or not, the other answering to town in its widest English sense, inclusive of both villages and cities ... Kedar was the second son of Ishmael (Genesis 25:13). Here, as in ISAIAH 21:16, the name is put for his descendants, or by a natural metonymy for the Arabians in general. The rabbinical name for the Arabic language is *the tongue of Kedar*.” Jenour, along the same lines, says: “‘*Kedar*’ was the name given to one of the sons of Ishmael, whose posterity inherited what we now call the Arabian Desert, the inhabitants of which dwell in tents and go by the name of Bedouins, or wandering Arabs.” ¶ *Let the inhabitants of the rock [סֶלַע] sing, let them shout from the top of the mountains.* The Targum (Ⓢ) has, “Let the dead praise Him, when they go forth from their long abodes (בֵּית עוֹלָם, in the Chaldee and in the Rabbinic language, ‘the grave.’ Literally, ‘the house of eternity,’ or, ‘the house of the world’); from the tops of the mountains let them lift up their voice.” The LXX (Ⓞ) reads, “Let the inhabitants of Petra rejoice; let them shout from the top of the mountains.” The Douay-Rheims (Ⓟ) has, “Ye inhabitants of Petra, give praise, they shall cry from the top of the mountains.” ¶ In Slotki we read, “Let the inhabitants of Sela [סֶלַע] exult.” Regarding סֶלַע, Slotki has: “Possibly Petra in Edom. Jewish exegetes, however, render it as a generic term, ‘the rock dwellers,’ those who dwell in towers built on rocks and mountains (Kimhi).” Ibn Ezra says, “*The inhabitants of the rock*, the nations that live in the rocks.” Rawlinson says: “*The inhabitants of the rock*] rather, *the inhabitants of Sela*, or *Petra*, the rock-city, which was the capital of Idumaea, or Edom. It is assumed that the return of the Israelites to their land *ought* to be a subject of rejoicing to all their neighbours.” Wordsworth explains why this is so significant: “Ishmael and Edom (see ISAIAH 21:11—17), formerly enemies of God’s Church, and here the representatives of her foes generally, are now

represented as admitted into it, and reconciled to Israel (cp. ISAIAH 60:7¹⁶).” Birks contrasts the land of the rocks with that of the islands: “The sea and the islands may represent the lands of the west; the wilderness, and the tent-villages of Kedar, those of the east.” Some, like Cowles, speak of the *Mohammedan delusion*¹⁷ but God, in His mercy, gave the Prophet Mohamed to the descendants of Ishmael, as a stepping stone or training ground, much like He gave the Law of Moses to the children of Israel. Happy memories come to me, of my trip to Jordan, where one could hear, as it were, one Mosque answering another one, with their prayers. And speaking of Muslims, some of them have very fond feelings for The Church of Jesus Christ of Latter-day Saints. The day will come, however, when *every knee shall bow and every tongue confess that Jesus is the Christ*, “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God” (ISAIAH 45:23, also see Romans 14:11; Philippians 2:10). This will be true of all peoples, even those in סְלֵעַ. ¶ Hoyt W. Brewster, Jr. wrote: “In a poetic outburst, the Prophet invited the mountains to shout for joy (D&C 128:23). This expression is related to others which refer to the mountains or hills singing (ISAIAH 42:11; 44:23; 55:12; 1 Nephi 21:13). This appears to be an expression of the rejoicing of nature on occasions when God is praised by his creations or when he is particularly pleased because of the rolling forth of the work of righteousness and redemption.”¹⁸

12 Let them give glory unto the LORD, and declare his praise in the islands.

The LXX (Ⓔ) reads, “To this God let them ascribe glory; let them proclaim his powers among the isles.” As we have said, these include the American Continent and the Isles of the Sea. I have had the opportunity to be in the Islands on the Sabbath day and sing praises to the Lord in such places as the Pacific Islands and New Zealand.

vv. 13–17. Please see above, vv. 10–17.

13 ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy like a man

¹⁶ “All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory” (ISAIAH 60:7).

¹⁷ Exegetes not only deride Muslims, but their comments against the Jewish people are quite painful to me.

¹⁸ Hoyt W. Brewster, Jr., *Doctrine and Covenants Encyclopedia*, p.372.

of war: he shall cry, yea, roar; he shall prevail ✓ against his enemies.

