
Isaiah 46

A contrast is made between idols—who have to be carried around on the shoulders of men or on the backs of animals—and the Lord, who is capable of uplifting and carrying His children. No one can compare to the Lord. In moments of need, we need to lean on God rather than on man or on man-made gods or idols. God sees the end from the beginning and has sent prophets to guide us back. Fulfillment of past prophecies shows that God will succor us in the future. As Cyrus was used to rescue Israel as a nation from the Babylonian conquest; so now man needs to look unto Christ. In the last days, through the First Vision and the coming forth of the Book of Mormon, men’s hearts will be softened and turned unto the Lord so He can save us. It is the Lord who invites us to follow Him. To leave spiritual Babylon behind and come unto Zion.

vv. 1-4. The Babylonian gods have to be carried around by their devotees, and will be powerless to resist being carried away by the conquering Persians. They have no locomotive power of themselves. In contrast, the God of Israel not only has power to move, but those who come unto Christ will also be supported by Him.

1 ¶ BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages [were] heavy loaden; [they are] a burden to the weary [beast].

BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: The Targum (Ⓣ) has, “Bel is bowed down, Nebo is cut down. Their images are *in* the likeness of serpents and beasts.” The LXX (Ⓛ) reads, “Bel is fallen; Nabo is broken to pieces, Their graven images were a load for wild beasts and cattle.” The Peshitta (Ⓢ) has something like, “Bel has fallen, Nebo has been overthrown; their carved images were loaded as burdens upon beasts.” The Douay-Rheims (Ⓝ) has, for the first half, “Bel is broken, Nebo is destroyed.” The DSS 1QIsa^a (Ⓢ) has *upon cattle*, **לְבַהֲמָה**, while the Masoretic text (Ⓜ) has *and upon cattle*, **וְלִבְהֵמָה**. Orel explains: “**כָּרַע**, to fall on the knees, like the rare **קָרַע**, properly to crouch; of the humbling of the proud statues, whose loftiness the enemy suddenly levelled with the ground.” ¶ Keith has: “Bel—called also Belus¹ or Baal—and Nebo² were the

names of the two chief gods of Babylon and the neighbouring kingdoms. It is generally supposed that the sun was worshipped under the name of Bel, called by the Greek and Roman writers, Jupiter Belus—a different deity, it has been maintained, from Jupiter Capitolinus; not the chief god of the ancient heathen, but the planet Jupiter. The frequency with which the names of Bel and Nebo enter into the names of the kings of Babylon, as in Belshazzar, Nebuchadnezzar, shows the estimation in which they were held. The temple of Bel was much famed, forming, as it did, one of the most magnificent buildings in Babylon.” Cowles explains that Nebo was derided, etymologically, from “a word [that] means a prophet or interpreter.” Barnes has: “Perhaps in the language [*Bel has fallen*] there is allusion to the fact that Dagon fell before the ark of God (1 Samuel 5:2, 3, 7). The sense is, that even the object of worship—that which was regarded as the most sacred among the Chaldeans—would be removed . . . *Their idols were upon the beasts*. That is, they are laid upon the beasts to be borne away in triumph. It was customary for conquerors to carry away all that was splendid and valuable to grace their triumph on their return; and nothing would be a more certain indication of victory, or a more splendid accompaniment to a triumph, than the gods whom the vanquished nations had adored. Thus in Jeremiah 48:7b, it is said, ‘And Cheraosh shall go forth into captivity, with his priests and his princes together.’ (compare with Jeremiah 49:3, margin³.” What idols were once “carried by priests and nobles in solemn procession,” explains Cheyne, were now “packed up as a load” on the backs of beasts. Jennings has: “Bel! Who is Bel? What do we care about a piece of stone to which they may have attached the name ‘Bel.’ But behind that ‘Bel’ is he who was created

¹ Gill further explains and clarifies, that Belus was a deified king of the Babylonians, an ancestor of Nebuchadnezzar. And that this Belus was not to be confused with Baal, *i.e.*, the Phoenician god.

² Gill has: “Nebo is the same [as] Beltis.”

³ That is, instead of *king*, Melcom (or Milcom) de idol of the Ammonites. Leeser uses the *margin* in his translation: “for Malcolm shall go into exile, *with* his priest and his princes together.”

the fairest of all the principalities and powers, to whom was given the name that he has long lost, ‘Shining one, star of the morning’ (Ephesians 6), and we—even you and I—wrestle not against human Babylonian or Assyrian potentates, but against Bel, Nebo, and all their lords, the spirit-powers that were behind those earthly empires . . . [even Satan, who will be bound and cast out, see Revelation 20:2-3].” ¶ *Boweth down and stoopeth*. Baltzer notes that כָּרַע is used in the previous chapter in *every knee shall bend*, תִּכְרַע כָּל-בָּרֶךְ (ISAIAH 45:23). Alexander explains: “כָּרַע is the common term for stooping, bowing, especially in death (Judges 5:27; 2 Kings 9:24).” Gill, leaning on Rashi writes: “Jarchi [i.e., Rashi] gives the words another sense, that it represents in a sarcastic way these idols, as through fear, in a like condition that men are in, in a fit of the colic, who not being able to get to the solid stool.” Rabbi Rosenberg summarizes Rashi as “Bel squats; Nebo soils himself.” One can also poetically visualize these inanimate idols prostrating themselves in defeat. ¶ *Your carriages [were] heavy laden; [they are] a burden to the weary [beast]*. The Targum (Ⓣ) has, “The burdens of your idols shall be heavy upon those who carry them; because they be exhausted.” The LXX (Ⓛ) reads, “You are carrying them bound like a burden on the weary, fainty, and hungry.” The Peshitta (Ⓢ) has something like, “Yea, upon *weary* (Lamsa) / *hungry* (BPE) beasts and *cattle* (Lamsa) / *animals* (BPE).” The Douay-Rheims (Ⓣ) has, “Your burdens of heavy weight even unto weariness.” I like the comments of Baltzer about tying the idea of a *prophetic burden*, as we saw earlier in Isaiah (e.g., ISAIAH 13:1; 17:1; 19:1; 21:1, etc.), and a load of heaviness as we see here: “The term ‘burden’ (בִּשָּׂא) also shows that form and content cannot be divided in this text. Derived from the root נָשָׂא, ‘carry, lift,’ the word means especially the ‘load’ that has to be carried. But it can also be a technical term for the prophetic oracle (Jeremiah 23:33–40 is already a play on this ambiguity) . . . the text can also be viewed as a prophetic oracle—as “burden” (בִּשָּׂא) in this sense—about the downfall of Babylon, or more precisely as the fulfillment of this oracle, for the downfall is now taking place . . . What is worth noting for the present . . . text is that ‘the burden’ (בִּשָּׂא) can be seen, and is therefore part of a visionary action.” Finally, Baltzer does well in connecting these words in ISAIAH 46 to those of an earlier prophecy: “ISAIAH 21 is of interest, since it is also a ‘burden’ (בִּשָּׂא, ISAIAH 21:1) about the fall of Babylon. According to ISAIAH 21:6–7, a watchman is to be posted to await a ‘caravan of pack animals’—horses, donkeys, and camels. The caravan comes and the message is announced: ‘Fallen,

