
Isaiah 48

Israel is called out on her hypocrisy. The Lord reminds His people what He has done and will yet do for Israel, and what He would have done more if she had been obedient. The purpose of Isaiah 48, says Westermann, is to lead Israel to repentance. A great many of the exegetes have pointed us to similar invitations for repentance found in various passages throughout the book of Ezekiel. God can see the future as easily as the past. The Lord has made marvelous promises to us, including the first and second comings of our Lord. We need to lean on these promises and not get distracted. Luther well says, “It is characteristic of the ungodly to snatch us away from the true promises and direct us to false ones.” We must *hear* the word, *turn* to the Lord, *flee* and *go out* of Babylon, *draw near* to Him, *tell* and *declare* His word to others. All this we need to do with great joy and singing. Nyman points out that this is the first chapter of Isaiah quoted in the Book of Mormon. It is possible that the Book of Mormon was corrected by the ancient prophets in the Americas to clarify our understanding.

vv. 1-8. Israel has been hypocritical—she has only shown the outward signs of discipleship. The Lord has shown His ability to predict the future. Israel is accused of being stiffnecked. The Lord is offended when people are ungrateful (i.e., and credit themselves or others instead of God).

1 ¶ **HEARKEN** and hear ye this, O house of Jacob, **which** **who** are called by the name of Israel, and are come forth out of the waters of Judah, **or out of the waters of baptism, who** **which** swear by the name of the LORD, and make mention of the God of Israel, [~~but~~] **yet they swear** not in truth nor in righteousness.

HEARKEN and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, or out of the waters of baptism.

The Targum (T) has, “Hear ye this, O house of Jacob, who are called by the name of Israel, and are come forth from the stock¹ of Judah.” The LXX (G) reads, “Hear these things, ye house of Jacob, ye who are called by the name of Israel! ye who are descendants of Juda!” The Peshitta (S) has *loins of Judah* (Lamsa) yet the BPE (S) has *waters of Judah*. From such differences in translation we know both here and elsewhere how much influence a translator has over the finished product. The Douay-Rheims (D) has, “Hear ye these things, O house of Jacob, you that are called by the name of Israel, and are come forth out of the waters of Juda.” Delitzsch

explains that in verses 1-2 the Lord summons Judah, after which He begins His address to them. ¶ Several exegetes mention the frequent use of the word *hearken*, or synonymous of the same. The chapter opens with an invitation to *hearken* (*listen ye*), שְׁמַעוּ. This form of the word שְׁמַעוּ is equivalent to the differences between שׁוּבוּ and שׁוּבוּ, *turn ye*. ¶ וּמַמְי יְהוּדָה. Whitehouse says: “*waters of Judah*] is very strange and hardly intelligible.” Rabbi Ibn Ezra and most exegetes suggest that the *waters of Judah* are meant as another way of saying *from the loins of Judah*, i.e., descendants of Judah. Rawlinson has: “Compare with Psalm 68:26, ‘Ye are of the fountain of Israel,’ marginal rendering.” So also Skinner, who mentions but then questions the common view that this verse is related to the ancestors of Judah, “*out of the waters of Judah*] This clause cannot be explained in a satisfactory manner . . . there remains the difficulty that Judah is nowhere named as the ancestor of the people.” Indeed. We instead find the answer to the enigma in the Book of Mormon. There it is clear that this is an allusion to baptism. *The Jewish Encyclopedia* confirms the use of baptism in ancient days: “*Baptism*: A religious ablution signifying purification or consecration. The natural method of cleansing the body by washing and bathing in water was always customary in Israel (see Ablution, Bathing). . . . According to rabbinical teachings, which dominated even during the existence of the Temple (Pes. viii. 8), Baptism, next to circumcision and sacrifice, was an absolutely necessary condition to be fulfilled by a proselyte to Judaism (Yeb. 46b, 47b; Ker. 9a; 'Ab. Zarah 57a; Shab. 135a; Yer. Kid. iii. 14, 64d).” This same article explains the *pouring out of water before the Lord* has reference to Israel pouring “out their hearts in repentance.” The article from the Jewish

¹ Family, clan (CAL lexicon), וּמַמְי יְהוּדָה.

Encyclopedia continues: “The bathing in the water is to constitute a rebirth, wherefore ‘the ger is like a child just born’ (Yeb. 48*b*); and he must bathe ‘in the name of God’—‘leshem shamayim’—that is, assume the yoke of God’s kingdom imposed upon him by the one who leads him to Baptism (‘maṭbil’), or else he is not admitted into Judaism (Gerim. vii. 8).” Finally, “. . . in the Messianic time God will Himself pour water of purification upon Israel.”² ¶ While Israel had received baptism as an external ordinance, they had not been sincere. They had not *poured out their hearts in repentance*. We have a first thought with an implied ellipsis, followed by a parallel idea: (1) Israel had shown the outward tokens of contrition through baptism—and here we have an *ellipsis*—yet their hearts had not poured out in repentance. (2) Israel had sworn and oath to the Lord, but this oath had *not been in truth nor in righteousness*. In other words, we have an external baptism, but not the waters of repentance; an external confession, but not done in truth and righteousness. In ISAIAH 48:2, a third example is given of the variance between the claim and the reality: (3) Judah declares to live in a holy city but has profaned herself (ellipsis) by not leaning on the Lord. Yet the Lord would soon speak comfort to Judah and Israel. Such as: “In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer” (Isaiah 54:8). ¶ Elder Bruce R. McConkie spoke of the ancient origins of baptism, “And thus the pattern was set: baptism was for Adam and for all the sons of Adam. All of the apostles and prophets had the gospel; all were baptized and all performed baptisms. We have scriptures that speak of baptism in connection with Enoch, Noah, Abraham, and Moses (Moses 6:47-68; 8:19-24; JST, Genesis 17:3-7; 1 Corinthians 10:1-4.) Isaiah’s statement that the ‘house of Jacob, which are called by the name of Israel and [had] come forth out of the waters of Judah,’ refers to ‘the waters of baptism’ (Isaiah 48:1; 1 Nephi 20:1). The very law of Moses itself is ‘the gospel of repentance and of baptism, and the remission of sins’ (D&C 84:27). The molten sea, standing on twelve brazen oxen in Solomon’s Temple, was a baptismal font. The Nephite portion of Israel was baptizing for more than six hundred years before the Lord Jesus ministered among them in resurrected glory. When John the Baptist cried repentance and invited all Jewry to report at Bethabara and have their sins washed away in the Jordan, he was following a familiar pattern. The Jews of that day understood and practiced the law