✓ or, behave himself mightily

The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: The Targum (Ⓒ) has, “The Lord shall be seen to do mighty things: He shall reveal Himself in anger to do a mighty work by the word of His wrath.” The LXX (Ⓔ) reads, “The Lord God of Hosts will come forth and tread down battle; he will rouse up his zeal.” The Douay-Rheims (Ⓓ) has, for the second half, “As a man of war shall he stir up zeal.” As also explained by Cowles, to stir up jealousy in Biblical language is to stir up zeal: “‘Stir up jealousy,’ refers to his own. Jealous for his own honor, he will arouse himself in earnest to vindicate his cause, to cast down opposing powers, and to build up his own kingdom. The word for ‘prevail’ means strictly, will *show Himself mighty against his foes.*” Keith has: “Jealousy. The original signifies zeal, ardour, then jealousy, also anger, indignation. It is in this last sense that it occurs in the text.” Wordsworth puts all this in its context: “*The LORD shall go forth*] ‘Conquering and to conquer.’ Christ is ‘the stronger’ One, overcoming ‘the strong man’ (see Matthew 12:29; John 12:31); and He is thus represented in the first seal of the Apocalypse, describing His victories in the first ages of the Gospel (Revelation 6:2¹⁹),—victories to be consummated in the latter days (see Revelation 19:11—16).” ¶ *He shall cry, yea, roar; he shall prevail against his enemies.* The Targum (Ⓒ) has, “He shall reveal Himself to His enemies by His might in an earthquake.” The LXX (Ⓔ) reads, “And shout against his enemies with majesty.” Instead of *roar*, the Peshitta (Ⓔ) has *become valiant* (Lamsa) / *act with power* (BPE); and instead of *prevail, slay* (Lamsa) / *give death* (BPE). The Douay-Rheims (Ⓓ) has, for the first clause, “He shall shout and cry.” Cowles says of these verses: “... the thing really predicted here is the triumph of truth, the diffusion of the gospel, and the substantial victory of King Messiah over sin and Satan throughout all the earth ... that the Messiah shall push onward the victories of truth and righteousness until true religion shall pervade the earth and bless all the nations.” In speaking about the meekness in the Savior’s teachings, Govett adds: “The Savior’s meekness and inoffensiveness are not for ever to last, but only *‘till he send forth justice unto victory.*” This is a time when ... he shall put off the meekness of his first appearance, and show that ‘the Lord is a *man of*

¹⁹ Christ either directly or through His servants, here according to Elder Bruce R. McConkie, Enoch (see Parry & Parry, *Understanding the Book of Revelation*). The whole idea of Wordsworth is that the time will come when the words we read in the Book of Revelation that are yet future, will be fulfilled and evil will be conquered by righteousness.

war.” Nägelsbach says about these verses: “OEHLER begins the article *Messias* (in HERZ., *R.-Enc.*), with these words: ‘According to the view of Old Testament prophecy, the completion of salvation is brought about by the *personal* coming of Jehovah in His glory. *He Himself* appears amid the rejoicing of the whole creation for the restoration of His kingdom on earth (Psalm 96:10 ff.; 98:7 ff.,’ *etc.*) It is remarkable that OEHLER, in support of his thought, cites precisely those Psalms which, as above shown, have such resemblance to our passage. It is admitted by expositors that these Psalms have generally a near relation to ISAIAH 40–66v (comp. MOLL on Psalm 96 ff.). May we not have in Psalm 96, 98, the oldest commentary on our passage [as it] referred to the Messiah, therefore that the unity of the Messiah and Jehovah was recognized?” The point Nägelsbach is making is that at a very early date it was believed that Jehovah was the very Christ. It is He, as the Psalmist says, “cometh to judge the earth: with righteousness shall he judge the world, and the people with equity” (Psalm 98:9b). While this particular reference points to His Second Coming when He shall appear as a Lion rather than a Lamb, it is clear from other portions of ISAIAH 42 that His coming as the Messiah in the meridian of time is also implied.

14 I have long time holden my peace; I have been still, [and] refrained myself: [now] will I cry like a travailing woman; I will destroy and devour^v at once.

✓ swallow, or, sup up

The Targum (Ⓣ) has, “I have given them prolongation for a long time, if they would but return to my law; but they did not return. My judgment shall be revealed upon them, as pains on a woman in travail; they shall be destroyed, and come to an end together.” The LXX (Ⓛ) reads, “I have been silent; but shall I always keep silence and forbear? Like a woman in travail I have endured suffering; I will strike with astonishment and wither at once.” The Peshitta (Ⓢ) beginning with the second half, gives this a completely different meaning. The BPE (Ⓢ) has, “I have waited like a woman in travail.” Lamsa (Ⓢ) interprets this waiting as one of *patience*. But does a pregnant woman wait in patience or impatience to the joyful day of her delivery, when she can place her newborn child to her breast with untold anticipation? And further, a woman in travail, that is, in labor, goes through the anguish of the pain of the birth process. In México, instead of ‘giving light’ (*dar a luz*, the normal Spanish expression for giving birth, or sending forth the babe into the light from the dark womb), the term often used is to ‘get relief’ (*aliviarse*, from the weight of carrying the babe for all these months as well as the relief from the great pain