fallen is Babylon, and all the images of her gods lie shattered on the ground’ (ISAIAH 21:9). For the person who was familiar with an oracle of this kind, the train of pack animals would already be an indication of Babylon’s fall, which is otherwise not explicitly mentioned.” ¶ Cowles explains: “Their images are packed upon beasts of burden. ‘Your carriages,’ are not vehicles, but the load itself, in the ancient and nearly obsolete sense of this word; the same which we find (1 Samuel 17:22) where David is said to have ‘left his carriage,’ i.e., his burden, the provisions borne by him to his brethren.—Your load is loaded, i.e., placed on the back of the animals, a burden to the weary beasts.—The prophet in keen sarcasm expresses his pity for the poor animals, doomed to stagger under such a load!” Leiser has: “Those which were once carried by you are now laden up a burden to the weary beasts.” McFadyen, leaning of George Adam Smith, says: “The idea is that the gods could not save their own idols from the fate of captivity; they are simply ‘so much dead weight for weary beasts’ (G. A. Smith).” Barnes has: “Instead of employing the direct language of prophecy, the prophet represents himself as seeing the heavy laden animals and wagons moving along slowly, pressed down under the weight of the captured gods to be borne into the distant country of the conqueror.” ¶ We find like words from Jeremiah, as we have found in this verse—and to some extent—and in this chapter: “The word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace” (Jeremiah 50:1-6). Some of these words have a very clear reference to the gathering of Israel in the last days, as the children of Israel are mentioned in contrast to the children of Judah. ¶ Calvin says: “But Isaiah, though he predicted [these things associated with the fall of Bel and Nego], looked farther, that is, to the coming of Christ, who was to overturn and destroy all false worship; for, when his kingdom has been established, all idols immediately fall to the ground, and it is impossible that false religion and

superstition can exist along with the knowledge of him. By his brightness he dispels all darkness, so as to leave no room for false gods or superstitions.”

2 They stoop, they bow down together; they could not deliver the burden, but themselves ✓ are gone into captivity.

✓ their soul

They stoop, they bow down together. The Targum (Ⓒ) has, “They are cut off, yea, they are altogether cut to pieces.” The LXX (Ⓔ) reads, “Who are all without strength and unable to escape from battle.” The Peshitta (Ⓔ) has something like, “They were overthrown, and together they have fallen down.” The Douay-Rheims (Ⓔ) has, “They are consumed, and are broken together.” Cowles has: “These poor beasts sink down under their burden, quite unable to carry it through and deliver it at the desired point.—The verbs rendered, ‘stoop’ and ‘bow down,’ are the same which in ISAIAH 46:1 are used of Bel and Nebo, the thought being that the beasts are borne down to the earth very much as those gods were brought down by the heavy hand of God’s providential judgments.—The last clause of the verse means that the gods themselves as distinct from their images, were borne away into captivity, powerless to resist the Almighty or even to render any aid to the poor beasts, staggering under their crushing load.—The whole scene is intensely graphic and keen in its caustic irony. The full force of it will not be seen till we take into view the current notions of the age in respect to these gods as the tutelary defenders of their worshippers, and consequently as themselves going into captivity with the nation whom they should have saved if they could—with whose fortunes therefore their own were knit together.” ¶ *They could not deliver the burden, but themselves are gone into captivity.* The Targum (Ⓒ) has, “And they were not able to deliver them that carried them; and their worshippers are gone into captivity.” The LXX (Ⓔ) reads, “And as for them, they are carried away captives!” The Peshitta (Ⓔ) has something like, “They were not able to rescue those who carried them, but rather they themselves are gone into captivity.” The Douay-Rheims (Ⓔ) has, for the first clause, “They could not save him that carried them.” The Masoretic text (Ⓔ) has *they could not deliver* &c., **לֹא יִכְלוּ**, while the DSS 1QIsa^a (Ⓔ) has *and they could not deliver* &c., **וְלֹא יִכְלוּ**. ¶ *But their soul* (i.e., spirit) **וְנַפְשָׁם**, see margin: “*And their soul hath gone into captivity.* This is a Hebrew mode of expression, by which he ridicules those gods which have neither ‘soul’ nor understanding. He speaks ironically, therefore, against useless and dumb idols, when he says that they