of baptism. It was a normal and natural thing for penitent persons to flock to John and desire immersion at his hands. The antiquity and efficacy of baptism were confirmed to the Prophet Joseph Smith in the revelation directing the organization of the church in this dispensation.”³ ¶ *Who swear by the name of the LORD, and make mention of the God of Israel, yet they swear not in truth nor in righteousness*. The Targum (Ⓣ) has, “With whom he hath made a covenant in the name of the Lord, the God of Israel, that the remembrance of them shall not cease. Shall not His Word stand in truth and righteousness?” The LXX (Ⓛ) reads, “Ye who swear by the name of the Lord God of Israel, making mention of it, but not with truth, nor with righteousness.” Barnes quotes a similar sentiment in Jeremiah: “And though they say, The LORD liveth; surely they swear falsely” (Jeremiah 5:2). Cowles summarizes: “This verse strikes the key-note of this chapter in respect to the point of view in which God’s people are contemplated. They are insincere and untruthful in their religious professions.” Horsley also: “I take this to be the *matter* of their hypocritical confession.” So Jenour, “. . . they professed to fear Jehovah, and to worship him alone; but all was false and hollow.” We can certainly *liken* these Scriptures unto us. Are we true disciples of the Lord Jesus Christ. Or, will He say to us in the judgment, *Ye never knew me* (see JST, Matthew 7:23 footnote a)? ¶ *Judah*. Nägelsbach observes regarding the physical delivery from former Babylon: “The promise of deliverance by Cyrus relates only to the people of the kingdom of Judah.” The lower two tribes, Judah and Benjamin both constituted Judah. The *upper* ten tribes, also known as Israel, or Ephraim, were carried away by Assyria. Judah and Ephraim are often spoken of in the Scriptures as outdoing each other in rebelliousness. While it is true that only Judah would return to the Holy Land after seventy years in exile, the spiritual allusions of this chapter are pronounced. Today, all are invited to leave mystical Babylon and flee to the safety of Zion. As we have repeatedly said, few are the members of the Church who need to be adopted into one of the tribes. Even those born in the *gentile nations* are nevertheless descendants, for the most part, of at least one of the tribes of Israel. ¶ *More than words are required for discipleship*. It is clear from this verse and others such as James 2:14-26; Matthew 7:21 that we must be doers and not just *hearers* (James 1:22) of the word. President Uchtdorf, quotes the Savior, “This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.”

² Singer, I. (Ed.). (1901–1906). In *The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day*, 12 Volumes (2:499). Also available on-line, URL accessed 13Sep2015: <http://www.jewishencyclopedia.com/articles/2456-baptism>.

³ McConkie, Bruce R. A New Witness for the Articles of Faith. Salt Lake City, Utah: Deseret Book Company, 1985, pp. 250-251.

2 For **Nevertheless**, they call themselves of the holy city, **and but they do not** stay themselves upon the God of Israel, **who is** the LORD of hosts; **yea, the Lord of Hosts [is]** his name.

Nevertheless, they call themselves of the holy city. The Targum (Ⓣ) has, “For their portion is in the holy city.” The LXX (ⓖ) reads, “And who stay themselves on the name of this holy city.” The Lamsa Peshitta (Ⓢ) has, “For they have taken the name of the holy city.” The Douay-Rheims (Ⓣ) has, “For they are called of the holy city.” Young says, the introductory כִּי has puzzled commentators. The Hebrew word כִּי is here translated by the KJV as *for*, but the better translation is *nevertheless*. Barnes, who uses a *similar* word, explains: “The word rendered ‘for’ here, כִּי, means, as it often does, *although*; and the sense is, *although* they call themselves of the holy city, they do not worship God in sincerity and truth.” LBLA and NBLH also use *aunque*, which means *although* in Spanish. Two of the synonyms of *although* are *notwithstanding* and *nonetheless*. RV1995 uses precisely *nevertheless*, the Spanish *sin embargo*. Cowles says that one option is to consider this verse as “a continued description of the insincere professions of the people.” ¶ *But they do not stay themselves upon the God of Israel, who is the LORD of hosts; yea, the Lord of Hosts [is] his name.* The Targum (Ⓣ) has, “And their confidence is in the God of Israel; the Lord of hosts is His name.” The LXX (ⓖ) reads, “And rely for support on the God of Israel, whose name is the Lord of Hosts.” The Douay-Rheims (Ⓣ) has, “And are established upon the God of Israel: the Lord of hosts is his name.” Is there not a great similarity between these verses in Isaiah and those in Helaman 4 regarding the Nephite nation? “Now this great loss of the Nephites, and the great slaughter which was among them, *would not have happened had it not been for their wickedness and their abomination* which was among them; yea, and it was *among those also who professed to belong to the church of God*. And it was because of the pride of their hearts, because of their exceeding riches, yea, it was because of their oppression to the poor, withholding their food from the hungry, withholding their clothing from the naked, and smiting their humble brethren upon the cheek, making a mock of that which was sacred, denying the spirit of prophecy and of revelation, murdering, plundering, lying, stealing, committing adultery, rising up in great contentions, and deserting away into the land of Nephi, among the Lamanites—And because of this their great wickedness, and *their boastings in their own strength*,