associated with parturition). In the next clause, the Peshitta (Ⓢ) translators give the complete opposite rendering one from another: “I have remained speechless and completely confounded” (Lamsa), and “I shall at once confound and astonish” (BPE). In this paragraph I suspect the BPE has the better rendition in both of these clauses. The Douay-Rheims (Ⓣ) has, “I have always held my peace, I have kept silence, I have been patient, I will speak now as a woman in labour: I will destroy, and swallow up at once.” ¶ Whitehouse writes: “The term עולם, which here expresses in Hebrew ‘old time,’ may indeed denote an unlimited vista.” Indeed, as it can mean **forever!** ¶ Cheyne says, “Jehovah has been thus silent ‘for an age’ or aeon (עולם), a period stretching indefinitely backward. It is the exaggeration of strong emotion.” Ibn Ezra says, “*I have long time*, etc. The First person refers to God.” Rosenberg, leaning on Rabbi Shmu’el Laniado of Syria (K’li Paz) has: “God is likened to a pregnant woman, who, during her pregnancy is quiet. When she enters labor, she cries, feels desolation, and gasps for air. Thus, with the Jewish people, all during their exile, God was silent. He did not react to the oppressions by the gentiles. When the redemption approaches, however, He will react and destroy the oppressors of His people. He ventures to say that the various expressions allude to the various exiles. *I was silent* during the exile in Egypt. *I will be still* during the Babylonian exile. *I will restrain Myself* during the exile of Edom. And finally—*Like a travailing woman will I cry*. This alludes to the final redemption.” Kimhi (in Slotki) regards this to mean: “Against the injustice done to Israel. God will no longer tolerate the sufferings of His people and continued ruin of their country.” Horsley feels the word **forever** relates to being silent and would translate as: “I have holden my peace. Shall I forever be silent? Shall I contain myself? Like a woman in travail I will cry out &c.” Jenour suggests: “‘He will shout.’ Alluding to the general practice of soldiers in former times of shouting when they rushed upon the enemy. ‘Like a travailing woman.’ Sometimes a metaphor is applicable only in part. Here the *loudness* of the cry, not the pain attending it, is meant.” ¶ Wordsworth follows closer to the margin ||: “—*I will destroy and devour at once*] Rather, *I will breathe forth, I will pant at once*, an in eager longing and haste for some great consumption (cp. Job 7:2; 36:20; Psalm 119:131; Ecclesiastes 1:5, where the same verb פָּנַח is used.” So the ASV (and many others) gives us: “I have long time holden my peace; I have been still, and refrained myself: *now* will I cry out like a travailing woman; I will gasp and pant together.” ¶ Wade says in part: “... that in Divine, as in human, personality, feeling, as well as thought and will, must be an element; and is designed to represent the Lord’s sympathy with His people and His longing to help

them.” Also see D&C 43:25; 88:88–91). In the last days there will be great commotions. The disciples of Christ are commanded to “stand in holy places” and “not be moved” (D&C 45:32).

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

The LXX (6) reads, “I will lay waste mountains and hills, and dry up all the herbage on them. I will make rivers islands and dry up pools.” The Douay-Rheims (9) has, “I will lay waste the mountains and hills, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the standing pools.” ¶ Birks says that in this verse “we read the effect of the Lord’s presence, when He comes in flaming fire.” Cowles says: “These figures signify extreme changes, yet are in somewhat frequent use by ISAIAH (see ISAIAH 35:6, 7). These changes must be destructive ... and therefore must be applied to the work and the defenses of sin; primarily perhaps to the idols, the temples, the graves, the idol priesthood, the idolatrous institutions, and all the corresponding social embodiments of sin among men ... The old things that are to pass away have long entrenched themselves in social institutions, in works of art, in pernicious literature—means and appliances for setting the basest passions of the human soul on fire.” Nägelsbach shows how this theme of rivers and islands also appears in the Psalms: “He turneth rivers into a wilderness, and the watersprings into dry ground” (Psalm 107:33). [PLEASE NOTE President Joseph Fielding Smith’s exegetical comment in ISAIAH 40:4, about the continents being fused together as they were before they were divided. Also note the allusion to the preparations for the coming back of Christ in the Second Advent.]