shall be carried into captivity along with their soul.” Govett says: “. . . if the land be threatened by invading armies, so that far from protecting their worshippers, their worshippers must protect them, lest they should fall into captivity.” Birks has: [This] is an address to the men of Babylon, and describes these same images or idols, as wont to be carried by their votaries in solemn procession; but now consigned with ignominy by the Persian conquerors to beasts of burden, to be carried away as the spoil of conquest.” Alexander writes: “. . . the statement of Herodotus and Diodorus, that the great image of Bel at Babylon was not destroyed until the time of Xerxes, are questions growing out of the erroneous supposition that the passage has exclusive reference to the conquest by Cyrus; whereas it may include the whole series of events which resulted in the final downfall of the Babylonian idol worship.” ¶ An amusing story is told in *The Legends of the Jews* by Rabbi Louis Ginzberg, who synthesized much of the rabbinic literature. In it we learn how little by little Abraham became disenchanted with the idols that Terah, his father, made and worshiped. One day Abraham was sent to sell idols by Terah. When three of the five idols broke after his mule was frightened by a camel, Abraham began to doubt the power of idols. Next, Abraham asked one of the idols, Barisat, to keep a fire burning for him, while he had to leave for a moment. Upon returning, Abraham found Barisat had been burnt. On another occasion Abraham decided to feed his father’s gods, “but when Abraham brought the offering to the gods, he saw that they had no voice, no hearing, no motion, and not one of them stretched forth his hand to eat.” At first Abraham blamed himself for the idols’ lack of appetite but soon realized they were man-made vanities: “Abraham then took a hatchet in his hand, and broke all his father’s gods, and when he had done breaking them he placed the hatchet in the hand of the biggest god among them all, and he went out. Terah, having heard the crash of the hatchet on the stone, ran to the room of the idols, and he reached it at the moment when Abraham was leaving it, and when he saw what had happened, he hastened after Abraham, and he said to him, ‘What is this mischief thou hast done to my gods?’ Abraham answered: ‘I set savory meat before them, and when I came nigh unto them, that they might eat, they all stretched out their hands to take of the meat, before the big one had put forth his hand to eat. This one, enraged against them on account of their behavior, took the hatchet and broke them all, and, behold, the hatchet is yet in his hands, as thou mayest see.’ Then Terah turned in wrath upon Abraham, and he said ‘Thou speakest lies unto me! Is there spirit, soul, or power in these gods to do all thou hast told me? Are they not wood and stone? and have I not myself made them? It is thou that didst place the hatchet in the hand of the big god, and thou sayest he

smote them all.’ Abraham answered his father, and said: ‘How, then, canst thou serve these idols in whom there is no power to do anything? Can these idols in which thou trustest deliver thee? Can they hear thy prayers when thou callest upon them?’” Abraham then finished off the largest idol with the hatchet and ran away after admonishing his father to change his ways.⁴

3 Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne [by me] from the belly, which are carried from the womb:

Harken unto me, O house of Jacob, and all the remnant of the house of Israel. The LXX (Ⓞ) reads, “Harken to me house of Jacob and all ye remnant of Israel.” The DSS 1QIsa^a (Ⓢ) has שמע, while the Masoretic text (Ⓜ) gives us, שְׁמַעוּ. ¶ *And all the remnant, וְכָל-שְׂאֵרֵית, Delitzsch* has: “The Assyrian exile was earlier than the Babylonian, and had already naturalized the greater part of the exiles in a heathen land, and robbed them of their natural character, so that there was only a remnant left by whom there was any hope that the prophet’s message would be received.” So also Kimhi, in Slotki/Rosenberg, who believes the remnant in this case would be Judah and Benjamin, the tribes that had been left behind. While this seems to be the original audience, it is likely that the latter-day remnants of both nations, Ephraim and Judah, were also intended. Nägelsbach well says: “This expression (‘remnant,’ שְׂאֵרֵית) is an honorable title designating the quintessence of the whole nation, without distinction of tribe, that remains after all siftings . . . the thought is expressed that we find e. g., Jeremiah 3:14⁵: that no one belonging to the ‘remnant,’ even though he may dwell most concealed and solitary, will be forgotten.” Barnes has: “The utter vanity of the idols had been set before [Israel]; and in view of that, God now addresses his own people, and entreats them to put their trust in him. The address he commences with words of great tenderness and endearment, designed to lead them to confide in him as their Father and friend.” Whitehouse interestingly writes: “To whom do the parallel expressions house of Jacob and remnant of the house of Israel refer? It is quite reasonable to suppose

⁴ Ginzberg, Rabbi Louis. *The Legends of the Jews*. Philadelphia, The Jewish Publication Society, 1913, pp. 1:209-215. Also see, Book of Jasher.

⁵ “Turn [שׁוּבוּ], O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion” (Jeremiah 3:14). Spanish versions often using the term ‘Convertios’ or *be converted* for שׁוּבוּ.

that the Northern Israelites of the Ephraimite kingdom, both those who were deported by Sargon as well as those who still resided in Palestine, are referred to. That they were not forgotten by Hebrew prophets . . . is clearly shown by the beautiful poem of Jeremiah 31:15-20 . . . and Ezekiel 37:15-28 (the two sticks united). It is, however, certain that Judah is also included, since ‘Israel’ (as well as ‘Jacob’) is constantly used in [ISAIAH 40 ff.] as a designation of the Jewish race . . . Similarly Yahweh is called ‘Holy One of Israel’ as the national deity of the entire Hebrew race.” Well, certainly, when we hear of deliverance (ISAIAH 46:4) we know that the gathering of Israel, both Ephraim (Northern tribes) and Judah (Southern tribes) are meant. ¶ *Which are borne [by me] from the belly, which are carried from the womb:* The Targum (Ⓣ) has, “Who are beloved above all nations, yea, beloved above all kingdoms.” The LXX (Ⓞ) reads, “Who have been carried from the womb, and instructed from childhood to old age.” The Peshitta (Ⓟ) eliminates the ellipsis, *by me*, but the meaning remains the same. The Douay-Rheims (Ⓣ) has, “Who are carried by my bowels, are borne up by my womb.” The DSS 1QIsa^a (Ⓢ) has *and carried, וְנוֹשְׂאִים*, while the Masoretic text (Ⓜ) *which [are]-carried, וְנִשְׂאִים*. Delitzsch translates: “From the womb, and from the mother’s lap.” *From the belly, from the time of conception; but most likely this is an allusion to the pre-existence.* As a nation, Cowles notes: “He had borne them *from their birth*; or, in other words, from the time when he first called Abraham, from the midst of his idolatrous connections, to be his servant; which event was, as it were, the *birth* of the people of Israel.” Birks remarks: “There is here a striking contrast between the idols, borne aloft by their votaries, or carried helplessly away; and the true God, who bears and sustains His people from infancy to old age, and in hours of sickness and sorrow.” Whitehouse similarly has: “The impotent idols of foreign nations are carried on beasts by their devotees whom they are powerless to save. Israel’s mighty saving God carries His sons in His arms.” Barnes points us to Deuteronomy 1:31: “And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.” And not only are we carried and upheld, but also through the atonement, the Lord bears the weight of our sins if we will repent and turn unto Christ and follow Him.

4 And [even] to [your] old age I [am] he; and [even] to hoar hairs will I carry [you]: I have made, and I will bear; even I will carry, and will deliver [you].