they were left in their own strength; therefore they did not prosper, but were afflicted and smitten, and driven before the Lamanites, until they had lost possession of almost all their lands” (Helaman 4:11-13). ¶ Most exegetes agree and often use the word *hypocritical* in relation to these two opening verses. The LDS Bible Dictionary defines hypocrisy, in part, as: “. . . one who pretends to be religious when he is not.” Elder Uchtdorf taught: “The Savior was understanding and compassionate with sinners whose hearts were humble and sincere. But He rose up in righteous anger against hypocrites . . .—those who tried to appear righteous in order to win the praise, influence, and wealth of the world, all the while oppressing the people they should have been blessing. The Savior compared them to ‘whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.’ In our day, the Lord has similarly strong words for priesthood holders who try to ‘cover [their] sins, or to gratify [their] pride, [or their] vain ambition.’ When they do this, He said, ‘the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.’ Why does this happen? Why do we sometimes try to appear active, prosperous, and dedicated outwardly when on the inside—as the Revelator said of the Ephesians—we have ‘left [our] first love’? . . . the good news is that you can build on whatever strength you have. Here in the Church of Jesus Christ you can mature spiritually and draw closer to the Savior by *applying* gospel principles *day by day*. With patience and persistence, even the smallest act of discipleship or the tiniest ember of belief can become a blazing bonfire of a consecrated life. In fact, that’s how most bonfires begin—as a simple spark.” ¶ *The Lord of hosts, יהוה זְבָאוֹת*. Kay suggests, “[This name], was especially associated with the ark and temple; in other words, with the *holiness* of God (cp. 2Samuel 6:2; Psalm 24:3, 10).” These verses in Psalm 24 are among my all-time favorites: “Who [יְיָ] shall ascend into the hill of the LORD? or who [יְיָ] shall stand in his holy place? . . . Who [יְיָ] is this King of glory? The LORD of hosts, he is the King of glory. Selah.”

3 **Behold**, I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them. I did **show [them]** suddenly **and they came to pass**.

Behold, I have declared the former things from the beginning. The LXX (ⓖ) reads, “Oh. I have already told you former things.” The Douay-Rheims (Ⓣ) only has,

“The former things of old I have declared.” Regarding ISAIAH 48:3, Rabbi Ibn Ezra has: “*I have declared*, etc. God will say to the unbelievers, ‘Have I not often foretold you coming events before they happened?’ Nägelsbach says: “This is the seventh time the Prophet presents this argument.” And it is a truly important argument. Barnes says: “That is, in former times I have predicted future events by the, prophets, which have come to pass as they were foretold. Though the fulfillment might have appeared to be long delayed, yet it came to pass at the very time, showing it to be an exact fulfillment of the prophecy.” ¶ Putting our trust in the word of our Lord. If we have no anxiety we are not alive. Anxiety is proof of our mortal existence. But anxiety it is also proof of our *lack of faith* despite all the things that God has declared to us and shown us. I have repeatedly seen the fulfillment of God’s promises. So what Barnes says next, I have modified to liken it to myself: “The design of thus referring to the former predictions is, to remind me of my proneness to disregard His declarations, and to recall my attention to the fact that all that He said would be certainly accomplished.” I have been making an effort over the last years to be more faithful in terms of the personal inspiration I receive. For instance, a few days ago, something very important was supposed to take place, but had not yet. I was so tempted to call the person involved, but the Spirit of the Lord suggested patience. I was obedient to the promptings of the Spirit—but I kept asking God for reassurance that indeed I had understood Him correctly. Through His tender mercies God provided the requested reassurance after each of these repeated requests. The next day, the issue was solved without my interference. While this issue involved only waiting for a day, others have meant waiting for months. At the end, God’s promises always, always have come through. I believe Heavenly Father, with everlasting patience, is teaching me some very important lessons about not fretting. In Matthew we read: “Therefore I say unto you, Take no thought [in Greek, *do not fret*—GB, *μεριμνᾶτε* (see *μεριμνάω*). “① to be apprehensive, have anxiety, be anxious, be {unduly} concerned” (BDAG).] . . . [for the things associated with our mortality] . . . O ye of little faith? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought [once again, *do not fret*, from *μεριμνήσητε*] for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil [עָוֹן], *not* moral evil intended here, but the little and big misfortunes associated with being alive, see ISAIAH 45:7, *κακία*, 3rd definition, “a state involving difficult circumstances, trouble, misfortune” (BDAG).] thereof” (Matthew 6:25,

30b, 32b-34). How I hope the day will come when I not only heed the Lord’s inspiration for me, but accept His support *without* asking for repeated reassurances; when I refuse to fret and thus cease to be *of little faith*. “Lord, I believe; help thou mine unbelief” (Mark 9:24).⁴ ¶ *And they went forth out of my mouth, and I shewed them.* The Targum (Ⓣ) has, “And they have gone forth from my Word, and I announced them.” The LXX (Ⓞ) reads, “When they proceeded from my mouth and were published.” The Douay-Rheims (ⓓ) has, for the second clause, “And I have made them to be heard.” The DSS 1QIsa^a (Ⓚ) has *behold, as for me*, וַאֲנִי־תִּנְהַיָּה, while the Masoretic text (Ⓜ) has *behold me*, אֲנִי־תִּנְהַיָּה. The DSS 1QIsa^a (Ⓚ) has *it went forth out*, וַצֵּאתָ, while the Masoretic text (Ⓜ) has *they went forth out*, וַיֵּצְאוּ. ¶ *I did show them them suddenly.* The LXX (Ⓞ) reads, “I did them speedily and they came to pass.” The Douay-Rheims (ⓓ) has, “I did them suddenly and they came to pass.” Faussett has: “They came to pass so unexpectedly that the prophecy could not have resulted from mere human sagacity.” Perhaps the notion of suddenly is also related to the scripture: “Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts” (Malachi 3:1). As President Hugh B. Brown testified: “The scriptures are replete with predictions and warnings concerning [Christ’s appearance again on the earth at the Second Coming].” So also many prophecies that have been fulfilled and will be fulfilled. It is a matter of just choosing any one of them, “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matthew 5:18).⁵

4 **And I did it** because I knew that thou [art] obstinate, and thy neck [is] an iron sinew, and thy brow brass;

✓ hard

And I did it because I knew that thou art obstinate. The Targum (Ⓣ) has, “I knew (literally, ‘it was revealed

⁴ About two weeks after I wrote the comments above, I found this from Martin Luther: “Therefore He is singularly urgent that we must wait patiently and cling to the promises. When it comes to this counsel, I, Martin Luther, am the weakest of all.” Except, Luther wrote his comments regarding ISAIAH 48:15.