16 And I will bring the blind by a way [that] they knew not; I will lead them in paths [that] they have not known: I will make darkness light before them, and crooked things straight. ✓ These things will I do unto them, and not forsake them.

✓ into straightness

And I will bring the blind by a way [that] they knew not; I will lead them in paths [that] they have not known: The Targum (7) has, “And I will lead the house of Israel, who are like the blind, in a way which they knew not, in paths they have not learned I will lead them.” The LXX (6) reads, “And lead the blind in a

way which they know not, and cause them to walk in paths which they have not known.” ¶ Rashi (in Rosenberg) suggests that the blind represents Israel: “Israel, who were heretofore blind from looking to Me, I will lead in the good way, upon which they did not know to walk.” Henderson applies this verse to the deliverance of Israel from the Babylonian captivity. This is especially so if we see it as mystical Babylon. Nägelsbach suggests spiritual blindness. ¶ *I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.* The LXX (6) reads, “For them I will make the darkness light, and the crooked ways a straight road. These things I will do, and I will not forsake them.” The Douay-Rheims (9) has, “And I will lead the blind into the way which they know not: and in the paths which they were ignorant of I will make them walk.” ¶ Rashi (in Rosenberg) explains: “Hebrew אֲנִי אֵלֶיךָ אֲנִי אֵלֶיךָ, literally, I did them.²⁰ *I will do. So is the language of prophecy, to speak of the future as if it was already done.*” This is called the *prophetic perfect tense*.²¹ So we have, also, in the Book of Mormon: “And now if Christ had not come into the world, speaking of things to come as though they had already come, there could have been no redemption” (Mosiah 16:6). ¶ Birks says: “The close of this section answers to its opening. The true Lord, who had guided Abraham of old by a way that he knew not, so that he pursued his enemies, and passed safely, will also guide His people in the last generations of the world, and bring them, even through dark and rugged pathways, to a home of perfect rest. This beautiful promise completes and crowns the whole message. All the dark mysteries of Providence, which may seem now, even to God’s servants, utterly inscrutable, will find a blessed solution in the coming kingdom of Christ and of God.” Cowles says: “Truth is to the mind what light is to the body ... [those] long blind to the true God and to the way of salvation, are to be led in ways never known to them before; the way of holiness and heaven.” These things will take place not only on this earth, but in the *Spirt World* where all who have not had the privilege of hearing the Gospel will now be able to avail themselves of this opportunity.

²⁰ In AV, “Will I do unto them.”

²¹ Joüon explains: “In prophecies a future event is sometimes regarded as having already been accomplished ... This prophetic perfect is not a special grammatical perfect, but a rhetorical device.” Joüon, P., & Muraoka, T. (2006). *A grammar of biblical Hebrew* (p. 335). Roma: Pontificio Istituto Biblico. NET has: “... the tense of the Hebrew verb that views an action as though it were as good as done.” Biblical Studies Press. (2006). *The NET Bible First Edition Notes* (see Jeremiah 49:23). Rabbi Rosenberg calls it the *prophetic past*; Nägelsbach, in Latin, *praeterita prophetica*; Delitzsch, *perfect consecutive*. Rawlinson calls it the “*praesens historicum*.” For the Lord all things—past, present and future—are before His eyes in *one eternal round* (D&C 35:1).

17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye [are] our gods.

The LXX (6) reads, “But as for them they have turned backwards! be whelmed in shame, ye who trust in graven images—who say to the molten images, ye are our gods.” The Douay-Rheims (v) has, “They are turned back: let them be greatly confounded, that trust in a graven thing, that say to a molten thing: You are our god.” ¶ Nägelsbach observes: “Many will remain blind. Of these it is said: They shall be turned back, etc.” Wade suggests: “*turned back*. i.e. put to shame (Psalm 35:4; 40:14; Jeremiah 46:5), in consequence of the inferiority of their deities to the Lord, the champion of Israel.” To be turned back normally means to be shown the way back to repentance and to following the Lord. But it also can mean those who *turn their backs* away from the Lord. Those who will not heed the invitation to turn [בושן] to Christ and live, and who put their trust in the arm of man or idols, will suffer shame. Here, the expression *turned back* seems to mean to suffer the losses and consequences of sin. Certainly, there will be a day of reckoning after we pass from this mortal life, where we will be judged according to our works and the true desire of our hearts (Alma 41). To say to idols “ye are our gods” is accepting that which is worthless and rejecting the Lord’s offer: “[I] will be your God, and ye shall be my people.”

vv. 18–25. Come unto Christ. Only our Savior can deliver us from darkness.