And [even] to [your] old age I [am] he; and [even] to hoar hairs will I carry [you]: The Targum (Ⓢ) has, “Even unto eternity I am He, and my Word shall endure for ages after ages⁶.” The LXX (Ⓛ) reads, “I am the self-existent, even till you grow old, I am, I sustain you.” Instead of carry [you], the Peshitta (Ⓟ) has *endure*. The Douay-Rheims (Ⓣ) has, “Even to your old age I am the same, and to your grey hairs I will carry you.” The DSS 1QIsa^a (Ⓠ) has *to old age*, עַד זְקֵנָה, while the Masoretic text (Ⓜ) has *and to old age*, וְעַד-זְקֵנָה. Ibn Ezra has: “This is a figurative expression; it means ‘since the day they had become the people of the Lord forever.’” Hoar hairs means *white hair*, or old age. Whitehouse writes: “The old age and the ‘grey hairs’ of Israel do not refer to the present but to the distant future.” Keith writes: “He had carried Israel in her infancy, and in her old age he would not forsake her. Similar language, implying affection and care, is employed in other places: ‘He bare them and carried them all the days of old’ (ISAIAH 63:9b); ‘I taught Ephraim also to go, taking them by their arms’ (Hosea 11:3a); ‘As the eagle fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him’ (Deuteronomy 32:11-12a). Babylon had to burden herself with her gods; but the Lord burdened himself with Israel. From the expression ‘the remnant of the house of Israel,’ and the allusion to old age and hoary hairs, it appears that the period of Israel’s history specially intended is the same as in previous chapters, viz., that connected with their return to their country and their God [i.e., the gathering of Israel—GB].” ¶ *I have made, and I will bear; even I will carry, and will deliver [you]*. The Targum (Ⓢ) has, “It is I who have created all men, and I have scattered them among the nations, yea, I will forgive their sin (literally, ‘debts’), and I will pardon.” The LXX (Ⓛ) reads, “I made you and I will bear with you; I will lift you up and I will save you.” The Douay-Rheims (Ⓣ) has, “I have made you, and I will bear: I will carry and will save.” We again see a reference here to the atonement of Jesus Christ. Horsley explains: “[What] I have made, I will carry; and [what] I take upon my shoulders [אֲסַבֵּל] I will carry off safe.” Barns—speaking for a moment of what seems to be maturity in the Gospel—has: “Age does not make them less dependent, and experience only teaches them more and more their need of his sustaining grace.”

vv. 5-13. Can anyone be likened to the Lord? Of course not! The gods are made with expensive materials, all of which are provided by nature. Idols are carried on the

shoulders of men but are incapable of hearing the cries and petitions of men. A command for men to look unto God, rather than idols, is pronounced. In moments of fear, worry and doubt we need to look to the Lord. God is incomparably great and we should take comfort on what He has done for man from the earliest history. God has a plan and has declared, through His prophets, things to come. We now see strong allusions to the First Vision and the coming forth of the Book of Mormon. Just as God used Cyrus to bring temporal salvation to Israel, in the last days He will use the Book of Mormon to bring Israel unto Christ and be saved. The hard of heart are invited to look unto Christ and live.

5 ¶ To whom will ye liken me, and make [me] equal, and compare me, that we may be like?

The Targum (Ⓢ) has, for the last clause, “And compare me in truth?” The LXX (Ⓛ) reads, “To what have you likened me?” The Douay-Rheims (Ⓣ) has, for the last clause, “And made me like?” In the Masoretic text (Ⓜ) we have וְתִשְׁוֶה; in the DSS 1QIsa^a (Ⓠ) וְתִשְׁוֶה. The Masoretic text (Ⓜ) has *that we* (אֲנִי־וְאַתָּה) *may be like*, וְנִדְמָה, while the DSS 1QIsa^a (Ⓠ) has *that I* (אֲנִי) *may be like*, וְאִדְמָה. See also, ISAIAH 40:18. In the Pearl of Great Price we read one of my favorite scriptures: “And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all” (Abraham 3:19). And yet idol worshippers were putting Jehovah as just one more god among many, thus the incredulous question on the part of the Lord, “and make me equal?” Nothing, of course, could be so absurd. NOTE: Here it is worth pausing to note that even Whitehouse, a critic, quotes some wise words from another critic—in this place—about taking the critical view to an *absurdity*: “On this subject we would recall the attention of the student to the seasonable warning of Dr. Driver: LOT, pp. 306 foll.: ‘It may be questioned whether recent criticism has not shown a tendency to limit unduly the spiritual capabilities . . . [of the] prophets . . . [and that it] forms a sufficient ground for judging a passage to be a later insertion. It is also not improbable that the discourses of the prophets have been transmitted to us in a condensed form, in which mediating links may have been omitted.’”

⁶ Reminds us of ISAIAH 40:8.

6 They lavish gold out of the bag, and weigh silver in the balance, [and] hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