⁵ The *yot* (יּוֹטָא) and *tittle* (כֶּפֶרָא) as representing the smallest letter of the Hebrew alphabet, the י, as well as the little horn, hook or projection (BDAG) in the Hebrew letters, such as what we find in כּ in contrast to כ.

before me’) that thou wouldest be a rebel.” The LXX (Ⓞ) reads, “I know that thou art of an intractable temper.” The Douay-Rheims (Ⓜ) has, “For I knew that thou art stubborn.” The DSS 1QIsa^a (Ⓠ) has *because [of] my knowledge* (DSSB), **מֵאֲשֶׁר יָדַעְתִּי**, as well as the Masoretic reading (Ⓜ) above the line, *because I knew*, **מֵיָדַעְתִּי**. Birks says: “The foreseen stubbornness of Israel was one reason why the predictions were made so clear, in order to shame them into the acknowledgment of God’s hand. [And, then, with an apparent allusion to the higher critics who deny that Prophets are permitted to see into the future—GB:] Those who treat them as mere guesses, or forgeries after the event, share in the blindness here so strongly condemned.” ¶ *And thy neck is an iron sinew* [**וְיָנִיד בְּרִזְלֵ עֲרֻפְךָ**], *and thy brow brass* [**וּמִצְחֶךָ נְחוֹשֶׁת**]. The Targum (Ⓢ) has, “And thy neck would be as hard iron, and thy brow (literally, ‘the place of thine eyes’) strong as brass.” The LXX (Ⓞ) reads, “That thy neck is a sinew of iron and thy brow, brass.” The Douay-Rheims (Ⓜ) has *forehead* instead of *brow*. Cowles says: “The special reasons assigned here for the mission of the prophets and for the messages they bore, reveal a degree of apostasy that is startling. Because the people were morally hardened so that their neck was an iron sinew (stiff-necked), and their brow unyielding as brass: lest, if God had not predicted the events beforehand they would have attributed them to their idol gods.” Faussett suggests several interesting scriptures. In Ezekiel 3 we read, “But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent⁶ [HEB, *stiff of forehead*] *and hardhearted* [**וְהָיָה לִבְהֵמָה וְקָשִׁי לֵב הָיָה**]. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house” (Ezekiel 3:7-9): “They are all grievous revolters, walking with slanders: they are *brass and iron* [**נְחוֹשֶׁת וּבְרִזְלֵ**]; they are all corrupters” (Jeremiah 6:28); “Therefore the showers have been withholden, and there hath been no latter rain; *and* thou hadst a *whore’s* [lit., *female whore*] *forehead* [**וּמִצְחֶךָ אִשָּׁה זֹנֵנָה**], thou refusedst to be ashamed” (Jeremiah 3:3). So Gill writes: “*and thy brow brass*] impudent, not ashamed of sin, nor blushing at it, refusing to receive correction for it, having a *whore’s forehead*.” So we have a combination of *stiff-neckedness* and *shamelessness*. Rabbi Ibn Ezra has: “And thy brow brass. And thou dost not blush, as if thy

forehead were brass.” Keith writes: “The obstinacy of Israel in refusing the yoke of God, which is easy, is described in language borrowed from the refusal of its yoke by the bullock. The expression ‘the brow brass,’ denotes the insensibility, the want of shame, the unblushing effrontery, with which the nation pursued sin.” Keith continues: “‘Ye stout-hearted’ they are called; ‘They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear’ (Zechariah 7:10, 12).” Faussett points us to Acts: “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye” (Acts 7:51). Some exegetes seem to bask in their comments against Israel. As I was purchasing some books in a second-hand Christian bookstore some years ago, the clerk asked me if I was Jewish in the most *shame on you* fashion. How different the kindness of the Lord, who after making His comments of reproof, comes back with a word of consolation (such we see, for instance, in ISAIAH 48:12). The Savior Himself said: “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again” (Matthew 7:1-2, but also read verses 3-5).

5 *And I have even from the beginning declared [Ⓜ] to thee; before it came to pass I shewed [Ⓜ] them thee; and I showed them for fear lest thou shouldst say--Mine idol hath done them, and my graven image, and my molten image hath commanded them.*

And I have even from the beginning declared to thee; before it came to pass I shewed them thee. The LXX (Ⓞ) reads, “Therefore I told thee beforehand what would come upon thee.” The Douay-Rheims (Ⓜ) has, “I foretold thee of old, before they came to pass I told thee.” Ibn Ezra explains: “I foretold thee coming events, in order that thou shouldst not say when they happened, that thy idols worshipped by thee in thy land had prepared them, that by their decree the events took place.” Calvin says it shows our ingratitude not to honor God’s prophecies and give Him the credit for them. Luther well says, “An idol is nothing else than a false conception of God arrived at apart from the Word of God.” ¶ *And I showed them for fear lest thou shouldst say--Mine idol hath done them, and my graven image, and my molten image hath commanded them.* The LXX (Ⓞ) reads, “I published them that thou mightest not say, ‘The idols have done this to me,’ nor say, ‘The graven or molten images have ordered it for me.’” The Peshitta

⁶ Shameless (Webster).

(S) has plural for *idols* and *graven images*. The DSS 1QIsa^a (Q) has *my graven image*, פסלִי, while the Masoretic text (M) has *and my graven image*, וּפְסָלִי. Birks writes: “Inspired prophecies are the proof of God’s real dominion, in contrast to the reign of mere chance, or of vain idols. The chief ‘molten image’ of modern times is the self-developing force of human intellect.”

6 Thou hast **seen and heard see** all this; and will **ye not ye** declare [it] **them?** And **that** I have shewed thee new things from this time, even hidden things, and thou didst not know them.