18 ¶ Hear, ye deaf; and look, ye blind, that ye may see.

The Targum (C) has, “Ye wicked (who are like the deaf), have ye no ears? hear ye! and ye sinners (who are like the blind), have ye no eyes?” The LXX (6) reads, “Hear, ye deaf; and ye blind, look up that you may see.” The Peshitta (S) has, for the last clause, *understand and see*. The Douay-Rheims (v) has, “Hear, ye deaf, and, ye blind, behold that you may see.” This is an invitation to come unto Christ and partake of the plan of happiness. We seem to have a chiasmus here, with ISAIAH 42:6 and 7, where it is clear that the Lord has been sent to open the eyes of the nations.

19 Who [is] blind, but For I will send my servant? unto you who are blind; yea, a or deaf, as my messenger to open the eyes of the [that] I sent? who [is] blind, and unstop the ears of the deaf; And they shall be made as [he that is] perfect, notwithstanding their blindness, if they will hearken unto the messenger, and blind as the LORD’S servant?.

For I will send my servant unto you who are blind; yea, a messenger to open the eyes of the blind, and unstop the ears of the deaf. The Targum (C) has, “Is it not so? if the wicked and the sinners, to whom I have sent my prophets, will repent, they shall be called my servants; but the wicked shall be paid with vengeance for their sins.” The LXX (6) reads, “Who indeed is blind but my servants? And deaf, but those who rule over them?” The Douay-Rheims (v) has, “Who is blind, but my servant? or deaf, but he to whom I have sent my messengers?” ¶ That this verse makes *no sense* without the inspired corrections of the Prophet Joseph Smith is evident. Keith, in confusion, says: “The language, at least that of the 19th verse, is evidently ironical, else how could the blind be called the Lord’s servants? how could they be called perfect?” Henderson explains that the messenger (מְלֹאֲךָ) spoken of in this verse can be no other than the Messiah. Because of the corruption in the text, however, Henderson considers the language ironical. Henderson, who was working without the aid of the JST regarding the use of the word *perfect*, שְׁלֵם or²² מְשֻׁלָּם (from the root שָׁלַם) here, says: “To our Lord all the epithets here employed most aptly apply. He was the Father’s Servant; the Messenger whom he was to send; the Perfect One.” ¶ *And they shall be made perfect notwithstanding their blindness, if they will hearken unto the messenger, the LORD’S servant.* The Targum (C) has, “But if they will repent, they shall be called the servants of the Lord.” The LXX (6) reads, “Even the servants of God are become blind.” To the questions in the Masoretic text (M) as to who is blind, the Peshitta (S) adds yet another, “Who is blind as the ruler?” (BPE) / “Who is blind as the prince?” (Lamsa). The Douay-

²² Henderson explains that Muslims derive their name from the Arabic cognate of מְשֻׁלָּם (Meshulam, مسلم) and explains that *Muslim* “signifies one who is devoted to the service of God, who obeys him, and submits to his will.” Cheyne adds, “Apparently this word became a favourite among the pious Jews in later times. It appears as a proper name in Ezra 8:16; 10:15, 29, and the feminine Meshullemeth (מְשֻׁלְמֵת, 2 Kings 21:19). Compare also the frequent expression *lebh shalem*, ‘a perfect (=devoted) heart.’” For instance, on the latter, *and with a perfect heart*, 2 Kings 20:3 [וּבְלֵב שְׁלֵם].

Rheims (Ⓜ) has, “Who is blind, but he that is sold? or who is blind, but the servant of the Lord?” In 2 Corinthians 12:9 we read: “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.” Or, as we read in Ether: “Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness; And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them” (Ether 12:26–27). In the process of coming unto Christ we are sanctified through the Holy Ghost, “until the perfect day” (D&C 50:24b). Becoming perfect is associated with the process of exaltation. The Savior in Matthew 5:48, while still in his mortal ministry, called upon us to be perfect, even as the “Father who is in heaven is perfect.” Only after the Redeemer had conquered death, did He say, “Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect” (3 Nephi 12:48). An invitation for the blind to be perfect is an encouragement to be sanctified and exalted in the *Kingdom of our God*.