They lavish gold out of the bag, and weigh silver in the balance, [and] hire a goldsmith. The Targum (Ⓣ) has, “Behold, the people collect gold out of the bag, and weigh silver in the balance, and hire a goldsmith.” The LXX (Ⓦ) reads, “Look! Contrive, ye wanderers! Collecting gold from a bag, and silver by weight they will put it in a balance; and having hired a goldsmith.” The Lamsa Peshitta (Ⓢ) has something like, “To those who *go astray* (Lamsa) / *have deviated* (BPE), who take out gold from their bags and weigh silver in the balance and pay a goldsmith.” The Douay-Rheims (ⓓ) has, “You that contribute gold out of the bag, and weigh out silver in the scales: and hire a goldsmith.” The DSS 1QIsa^a (Ⓚ) has *in [the] bag*, **בכיס**, while the Masoretic text (Ⓜ) (מְכִיס) and 1QIsa^b (Ⓚ) (מְכִיס) both have *out of [the] bag*. The DSS 1QIsa^a (Ⓚ) has *and he maketh [a] god*, **ויעשה אל**, while the Masoretic text (Ⓜ) has *and he maketh it [a] god*, **ויעשהו אל**. Finally, the Masoretic text (Ⓜ) has *they fall down*, **יסגדו**, while the DSS 1QIsa^a (Ⓚ) has *and they fall down*, **ויסגדו**. Keith has: “It is in language of keen satire that it is said, the material of the idol was before shut up in a bag; it is put into a balance and weighed; it is given into the hands of a workman, and then the thing is worshipped.” ¶ *Balance*. Rashi, in Slotki/Rosenberg suggests that the rod that holds the scales of the balance is meant here. ¶ Birks has: “Expense alone is in religion no pledge at all of a reasonable or acceptable service. These idols of Babylon were very costly and very worthless.” Luther says: “The evil is inborn in us, that in times of need we run to all the gods except the one God.” ¶ *And he maketh it a god: they fall down, yea, they worship*. The Targum (Ⓣ) has, for the last clause, “They do it reverence (literally, ‘they make themselves servile’).” The LXX (Ⓦ) reads, “They made handiworks and bowing themselves down they will worship them.” The Douay-Rheims (ⓓ) has, “To make a god: and they fall down and worship.” Our minds turn, once again, to Jeremiah 9:23-24, and we may profitably ask in our lives: Do we tend to glory / trust in man’s *wisdom*, *might / strength*, or *riches*? Or, do we glory and put our trust in the Lord? I bear a most solemn witness that the Lord will carry us and sustain us as we put our trust in Him. When fear comes upon us, do we lose our resolve to put our trust in the Lord? In ISAIAH 46:8, the Lord

asks us to be brave. Let us not bend the knee except to the Lord.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, [one] shall cry unto him, yet can he not answer, nor save him out of his trouble.

They bear him upon the shoulder, they carry him, and set him in his place, and he standeth. The LXX (Ⓦ) reads, “They carry it on the shoulder and move on; but if they set it in its place, there it remaineth.” The Peshitta (Ⓢ) does not have the clause, *and he standeth*. The Douay-Rheims (ⓓ) has, for the first half, “They bear him on their shoulders and carry him.” The Masoretic text (Ⓜ) has *they bear it*, **ישארו**, while the DSS 1QIsa^a (Ⓚ) has *and they bear it*, **וישארו**. Gill writes: “That is, the idol; men carry him upon their shoulders in procession, and expose him to the view and veneration of the people.” Gill has: “The idol being set in his place stands fast, being nailed; he stands upright as a palm tree, and can never stir from the place where he is, to help any of his worshippers, in whatsoever distress they may be; nor can he get out of the way of any danger to which he may be exposed; if the temple or house, in which he is, is on fire, or overflowed with water, or broke into by thieves, he cannot move out of his place, and escape the danger; a fine deity to be worshipped indeed! [And] as Baal’s priests and worshippers cried to him, but no voice was heard, nor answer returned (1Kings 18:26, 29), for though they have ears, they hear not, and mouths, yet they speak not (Psalm 115:5-6) [and furthermore] the idol cannot save the idolatrous worshipper out of his distress, which has caused him to cry unto him.” ¶ *From his place shall he not remove: yea, [one] shall cry unto him, yet can he not answer, nor save him out of his trouble*. The Targum (Ⓣ) has, “It is not possible for him to move from his place; yea, one supplicates to him; but he does not answer him, nor save him out of his distress.” The LXX (Ⓦ) reads, “It cannot move itself. And if any one cry to it, it cannot hear, nor can it save him from evils.” The Douay-Rheims (ⓓ) has, “And shall not stir out of his place. Yea, when they shall cry also unto him, he shall not hear: he shall not save them from tribulation.” Idols cannot move of their own volition, nor can they hear the pleas of the helpless. Today, individuals are less likely to fall down before idols of wood and stone, and are more likely to put their trust in the might of man. In the next verse we are warned against such

natural and sinful tendencies, and reminded to only glory and trust in the Lord.

8 Remember this, and shew yourselves men: bring [it] again to mind, O ye transgressors.

The Targum (Ⓣ) has, “Remember this, and be ye strong; and bear *it* in mind, O rebels!” The LXX (Ⓛ) reads, “Remember these things and groan; reform, ye who have been led astray.” For the first half, the Peshitta (Ⓢ) has, “Remember these things and discern.” The Douay-Rheims (Ⓣ) has, “Remember this, and be ashamed: return, ye transgressors, to the heart.” See Rabbi Rosenberg here, explaining that some follow the idea of *man*, מַן; others, of *fire*, אֵשׁ thus *shame*. Similarly, a number of exegetes (e.g., Calvin, Cheyne and several others) suggest that Isaiah is predicting that the apostates will be *ashamed* if they do not repent. So Bishops Bible, “Consider this well, and be ashamed: go into your owne selues”; Geneva Bible, “Remember this, and be ashamed: bring it againe to minde, O you transgressors” as well as a number of more modern versions. Birks writes: “All superstition and idol worship is mental cowardice, while true faith and right worship are a manly and reasonable thing.” Certainly, when fear overcomes us, we tend to forget the reassurances given to us by the Lord. Instead, we need to stand firm in the faith and knowledge of the promises given to us. How many times has the Lord reassured me and yet I have faltered in fear. I have been putting a special effort these last few years to be more trusting of these reassurances. ¶ Alexander has: “. . . the proof just given of the impotence of idols, the worshippers of which, whether Jews or Gentiles, are addressed in this verse as **apostates** [פּוֹשְׁעִים] or rebels against God. The restriction of the term to apostate Jews is perfectly gratuitous.” Kay points us to warnings and prophecies made in *Rain in Due Season*: “And he shall say, Where are their gods, their rock in whom they trusted, Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection. See now that I, even I, am he, and there is no god with me” (Deuteronomy 32:37-39a). Kay has: “*Remember this*”—this impotence of the idol-gods; of which you were warned from the beginning; *and shew yourselves men* (or ‘stand firm,’ Vulgate, ‘fundamini’); *bring it back to mind, O ye transgressors*; (see ISAIAH 48:8b) ‘Thou was called a *transgressor* from the womb.’”