Thou hast seen and heard all this; and will ye not declare them? The Targum (T) has, “And as for you, will ye not declare *it*? Hast thou heard whether that was revealed to any people which was revealed unto thee?” The LXX (G) reads, “You have heard all these things, and did not yourselves know them.” The Peshitta (S) begins in first person, *I have heard and seen &c.*, before switching to third person in this clause. The Douay-Rheims (D) has, “See now all the things which thou hast heard: but have you declared them?” Along with the words already mentioned in the notes on ISAIAH 48:1, שְׁמַעוּ, *hear ye* and שׁוּבוּ, *turn ye*, the Lord adds, *declare ye*, תְּבַרְדּוּ. Indeed, after *hearing* and *turning* to the Lord, we must truly *declare* the word to others. ¶ Calvin has: “*And will ye not declare it?*” The Lord next demands something more from his people than to understand and consider his word; that is, that they may be a herald and witness of the miracles which they have known by experience. And, indeed, he instructs his people on this condition, that they shall afterwards lead others to the same confession of faith.” In D&C the Lord says that our very testimonies may be lost if we do not declare His word: “But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them. And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have” (D&C 60:2-3). ¶ *And that I have shewed thee new things from this time, even hidden things, and thou didst not know them.* The Targum (T) has, “I have shewed thee new things from this time, and hidden things, and thou didst not know them.” The LXX (G) reads, “But now I have made thee hear new things, which shall hereafter come to pass.” The Douay-Rheims (D) has, “I have shewn thee new things from that time, and things are kept which thou knowest not.” Several exegetes suggest that these new

things are related to what comes next in Isaiah, a focus on the redeeming power of the Lord and Savior Jesus Christ. Horsley has: “But the manner of the first promulgation of the Gospel, our Saviour’s mode of teaching, his reception among the Jews, his behaviour, the circumstances of his death, the success of the Gospel, and its effect upon the Gentile world, are nowhere so distinctly described in detail as in the subsequent chapters of Isaiah.” So also Faussett: “. . . namely, the deliverance from Babylon by Cyrus, new in contradistinction from former predictions that had been fulfilled (Isa 42:9; 43:19). Antotypically,⁷ the prophecy has in view the ‘new things’ of the gospel treasury (Song of Solomon 7:13; Matthew 13:52; 2Corinthians 5:17; Revelation 21:5). From this point forward, the prophecies as to Messiah’s first and second advents and the restoration of Israel, have a new circumstantial distinctness, such as did not characterize the previous ones, even of Isaiah. Babylon, in this view, answers to the mystical Babylon of Revelation.” Faussett continues: “*hidden*] which could not have been guessed by political sagacity (Daniel 2:22, 29; 1Corinthians 2:9-10).”

7 They are created now, and not from the beginning, even before the day when thou heardest them not **they were declared unto thee**, lest thou shouldst say-- Behold I knew them.

They are created now, and not from the beginning. The LXX (G) reads, “Yet hast thou not said, ‘Things done now and not formerly!’” The Douay-Rheims (D) has, for the second clause, “And not of old.” By *created now*, Faussett explains: “Not like natural results from existing causes, the events when they took place were like acts of creative power, such as had never before been ‘from the beginning.’” Or, following with Faussett’s earlier observations, the situation appeared so quickly and suddenly into existence, as to not have permitted enough time for the sages to have predicted them. We may think of such circumstances both related to Isaiah’s time, as well as times earlier and into the future, where prophecies were fulfilled. ¶ *Even before the day when thou heardest them not they were declared unto thee, lest thou shouldst say-- Behold I knew them.* The Targum (T) has, “Yea, I have not announced them before the day of their coming to pass, lest thou shouldst say, Behold, I have known them.” The LXX (G) reads, “Yes, never in former days didst thou hear these things. Thou shouldst not say, ‘Indeed I know

⁷ The best definition of many offered of *anti-*, in this case, may be: “Of the same kind but situated opposite” (Webster).

them.” The BPE (S) has, “Before today thou hast not heard them &c.” The DSS 1QIsa^a (Q) gives us the masculine plural form of *knew them* (יָדַעְתִּים), while the Masoretic text (M) provides the feminine (יָדַעְתִּי).

¶ The expression, *even before the day*, אֶל־פְּנֵי־יּוֹם, is an interesting one, as it literally means *even before the face of the day*; perhaps, before the day where they showed their face or themselves. ¶ Birks speaks about the importance of prophecies of the future as well as those of the present. That we may not remove from Prophets either the ability to see into the future or the ability to understand the present: “The same prophetic spirit, which enabled the seer to place himself among events two centuries distant, must surely include a power of reverting to his own and intervening days for practical warning and instruction. A transfer into ideal time, so complete as to exclude any reference to the actual time, would defeat one main purpose of the predictions, and render the constant appeal to God’s foreseeing wisdom unmeaning.” Faussett, leaning on Maurer has, “And before the day (of their occurrence) thou hast not heard of them”; that is, by any human acuteness; they are only heard of by the present inspired announcement.” And the announcements about Cyrus might well be types of the coming of the Lord and Savior Jesus Christ—both first and second advent—with which Isaiah bursts forth beginning with ISAIAH 49.

8 Yea, and thou heardest not; yea, thou knewest not; yea, from that time [that] thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.

Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened. The Targum (T) has, “Yea, thou didst not listen to the words of the prophets; yea, thou didst not accept the instruction of the law; yea, thou didst not incline thine ear to receive the words of the blessings and curses⁸ of my covenant which I made with you in Horeb.” The LXX (G) reads, “Thou didst neither know nor didst thou believe, nor did I from the beginning open thine ear.” The Douay-Rheims (D) has, “Thou hast neither heard, nor known, neither was thy ear opened of old.” The Book of Mormon introduces a missing *and*, as does the DSS 1QIsa^a (Q), *and also*, וְגַם, while neither the Masoretic text (M), נָגַד, nor the 4QIsa^b (Q), נָגַד, have it. Delitzsch

points out the triple נָגַד, *yea*, or often, *also*.