20 Thou are a people, seeing many things, but thou observest not; opening the ears to hear, but he thou hearest not.

The Targum (Ⓣ) has, “Ye see many things, but ye observe not; having your ears opened, but ye receive not instruction.” The LXX (Ⓞ) reads, “You have seen again and again but have not regarded: your ears have been opened, but you did not hear.” The BPE (Ⓢ) has, “You have seen many things but have not kept them; I have opened your ears but ye have not heeded.” The Douay-Rheims (Ⓜ) has, “Thou that seest many things, wilt thou not observe them? thou that hast ears open, wilt thou not hear?” ¶ Nägelsbach observes: “The words of ISAIAH 42:20 are difficult.” Indeed, without the JST we would be scrambling for creative solutions. There seems to be an allusion to what we read in ISAIAH 6:9, “And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.” Even though we are imperfect and deaf and blind, we can be made perfect through Christ, Jesus.

21 The LORD is not well pleased with such a people, but for his righteousness' sake he will magnify the law and make [it] honourable.

✓ or, him

Nägelsbach’s translator speaks of these verses and ISAIAH 42 as being “full of paradoxes and contradictions.” Cowles explains that the AV as it stands is *not* correct and that God is not well pleased: “This verse declares, not that God is ‘well pleased’ with their course ...” As we see in the JST, indeed, the Lord is *not* pleased with those who will refuse to hear and to see. ¶ The Targum (Ⓣ) has, “The Lord delights in justifying Israel; He will magnify those that obey (literally, ‘they that do’) His law, yea, He will strengthen them.” The LXX (Ⓞ) reads, “The Lord God came to a determination, that he might be justified and might magnify praise.” The Douay-Rheims (Ⓜ) has, “And the Lord was willing to sanctify him, and to magnify the law, and exalt it.” ¶ *Magnify [the] law*, תַּגְדִּיל תּוֹרָה, that is, *magnify [the] Torah and He will make [it] glorious*, וַיִּתְקַדְּשׁ (from the root, תִּקַּד).

¶ The Talmud tradition (Mishnah, Seder Nezikin, Makkoth 23a) has: “Rabbi Hananiah ben Akashia says: the Holy-One, blessed be He, desired to make Israel worthy, therefore gave He them the law [to study] and many commandments [to do]: for it is said: the Lord was pleased, for His righteousness’ sake to make the law great and glorious” (Talmud, Soncino). The Soncino editor adds this footnote regarding the controversy regarding works vs. grace, “One may see in the words of R. Hananiah b. ‘Akashia a polemic against the Pauline conception that puts the Law in opposition to innocence and spiritual law and considers it a source of sin and wrath. Here it is asserted that the Law was given, not as a mark of divine wrath in order to increase sin so as to make all the greater the need of divine mercy, but as a mark of divine love designed to train Israel in moral holiness in order to make them all the more worthy in the eyes of the Holy One, blessed be He.” ¶ As LDS, we believe that the Lord gave the Law as a schoolmaster.²³ Isaiah and Jeremiah constantly warned against abuses, hypocrisies and misunderstandings about the Law. Whitehouse well suggests that Torah (תּוֹרָה) can also mean: “... the

²³ “The law of Moses consisted of many ceremonies, rituals, and symbols, to remind the people frequently of their duties and responsibilities. It included a law of carnal commandments and performances, added to the basic laws of the gospel. Faith, repentance, baptism in water, and remission of sins were part of the law, as were also the Ten Commandments. Although inferior to the fulness of the gospel, there were many provisions in the law of Moses of high ethical and moral value that were equal to the divine laws of any dispensation ... The law of carnal commandments and much of the ceremonial law were fulfilled at the death and resurrection of Jesus Christ. The law functioned under the Aaronic Priesthood and was a preparatory gospel to bring its adherents to Christ ... The law as given through Moses was a *good law*” LDS Bible Dictionary.

instruction or ‘word of Yahweh’ delivered by the prophets.” **הַנְּבִיאִים** stands for all of the Scriptures.

22 ~~But this [is]~~ **Thou art** a people robbed and spoiled; **thine enemies, [they are]** all of them, **have snared** ✓ **thee** in holes, and they ~~are~~ **have hid thee** in prison houses; they ~~are~~ **have taken thee** for a prey, and none delivereth; for a spoil, ✓ ✓ and none saith, Restore.