9 Remember the former things of old: for I [am] God, and [there is] none else; [I am] God, and [there is] none like me,

The Targum (Ⓣ) has, for the last half, “And there is no god whatever beside me.” The LXX (Ⓛ) reads, “Return with the heart and remember the things of old, that I am God and there is none besides me.” The Douay-Rheims (Ⓣ) has, “Remember the former age, for I am God, and there is no God beside, neither is there the like to me.” Birks says, continuing with his comments about cowardice: “Hope for the future, even more than memories of the past, is the duty and privilege of the faithful.” In other words, we need to remember what the Lord has done for us in the past; remember how He succored us—and so refuse to yield to fear. As the Lord has never abandoned us in the past, there is no reason to believe He will do so in the future. I say that so living is a life-long lesson to be learned. Here a little, there a little, we learn this lesson, as we increase our faith and dependence on the Lord. ¶ Elder Neal A. Maxwell said, “In modern revelation we are advised that the remarkable Savior ‘suffered temptations but gave no heed unto them’ (D&C 20:22). In this and other respects, it is said, ‘There is none like [Him]’ for He worked the infinite atonement (Isaiah 46:9).”⁷

10 Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:

Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done. The LXX (Ⓛ) reads, “Who can declare events before they happen, as if they were already accomplished.” The Douay-Rheims (Ⓣ) has, “Who shew from the beginning the things that shall be at last, and from ancient times the things that as yet are not done.” The DSS 1QIsa^a (Ⓞ) has [*the*] *end*, אַחֲרִית, as does the Masoretic text (Ⓜ), אַחֲרִית, while the 4QIsa^c (Ⓞ) has [*the*] *latter time*, אַחֲרֵינָה. Once again, following with the theme of reassurances, the Lord knows the end from the beginning, and once having obtained reassurances from him we must lean on them in faith. Ibn Ezra has: “*Declaring the end from the beginning*, that is, declaring the event before it happens.” Several of the Brethren have quoted part of this verse, especially regarding the expression, “*Declaring the end from the beginning.*” Among them,

⁷ Maxwell, Neal A. ‘Not My Will, But Thine’. Salt Lake City, Utah: Bookcraft, 1988, p. 55.

we have Elder LeGrand Richards. I never tire of reading the words of Elder Richards, who bore one of the strongest, most enthusiastic testimonies of the restoration of the Gospel and of the coming forth of the Book of Mormon. There are no less than a dozen instances in which Elder Richards quoted this verse in General Conference. I reproduce only a few thoughts from the conglomeration of them: “To me it seems that the prophets have laid out just about as completely and perfectly the great plan of the Lord with respect to this earth and the inhabitants thereof until the final winding up scenes when his kingdom shall have been established, and he shall come and reign as King of kings, as an architect does when he plans a building⁸ . . . Well, if prophecy is the most sure way of knowing what is to happen—and Isaiah said that the Lord had declared the end from the beginning it’s all there when we understand it. And so I think that if Jesus pronounced such judgment upon those who failed to understand the scriptures relating to his first coming, how would he feel toward us and the world if we fail to recognize the value of the words of the holy prophets relating to his second coming? And so I thought I would like to just mention one or two of the things that the prophets have foretold . . . This is the only church, I am sure, that believes in such a restitution of all the things that the holy prophets have spoken. Other churches believe in a reformation, but that is only man’s wisdom. Restitution comes from God the Eternal Father. And so we can’t look forward to the second coming of the Savior without there being a restitution of all things, and that’s the message of The Church of Jesus Christ of Latter-day Saints . . . We are advised to study the scriptures, the older scriptures and the modern scriptures, to see what the prophets have said. Remember the words of Peter, that we have a more sure word of prophecy and that we do well to take heed. I want to bear you my testimony here that this is the work of God the Eternal Father⁹ . . . As far as my experience goes in studying the scriptures, Joseph Smith has given us more revealed truth than any prophet who has ever lived upon the face of this earth except the Savior of the world. I thank the Lord for this marvelous truth. This helps us to understand the words of Isaiah when he said: ‘Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men’ (ISAIAH 29:13). And where do you find those precepts of men? In all these thousands of churches all

over this world. ‘Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder’ (ISAIAH 29:14). And anything that is marvelous and wonderful in the eyes of the Lord must be something that every lover of truth would like to know about and like to clasp to his bosom. Then he added that it would cause that ‘the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid’ (ISAIAH 29:14). That is what we have. I have talked to ministers for hours and only received one question from them, because I was explaining things to them out of God’s holy book, the Bible, that they had never understood before in their lives. I tell you, brothers and sisters, we have that marvelous work and a wonder! You would think that if the Lord raised up a prophet and a messenger to prepare the way for his coming, the first thing he would want that messenger to do would be to correct the false impressions in the world with regard to the personality of God the Father and his Son Jesus Christ. For at that time all churches taught that they were three in one, without body, without parts, and without passions. Moses knew that such a condition would prevail, for when he led the children of Israel into the promised land, he told them that ‘there ye shall serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell’ (Deuteronomy 4:28). Just think how literally the very words of Moses spoken over 3,000 years ago are fulfilled in the doctrine that was proclaimed in all the Christian churches all over this world at the time that Joseph Smith had his marvelous vision. But Moses didn’t leave it at that. He said: ‘But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice’ (Deuteronomy 4:29–30). And we live in the latter days. Thank God we have found him through the raising up of this prophet. When the Father and his Son Jesus Christ revealed themselves unto him so that he understood what the Godhead really was, the next question that Joseph had was to know which of all the churches he should join. And who in the heavens above and on the earth beneath had a better right to pronounce judgment upon the churches of the world than the Savior of the world? He answered him that he should join none of them for they all taught for doctrine the precepts of men. There isn’t going to be time to outline very much more, but just think of Moroni’s coming, think of the plates from which the Book of Mormon was translated. Where in all the world does anybody know about that other record that the Lord commanded Ezekiel should be written, that the Lord would bring forth and put with the record of Judah and make them

⁸ Richards, Elder LeGrand. “God Moves in a Mysterious Way His Wonders to Perform.” April 1977 General Conference.