¶ Wordsworth has: “The word ‘that’ before *thine* is not in the original, and would be better omitted.” So also the Book of Mormon. Cowles suggests: “. . . thine ear has not been opened to hear; and therefore the Lord must needs withhold in great measure such manifestations of himself.” Alexander similarly says: “. . . because they were traitors and apostates, he would not allow them to hear or know the things in question.” Faussett has: “*from that time*—Omit ‘that.’ ‘Yea, from the first thine ear did not open itself,’ namely, to obey them [Rosenmüller]. ‘To open the ear’ denotes obedient attention (ISAIAH 50:5); or, ‘was not opened’ to receive them; that is, they were not declared by Me to thee previously, since, if thou hadst been informed of them, such is thy perversity, thou couldst not have been kept in check [Maurer]. In the former view, the sense of the words following is, ‘For I knew that, if I had not foretold the destruction of Babylon so plainly that there could be no perverting of it, thou wouldst have perversely ascribed it to idols, or something else than to Me’ (ISAIAH 48:5). Thus they would have relapsed into idolatry, to cure them of which the Babylonian captivity was sent: so they had done (Exodus 32:4). After the return, and ever since, they have utterly forsaken idols.” So also Barnes and others. But Delitzsch points out: “Hengstenberg is mistaken in his supposition that the prophet’s standpoint is always anterior to the captivity when he speaks in condemnation of idolatry. We cannot draw any conclusion from the character of the community that returned, with regard to that of the people of the captivity generally. The great mass even of Judah, and still more of Israel, remained behind, and became absorbed into the heathen, to whom they became more and more assimilated. And does not Ezekiel expressly state in 20:30 ff. that the *golah* by the Chaboras defiled themselves with the same abominations of idolatry as their fathers, and that the prevailing disposition was to combine the worship of Jehovah with heathenism, or else to exchange the former altogether for the latter?” This verse also makes an allusion to ISAIAH 6:8-9, “And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.” Not that Israel had not understood, but rather, as Skinner says, God had not opened her ears to hear—that is, had not *revealed*—for a reason. In this case, lest the people give credit either to their own intelligence of to their idol-gods. ¶ *For I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.* The Targum (T) has, “For it was manifest to me that thou wouldst altogether deal

⁸ This in direct allusion to the blessings and cursing found in the *Rain in Due Season* chapters in Leviticus and Deuteronomy.

falsely, and be called a rebel from the womb.” The LXX (Ⓞ) reads, “For I knew that, being in rebellion, thou wilt continue to rebel and wilt still be called a transgressor from the womb.” Instead of *treacherously*, the Peshitta (Ⓢ) has *would lie* (Lamsa) / *act in falsehood* (BPE); and instead of *transgressor*, the Peshitta (Ⓢ) has *wicked*. The Douay-Rheims (Ⓟ) has, “For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb.” The DSS 1QIsa^a (Ⓢ) has, כִּיָּא יִדְעֵתִי כִּיָּא. The Masoretic text (Ⓜ) has כִּיָּא יִדְעֵתִי. Cowles continues to explain why God’s manifestations were withdrawn: “. . . for he says, ‘I knew that thou wouldst deal very treacherously.’ The principle which underlies this policy is brought out by our Lord in his relations to the Scribes and Pharisees in a similar moral state; ‘Whosoever hath not, from him shall be taken away even that which he hath’ (Matthew 13:10-16). . . Hence these hardened perverse men received far less light from prophecy than they otherwise would . . .” Luther, speaking to those who reject Scripture, “. . . regard it as nothing and are turned toward your own endeavors . . .” ¶ *From the womb*. Birks suggests: “From the days of Egypt they had sinned and been rebellious, as foretold in the Song of Moses.” Faussett likewise has: “From the beginning of Israel’s national existence.” Calvin also says it from the deliverance of Israel from Egypt.

vv. 9- 22. The Lord, for His name sake, will not obliterate Israel. The children of Jacob will need to be refined in the furnace of affliction. The Lord is the Great I AM. Faussett explains that in ISAIAH 12-15, “The Almighty, who has founded heaven and earth, can, and will, restore His people.” Indeed, He does promise to bring His people out of Babylon. If we would follow, the Lord points the way for us to find peace and joy. The Lord will still honor the Abrahamic covenant, as people leave mystical Babylon and come into the waters of baptism. Great blessings will be poured out upon Israel as she leaves Babylon behind. But no such blessings are promised to the wicked.

9 ¶ **Nevertheless**, for my name's sake will I defer mine anger, and for my praise will I refrain ~~for~~ from thee, that I cut thee not off.

Nevertheless, for my name's sake will I defer mine anger. The LXX (Ⓞ) reads, “For mine own name’s sake I will shew thee my wrath.” The Douay-Rheims (Ⓟ) has, “For my name's sake I will remove my wrath far off.” Elder Talmage quotes *Smith’s Comprehensive Dictionary of the Bible*: “name] ‘Name in the scriptures not only = that by which a person is designated, but frequently = all that is known to belong to the person