- ✓ or, in snaring all the young men of them
- ✓ ✓ a treading

Thou art a people robbed and spoiled; thine enemies, all of them, have snared thee in holes. The Targum (Ⓣ) has, “But this is a people robbed, and spoiled, and all their young men are covered with confusion.” The LXX (ⓖ) reads, “Whereupon I beheld and the people were plundered and dispersed: for the snare was every where in the private chambers.” Instead of *all of them have been snared*, the Peshitta (Ⓢ) has the young men *caught in traps* (BPE) or *snared* (Lamsa). The Douay-Rheims (Ⓟ) has, “But this is a people that is robbed and wasted: they are all the snare of young men.” ¶ According to Wade, *holes* here stand for *dungeons*. This verse speaks in part of ISAIAH 18, of a people spoiled (Israel) and that none can deliver. At least no human hand can deliver. But the Lord sends ambassadors to deliver in the name of Christ (ISAIAH 18). ¶ *And they have hid thee in prison houses; they have taken thee for a prey, and none delivereth; for a spoil, and none saith, Restore.* The Targum (Ⓣ) has, “And shut up in prison houses: they are for a prey, and there is none who delivereth; for a spoil, and none saith, Restore.” The LXX (ⓖ) reads, “And in the houses also where they had hidden themselves. They were for a prey and there was no rescuer—for a spoil; and there was none who said, restore.” The Douay-Rheims (Ⓟ) has, “And they are hid in the houses of prisons: they are made a prey, and there is none to deliver them: a spoil, and there is none that saith: Restore.” ¶ Most translate **הַשִּׁב** as “Restore” but sometimes it is also translated as return, give back, give it back, restitute, Rabbi David Kimhi (Redak) says: “No one says to the enemy, ‘Return the spoils.’” Keith interprets this verse as no nation having pity on Israel when she is under attack and quotes Jeremiah 15:5: “For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?” This verse also seems to be a continuation of ISAIAH 42:7, with an allusion to the spirit world, and those in spirit prison. Cheyne is not alone in saying: “... it is very improbable than any large portion of the exiles suffered literal imprisonment.”

Perhaps, this is because the verse is also speaking of those spirits in prison—as well as the imprisonment caused by the cords of sin (ISAIAH 5:18). Why could *no one* deliver? Because only the Christ could, through His expiatory sacrifice. No one could redeem, no one could save, except the Savior. *Hosanna*, **הוֹשִׁיעָה נָא**.

23 **Who among you them** will give ear **unto this? [who] thee, or will** hearken and hear **thee** for the time to come? ✓

- ✓ for the after time?

The Targum (Ⓣ) has, “Who is there among you that will listen to this? *who* will hearken, and consider for the time to come (Chaldee, ‘for the end’)?” The LXX (ⓖ) reads, “Who is there among you who will give ear to these things? Attend to those leading causes.” For the second half, the Peshitta (Ⓢ) has, “Who will hearken to the other counsel?” (Lamsa) / “Who pays attention and finally heeds” (BPE). The Douay-Rheims (Ⓟ) has, for the last clause, “That will attend and hearken for times to come?” ¶ The DSS 1QIsa^a (Ⓢ) has *or hearken*, **וְיִקְשַׁב**. This is of particular interest to us as LDS. The grammarians²⁴ give us numerous possibilities for the translation of the **וְ** (besides *and*, for instance, we may have such words as *that, then, so, or*, and others). In this instance we know that the correct word is *or*, the expression used by the Prophet Joseph Smith in the *Inspired Version* (JST). For another example of the use of the word **וְ** translated as *or*, see Exodus 21:16, **וְנִמְצָא**, *or be found*. Slotki, leaning on the Targum, Rashi and Kimhi, says, “So that in the future Israel may abandon his disobedience and rebellion and live up to the Divine ideal set before him.” Once again, we have an allusion to ISAIAH 6, about giving ear and hearkening (ISAIAH 6:9). But also a question reminiscent of ISAIAH 6:8b, “Whom (**מִי**) shall I send, and who (**וְיִמְנָה**) will go for us?” Here it is, “**Who** (**מִי**) among them will give ear unto thee [Christ and His ambassadors of truth]?” **Who** will open their ears and hear the gospel of Jesus Christ? Throughout the scriptures there are a series of very important *who questions*. These are intended for us to ask of ourselves and not to point fingers at others. Will we, can we, be included in the **מִי** that will follow after Christ?

²⁴ For instance, see HALOT **וְ**—15, the use of the word *or* in Exodus 21:16, but strangely there, HALOT gives us a different example, one not followed by *any* of the translators, **וְיִמְכְרֵהוּ**, *or sell him*. This is probably just a distraction, as probably the example they meant to give was the one I have given in the text above.