⁹ Richards, Elder LeGrand. “The Second Coming of Christ.” April 1978 General Conference.

one in his hand? We are the only people in the world that know where that record is. Just think what it contains of the knowledge that the Lord preserved for the convincing of the Jew and the gentile that Jesus is the Christ.”¹⁰ ¶ *Saying, My counsel shall stand, and I will do all my pleasure:* The LXX (Ⓞ) reads, “When I have spoken, all my counsel shall stand; and all that I have determined, I will effect.” The Douay-Rheims (Ⓟ) has, “Saying: My counsel shall stand, and all my will shall be done.” The DSS 1QIsa^a (Ⓢ) has *he will do, יעשה*, while both the 4QIsa^c (Ⓣ), *אעשה*, and the Masoretic text (Ⓜ) have *I will do, אעשה*. Ibn Ezra writes: “For who can annul my decree; ‘my counsel’ stands for ever, and I will do ‘all my pleasure.’” In Isaiah 45 the Lord told the potsherd of the earth not to question His perfect judgement about the Book of Mormon. Now, once again, we receive reassurances that the Lord’s will shall come to pass regardless of the murmuring of man.

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken [it], I will also bring it to pass; I have purposed [it], I will also do it.

✓ of my counsel

Calling a ravenous bird from the east, the man that executeth my counsel from a far country: The Targum (Ⓣ) has, “Who hath promised to gather together the captivity from the East, to bring openly, as a swift bird, the sons of Abraham, my chosen, from a distant land.” The LXX (Ⓞ) reads, “Calling from the east a winged fowl, even from a far distant land, for purposes which I have resolved on.” The Douay-Rheims (Ⓟ) has, “Who call a bird from the east, and from a far country the man of my own will.” Birks has: “The ‘man of my purpose’ means one set apart by God’s decree for a special service.” Once again, the idea of the anointed spoken about in ISAIAH 45:1. Jenour also suggests: “*A swift bird from the east*] Meaning Cyrus, who is so called from the rapidity of his conquests. Xenophon relates, that the standard of Cyrus was an eagle, with extended wings, upon the top of a lance (Cyropaedia B: 7:1).” Baltzer notes that the expression, *from a distant land, מֵאַרְצֵי מִרְחָק* is precisely the one we see in the prophecy against Babylon, in ISAIAH 13:5. The ravenous bird from the east, then, could certainly be applied to Cyrus—as a type of Christ. ¶ There is a greater one than Cyrus that shall liberate Israel in the

last days. Rabbi Rosenberg, leaning on Kimhi, has: “Rabbi Joseph Kimchi interprets it as a reference to the King-Messiah, who will come swiftly when the time arrives. So also Govett: “ISAIAH 46:11 predicts the advent of Christ under the emblem of an eagle, a bird swift of wing from afar, and to pounce upon the prey. He is promised as ‘the man of Jehovah’s counsel,’ as said the apostle, ‘He hath appointed a day wherein he will judge the world in righteousness *by that man whom he hath ordained*; whereof he hath given assurance in that he hath raised him from the dead’ (Acts 17:31). And he shall be the righteousness and salvation of God, as it is written, ‘I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, The Lord our Righteousness’ (Jeremiah 23:5-6).” So also Keith: “The position of the passage in this chapter, *which does not relate particularly to the capture of Babylon by Cyrus, the idols not being removed then, but which relates to the ‘remnant’ of the house of Israel, an expression which is applied pre-eminently to those who are left in the last days—to such as shall be gathered from their wanderings and spared from their judgments,—which relates also to the hoar hair, the old age of the nation,—this position of the verse, followed as it is by a description of the final conversion of Israel—every circumstance connecting it with events long subsequent to the time of Cyrus—seems to require that it also be understood of Christ when he comes to judge among the nations, and to reign in Zion. The figure of a ravenous bird corresponds with the character in which he shall then visit the nations: ‘He shall cry, yea, roar; he shall prevail against his enemies: I will destroy and devour at once’ (ISAIAH 42:13, 14b)” (emphasis added). The Targum here helps us think of the work that will be carried out in bringing a present back to the Lord, in terms of gathering Israel, as mentioned in Isaiah 18. ¶ *Yea, I have spoken [it], I will also bring it to pass; I have purposed [it], I will also do it.* The Targum (Ⓣ) has, “Yea, I have promised *it*; yea, I will bring it to pass; I have ordained it; yea, I will do it.” The LXX (Ⓞ) reads, “I have spoken and brought, I have created and made, I have brought it and made its way prosperous.” The Douay-Rheims (Ⓟ) has, “And I have spoken, and will bring it to pass: I have created, and I will do it.” The Lord once again give reassurances that He has spoken these words, and not in vain, for they shall come to pass.*

12 Harken unto me, ye stouthearted, that [are] far from righteousness:

¹⁰ Richards, Elder LeGrand. “Prophecy.” April 1974 General Conference. I rejoice in these words of Elder LeGrand Richards.

The LXX (Ⓞ) reads, “Hear me, ye who have lost understanding—who are far from righteousness!” Or as the Peshitta (Ⓢ) translators render it, “stubborn of heart” (Lamsa) / “hard of heart” (BPE). The Douay-Rheims (Ⓟ) has, “Hear me, O ye hardhearted, who are far from justice.” These last two verses, as Birks points out: “. . . the message passes on to the times of Messiah” or at least, to the dispensation of the fulness of times. ¶ *Stout-hearted*, אַבְּיֵרִי לֵב. Shalom Paul writes: “For similar expressions denoting stubbornness, see Ezekiel 2:4: חֲזִקִי לֵב [stiff hearted]; Ezekiel 3:7: וּקְשִׁי לֵב [and hard hearted].” Cowles has: “The stout-hearted [Hebrew ‘strong of heart’] are those who boldly and defiantly oppose God.—Their being ‘far from righteousness’ means that they are utterly unrighteous, void of integrity and uprightness. The Lord implores such to listen to his call. Reckless and desperate though they may be, yet the great compassion of God beseeches them to consider their ways, to cease from their folly and madness, and to return to reason and to their divine Father.” Keith has: “They are addressed as stout-hearted, a character of which the Lord often complains: ‘They refused to hearken; yea, they made their hearts as an adamant stone, lest they should hear the law; therefore cometh a great wrath from the Lord of hosts’ (Zechariah 7:11a, 12); ‘Your words have been stout against me, saith the Lord’ (Malachi 3:13a). This stoutness of heart, which indicates a greater degree of depravity than the natural insensibility of the heart,—which implies resistance to, kicking against, the law of God, like the resistance of the bullock unaccustomed to the yoke—is the contrary of that brokenness of heart with which the Lord is well pleased.” Orelli writes: “The ‘stout-hearted,’ *i.e.*, those who, full of self-sufficiency, think to find strength and righteousness in themselves . . .” Once again, the sin mentioned in Jeremiah 9:23, as noted earlier in this chapter. What a joy it is to instead glory in the Lord (Jeremiah 9:24). In Alma we read of the consequences of glorying in Him: “Yea, and it came to pass that the Lord our God did visit us with assurances that he would deliver us; yea, insomuch that he did speak peace to our souls, and did grant unto us great faith, and did cause us that we should hope for our deliverance in him” (Alma 58:11). ¶ Rashi, in Slotki/Rosenberg thinks this of Judah, such that “in spite of their exile among the nations, were *obstinate in adhering*¹¹ to God’s worship, yet did not receive His righteousness” (emphasis added). Is this not what the Father and the Son told Joseph Smith about the modern professors of Christendom during the First