having this designation, and the person himself. Thus ‘the name of God’ or ‘of Jehovah,’ etc., indicates His authority (Deuteronomy 18:20; Matthew 21:9, etc.), His dignity and glory (ISAIAH 48:9, etc.), His protection and favor (Proverbs 18:10, etc.), His character (Exodus 34:5, 14, compare 6-7, etc.), His divine attributes in general (Matthew 6:9, etc.), etc. The Lord is said to set or put His name where the revelation or manifestation of His perfections is made (Deuteronomy 12:5, 14:24, etc.). To believe in or on the name of Christ is to receive and treat Him in accordance with the revelation which the scriptures make of Him (John 1:12; 2:23), etc.”⁹ ¶ Wordsworth observes: “The contraction of the nostrils was a sign of wrath; the relaxation of them a sign of patience and long-suffering.” Wordsworth so comments because the word translated as *anger* here and in most translations is אַפַּי, *my nostrils*. Gesenius has: “אַף (for אָפַךְ from the root אָפַךְ), with suff. אַפַּי אֲפֹן, m. prop. a breathing place, the member with which one breathes, hence—(1) *the nose*. (Arab. أَنْف, Æth. አኒፋ: id.) Used of the nose of *men*, Numbers 11:20, and of animals, Job 40:24; אָפַךְ אֲפֹן used of pride, see אָפַךְ אֲפֹן; אָפַךְ אֲפֹן the blowing of breath through the nostrils, as of those who are enraged, *Schnauben*, Job 4:9. Hence—(2) *anger*, which shows itself in hard breathing; אָפַךְ אֲפֹן Proverbs 22:24, and אִישׁ אָפַךְ Proverbs 29:22, angry. Very often used of the anger of God, Deuteronomy 32:22; 29:19; Job 36:13.” Cartoons often illustrate the anger of a bull with his head low to the ground, snorting and pawing the dirt. Here at the farm in Llanquihue, Linda & I came across a herd of Holstein cows with a bull present. Gladly, there was a sunken waterway between the herd and ourselves, but it was truly frightening to see a bull in the full manifestation of his fury toward us, the intruders. There was a cloud of dirt around the bull as he violently pawed and snorted onto the soil. We decided not to stay but quickly left. ¶ *And for my praise will I refrain from thee, that I cut thee not off.* The Targum (Ⓣ) has, “And for my praise I will preserve thee, so as not to destroy thee.” The LXX (Ⓞ) reads, “And bring upon thee my marvellous things; that I may not cut thee off utterly.” Instead of *I refrain from thee*, the Peshitta (Ⓢ) has *I keep you* (Lamsa) / *I will preserve you* (BPE). The Douay-Rheims (Ⓟ) has, “And for my praise I will bridle thee, lest thou shouldst perish.” Faussett says, regarding *refrain*: “Literally, ‘muzzle.’” Muzzles are put on horses, for instance, to keep them from eating; or on dogs, to keep them from biting. Leaning on Rashi,

⁹ Talmage, Elder James E. *Jesus the Christ: A Study of the Messiah and His Mission According to Holy Scriptures Both Ancient and Modern*, p.38.

Rosenberg explains that **מִטְּנָה**, whose root is **מִטַּן**, or what we have as muzzle, also means to restrain the nose (also see BDB). Some sorts of bridles act on the nose rather than on the mouth of the horse, for instance. But returning to Rosenberg, “I will close My nose not to allow the smoke of My nostrils to go out and not to be angry with you, for when one is angry, smoke comes out of his nostrils . . . My nose is heated from much heat.” Barnes says: “The word here used (**מִטְּנָה**) properly to muzzle, and is commonly employed with reference to an animal in order to tame or subdue it. Here it means that God would restrain himself.” Cowles says: “Under great provocation, the Lord yet restrained himself from inflicting the punishment they had deserved.” ¶ In Eastern nations the motif of *saving face* is strong. I enjoyed much of the book, *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible* by Randolph Richards and Brandon J. O’Brien. Because especially Isaiah’s readership at the time he lived would have really understood this issue of suffering shame, I wonder if the Lord did not use that as an explanation for His mercy toward the children of Israel. See also Jacob 5, as well as the Torah, where prophets intercede on behalf of others using these very same arguments. So it is, for instance, that we read in Exodus 32: “And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath. Thy people will repent of this evil, therefore come thou not out against them. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD said unto Moses, if they will repent of the evil which they have done, I will spare them, and turn away my fierce wrath [מִטְּנָה אֶפְדֶּה]¹⁰; but, behold, thou shalt execute judgment upon all that will not repent of this evil this day. Therefore, see thou do this thing that I have commanded thee, or I will execute all that which I had thought to do unto my people”

¹⁰ Or, as Lexham Interlinear, *from the blazing of your nose*.

(Exodus 32:9-14, *Inspired Version*).¹¹ Barnes gives the motives for divine patience as God’s own character: “It was on his own account—in order to show his covenant faithfulness; his fidelity to the promises made to their fathers, his mercy, his compassion, his readiness to pardon, and his unchanging love.” This theme is picked up again in ISAIAH 48:11.

10 For, behold, I have refined thee, but not with silver; ✓ I have chosen thee in the furnace of affliction.

✓ or, for silver

The Targum (**ܬ**) has, “Behold, I have refined thee, but not in the crucible of silver; I tried thee in the distress of poverty.” The LXX (**Ϛ**) reads, “Behold I sold thee; but not for money; and I have rescued thee out of the furnace of affliction.” The first half, the BPE (**Ⲥ**) has, “Behold, I have refined you, but not as silver; I have tried you in the furnace of affliction.” For the last clause, the Lamsa Peshitta (**Ⲥ**) has, “I have purified you in the furnace of affliction.” The Douay-Rheims (**Ⲕ**) has, “Behold I have refined thee, but not as silver, I have chosen thee in the furnace of poverty.” The Masoretic text (**מ**) renders *I have refined thee* in the second person masculine *singular*, **צִרְפִּיתִיךָ**, while the DSS 1QIsa^a (**Ⓚ**) renders it in the second person masculine *plural*, **צִרְפִּיתִיכֶם**. Cowles has: “Egypt . . . was historically their ‘furnace of affliction.’” But the furnace of affliction that Israel—and most especially Judah—has had to endure leaves me speechless. Barnes says, regarding the furnace of affliction: “Possibly this may be the idea, that their affliction had prepared them to embrace his offers and to seek consolation in him; and he may design to teach that one effect of affliction is to *prepare the mind to embrace the offers of mercy*” (emphasis added). ¶ But there is the promise given to Israel, because God loves us so much, He will refine us until we are humble. So we read in the *Rain in Due Season*, after hearing of the horrible consequences of disobedience, the *seven times more principle*, “And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins” (Leviticus 26:18). Seven, in Hebrew, means *perfect*. So it is that the punishment will be perfectly exquisite. But the Lord new that even this would not be enough, so He repeats: “And if ye walk contrary unto me, and will not hearken

¹¹ *Joseph Smith’s Translation of the Bible Electronic Library*, OT2 69 – Exodus 21:21-33:1 (OT Photo) Edited by Scott H. Faulring and Kent P. Jackson, 2011. Compare with *The Complete Joseph Smith Translation of the Old Testament: A Side-By-Side Comparison with the King James Version*. 2009, by Thomas A. Wayment; and *Joseph Smith’s “New Translation” of the Bible*, Herald Publishing House, Independence, Missouri, Edited by Paul A. Wellington, 1970.