24 **And** who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom ~~we~~ **they** have sinned? For they would not walk in his ways, neither were they obedient unto his law;

And who gave Jacob for a spoil, and Israel to the robbers? The Targum (Ⓣ) has, “Who delivered Jacob for a spoil, and Israel to the robbers?” The LXX (Ⓞ) reads, “For which he hath given Jacob for a spoil, and Israel to them who plundered him.” ¶ The question is asked, as to who permitted Israel to be plundered and robbed. The answer is given right away, that the Lord removed His protection for a moment to chastise those whom He loves and who were in need of correction. We see the many sufferings that the children of Israel have had to endure through time.²⁵ ¶ *Did not the LORD, he against whom they have sinned?* The Targum (Ⓣ) has, “Was it not the Lord? Because they have sinned against Him.” The LXX (Ⓞ) reads, “Hath not God, against whom they sinned.” The Targum (Ⓣ) and the LXX (Ⓞ) agree with the JST, that the proper rendering should be *they* in regards to *sinned*, rather than *we*. The Douay-Rheims (Ⓟ) has, “Hath not the Lord himself, against whom we have sinned?” Rashi (in Rosenberg) says: “This is what caused the plunder and the spoiling, what we sinned against Him.” ¶ Because God loves us so much, He gives us consequences for disobedience. But He also uses the *Hosea principle*. Yes, He reproves us *with sharpness*, but *afterwards* shows us an *increase of love* (D&C 121:43). Birks looks at this from the most positive perspective: “But it is rather a wondering search for the small remnant, who will lay the message to heart amidst the general unbelief. These are invited to lay up the prophecy in their memories, until its truth shall be triumphantly revealed.” ¶ *For they would not walk in his ways, neither were they obedient unto his law.* The Targum (Ⓣ) has, “And they would not walk in His righteous paths before Him, neither would they receive the instruction of His law.” The LXX (Ⓞ) reads, “And in whose ways they would not walk, and whose law they would not obey.” The Lamsa Peshitta (Ⓢ) has, *we* instead of *they*. The BPE (Ⓢ) puts it as a question, “Have we not refused to walk in his ways and be obedient to the law?” The Douay-Rheims (Ⓟ) has, “And they would not walk in his ways, and they have not hearkened to his law.” ¶ Despite the invitation to walk

²⁵ For instance, see “*The Historical Atlas of Judaism*” by Dr. Ian Barnes, 2009.

in the way of the Lord, to follow after Christ, many would reject the message.

25 Therefore he hath poured upon ~~him~~ **them** the fury of his anger, and the strength of battle; and it ~~hath~~ **they have** set ~~him~~ **them** on fire round about, yet ~~he~~ **they** know not, and it burned ~~him~~ **them**, yet ~~he~~ **they** laid [it] not to heart.

Therefore he hath poured upon him them the fury of his anger, and the strength of battle. In this verse, the Targum (Ⓣ), LXX (Ⓞ), and Lamsa Peshitta (Ⓢ) *all* agree with the JST in rendering each of the he / him in this verse into *they / them*. *Therefore he hath poured upon them the fury of his anger, and the strength of battle.* The Targum (Ⓣ) has, “Therefore He hath poured upon them the fury of His anger, and hath brought upon them the strength of His warriors.” The LXX (Ⓞ) reads, “Hath not he brought upon them his fierce anger? Though war prevailed over them.” The Douay-Rheims (Ⓟ) has, “And he hath poured out upon him the indignation of his fury, and a strong battle.” The Lord will deal justly with all. In 3 Nephi 29 the Lord warns against those who reject the Book of Mormon in the last days—as well as those who turn against the Jews. This verse is related to ISAIAH 42:4. ¶ *And they have set them on fire round about, yet they know not, and it burned them, yet they laid it not to heart.* The Targum (Ⓣ) has, “And hath slain them (literally, ‘among them’) round about, and they knew *it* not; and they ruled over them, and they did not lay His fear to heart.” The LXX (Ⓞ) reads, “And they who were burning them up were all around, yet they did not, any of them know, nor lay it to heart.” The Douay-Rheims (Ⓟ) has, “And hath burnt him round about, and he knew not: and set him on fire, and he understood not.” ¶ The translation “yet they know not” / “and it burned them, yet they laid it not to heart” given by the Prophet Joseph Smith, is almost exactly that given in the Jewish version (see Rosenberg), “and they did not know” / “and it burned among them and they did not take heed.” Rashi (in Rosenberg) says, “They actually did know, but they trod with their heels. They did not care to understand this and to repent of their wickedness.” Kimhi (in Slotki), regarding “laid it not to heart,” has, “To associate cause and effect.” Wordsworth suggests: “But see the promise which follows in the next chapter. Though their Temple and City have been burned, and though they have been scattered as exiles, yet His gracious words to them are, ‘Fear not, for I have redeemed thee; when thou passest through the waters, I will be with thee.’”

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