¹¹ Webster explains the word *obstinate*, in one of its significations, as adhering to something. It seems, from the context, that the holding on to these opinions was not bad in itself, except that they were *far from righteousness*. The adherence was not to *truth*.

Vision? “. . . the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: ‘they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof’” (JS-History 1:19, see ISAIAH 29:13). These words, of course, help us understand ISAIAH 46:13 in its proper context.¹² ¶ Young says, “The glorious news those who are far from righteousness are to hear it that God has brought His own righteousness near.” A very personal application to me, as I feel that my heart was as hard as a rock until I read the Book of Mormon and accepted a very personal invitation by the Savior to be His disciple. It was the reading of the Book of Mormon that softened my heart and prepared me to embark in a new life in Christ.

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

The Targum (Ⓣ) has, “My righteousness is nigh, it is not far off, and my salvation shall not tarry: and I will place salvation in Zion, and my glory in Israel.” The LXX (Ⓞ) reads, “I have brought my saving mercy near; and the salvation which is from me I will not delay. I have placed in Sion salvation for Israel, for a subject of glory.” The Masoretic text (Ⓜ), לֹא תֵאַחֵר, and the DSS 1QIsa^b (Ⓟ), לֹא תֵאַחֵר, both have *not tarry*, while the 1QIsa^a (Ⓟ) has *and not tarry*, וְלֹא תֵאַחֵר. The Masoretic text (Ⓜ), וְנִתְּתִי בְצִיּוֹן תְּשׁוּעָה, and the DSS 1QIsa^b (Ⓟ), וְנִתְּתִי בְצִיּוֹן תְּשׁוּעָה, both have *and I will place salvation in Zion*, while the 1QIsa^a (Ⓟ) has *I will place salvation in Zion*, נִתְּתִי בְצִיּוֹן תְּשׁוּעָה. While the 1QIsa^a (Ⓟ) has *and for Israel*, וְלִישְׂרָאֵל, the *and* is not present in 1QIsa^b (Ⓟ) (לִישְׂרָאֵל), 4QIsa^d (Ⓟ) (לִישְׂרָאֵל), or the Masoretic text (Ⓜ) (לִישְׂרָאֵל).

Young says: “What God brings to His people is righteousness, even salvation. It is this that man receives . . . for God will bring it near. This salvation is to be historically mediated, in that God will place it in Zion, the city from which the word of the Lord will go

¹² A few days after I wrote these words I was thrilled to find that Kay was thinking in exactly these same terms and even quoting the same verse: “[*far from righteousness*] because they had ‘removed their heart far’ from God (ISAIAH 29:13).” Although not in the same context as that of ISAIAH 29, the Book of Mormon chapter, Kay goes on to say that God “would *manifest* His own righteousness (Romans 1:17), and communicate righteousness to ‘many’ (ISAIAH 53:11).”

forth . . . This action is for the sake of Israel, for if God does not act, Israel cannot be saved. The glory Israel possesses, it possesses not in and of itself but receives from its Lord as a gift. Of itself Israel is stout-hearted and far from righteousness. The nation will be the glory of the Lord, when His righteousness is brought near to them and they have received of His salvation. Then will it appear to all the world that the God of Israel is a God of grace who saves the stout of heart and those far from righteousness. Through the saved Israel, the glory of the Lord, will be seen the Lord of glory, the Savior of His people.” It is so frequent and painful to read of the exegetes that God is not speaking at all of the descendants of Jacob, but rather these have been moved aside to make way for the Gentiles, that it is a breath of fresh air to read the words of Jennings here: “So our chapter closes with the constantly repeated promise of God’s salvation being found in Zion, His glory given to Israel . . . —but when they tell us that the prophet himself meant the Church [here standing for the Gentiles grafted in rather than Israel] . . . and not the nation to which he had been directly commissioned to go, in that, we are compelled to say, they greatly err.”

¶ Henderson writes: “There seems to be here a momentary transition to a greater deliverance than that from Babylon, but for which the latter was to be preparatory . . . Jehovah declares that he would effect a still more wonderful work—that of redemption through the Messiah, in consequences of whose righteousness there would be in Zion that salvation which would be the glory or beauty of all believers.” And yet looking further into the latter-days, the instrument which would be used to bring that salvation near—as it did to me a testimony of Christ—would be the Book of Mormon, revealed a few years after the First Vision, to the boy

Prophet. While this verse certainly can be applied to the times of deliverance from the Babylonian captivity, I see in these words both (1) the birth of the Christ child and the ensuing salvation from His endeavors in the meridian of time; and (2) the restoration of the Gospel of Jesus Christ in the latter-days. In both of these instances, the Lord brought His righteousness, or His presence, near. In the former He lived upon the earth with the children of men and in the latter He appeared in glory to the boy prophet. In both instances we are talking about the bringing forth of salvation to mankind. In the first, through the atoning sacrifice of our Savior; in the latter, to the spreading forth of the *good news* and the gathering of the remnant of Israel to Zion. Elder Bruce R. McConkie explained, “. . . the blessings attendant upon gathering to Zion are set forth, and the chief blessing to be gained is salvation. ‘I will place salvation in Zion for Israel my glory,’ saith the Lord. (Isaiah 46:13.) That is, Come to Zion and be saved. Salvation is not available to any who do not gather with the lost sheep of Israel into the true fold of the Good Shepherd.”¹³

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¹³ McConkie, Bruce R. *A New Witness for the Articles of Faith*. Salt Lake City, Utah: Deseret Book Company, 1985. p. 570.