unto me; I will bring seven times more plagues upon you according to your sins” (Leviticus 26:21). And yet this would not be enough, so we read: “And if ye will not be *reformed by me* by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins (Leviticus 26:23-24, emphasis added). As a loving Father, in His perfect love He feels the pain more than we do. Oh, that we would be reformed. The punishment is announced yet one more time, four in all (the same number of times that the Angel Moroni visited the boy Prophet over a two-day period to explain the restoration): “And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins” (Leviticus 26:26-27). But for comfort, see ISAIAH 40:1-2. ¶ Elder Neal A. Maxwell, speaking of the process of refinement explained, “The painful and sometimes protracted process of refining is thus necessary in order to identify, separate, and cast off the dross. Uncharitableness, for instance, is to be burned away ‘in the furnace of affliction’ (ISAIAH 48:10; see also Alma 34:29). Our mortal tours in the ‘furnace of affliction’ will vary widely as to frequency and intensity. How could our personal empathy be genuinely and lastingly established and enlarged without refining experiences in the furnace of affliction? Even so, you and I do not loiter around these furnaces waiting for extra tours in those ovens. Yet without enduring there could be no finishing or polishing. It is not only the dross impurities that must go but also coarseness of all kinds. This is necessary in order for us to develop the highest forms of personality and character. In fact, the Greek word translated as perfect in Matthew 5:48 means ‘finished,’ ‘fully developed,’ or ‘complete.’ Therefore the dross is to be steadily removed in the refining process, while the precious cardinal qualities and attributes are to be etched everlastingly into one’s soul.”¹² Elder Orson F. Whitney also testified: “No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God . . . and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven.”¹³ Elder Dallin H. Oaks

¹² Maxwell, Neal A. *If Thou Endure It Well*. Salt Lake City, Utah: Bookcraft, 1996. pp. 3-4.

¹³ Quoted in Dawn Anderson, Dloral Dalton, and Susette Green, eds., *Every Good Thing: Talks from the 1997 BYU Women’s Conference*,

taught: “Most of us experience some measure of what the scriptures call ‘the furnace of affliction.’ Some are submerged in service to a disadvantaged family member. Others suffer the death of a loved one or the loss or postponement of a righteous goal like marriage or childbearing. Still others struggle with personal impairments or with feelings of rejection, inadequacy, or depression. Through the justice and mercy of a loving Father in Heaven, the refinement and sanctification possible through such experiences can help us achieve what God desires us to become.”¹⁴ Elder George Q. Cannon testified: “There is therefore a great future in store for us, and to prepare us for that future it is necessary that we should pass through the furnace of affliction, that we should feel the hand of oppression, and that we should feel the effects of injustice, so that when it shall become our turn, as undoubtedly it will in the very nature of things, we shall know, by the treatment we have received, how to temper justice with mercy, to extend to others that which has been denied unto us, and the value of which we have well known.”¹⁵ President Brigham Young said, speaking of the Saints, “Tell them that, in gathering, they are going to the thrashing machine—that they will then be run through the smutter, afterwards through the mill; and if they prove to be fine flour, they will be saved: if not, all their previous righteousness will be counted as nothing.”¹⁶ ¶ Some years ago I wrote in my journal: “Last Sunday, I had a very spiritual experience out of a small, even inconsequential trial. I had a plate of spaghetti in my hands, and dropped it all over the kitchen floor. The splash made a terrible greasy red mess! I was tired and frustrated, and rested my head against the wall.” I remember feeling a bit sorry for myself and wishing someone would come and help me pick up my mess—or at least keep me company while I did. A very sweet Spirit came over me and I thought how wonderful it would be to help others with their spilled spaghetti, so to speak. I continue with my journal, “As I cleaned up the mess, I was almost in tears, but this time, with the thought of how beautiful it would be to ‘Strengthen ye the weak hands, and confirm the feeble knees’ (ISAIAH 35:3, cf. Hebrews 12:12), and help someone else. I made the resolve to be quick to help others who [might] spill their mess, or be helpful where I could.”¹⁷ ¶ The expression, *not with silver*, does not appear in the Book of Mormon (but was

p.22, and in turn from President Spencer W. Kimball, ‘Tragedy or Destiny,’ *Brigham Young University Speeches of the Year* (Provo, 6 Dec. 1955).

¹⁴ Oaks, Elder Dallin H. The Challenge to Become. October 2000 General Conference.

¹⁵ Cannon, Elder George Q. Necessity of Revelation, JD 20:275a.

¹⁶ Young, President Brigham. Religion of the Saints. JD 8:71b.

¹⁷ Billikopf, Gregorio. Journal. 18 May 2000.

not removed from the Bible in the Inspired Version). I find it interesting that Skinner, regarding the silver, says, “None of the proposed interpretations is entirely satisfactory.” Gill says: “But it is not usual to refine with silver; not silver with silver, nor any other metal with it; that itself is what is refined; this therefore cannot be the sense of the words . . .” Because it is so sweet for me to find an exegete who is filled with love and tenderness towards Israel, I include the words of Wordsworth here: “Rather, *not as silver*, but as something far more precious; and therefore to be refined with much greater care. Compare 1 Peter 1:7, ‘The trial of your faith, being much more precious than of gold that perisheth.’ The refiner of silver may lose some grains of the good ore in the smelting; but I will not lose a single grain of thee, in the spiritual process of refining thee by the furnace of affliction at Babylon.”

11 For mine own sake, [even] yea, for mine own sake will I do [it] this, for how should I will not suffer [my name] to be polluted?, and I will not give my glory unto another.

For mine own sake, yea, for mine own sake will I do this, for I will not suffer my name to be polluted. The Targum (Ⓣ) has, “For my name’s sake, for the sake of my Word, that it may not be profaned, I will do *it*, and my glory *in* which I have revealed myself unto you.” The LXX (Ⓞ) reads, “For mine own sake I will deal with thee; because my name hath been profaned.” The BPE (Ⓢ) has, “For my own sake will I do it, that it may not be profaned.” The Douay-Rheims (Ⓣ) has, for the last clause, “That I may not be blasphemed.” The repetition of *for mine own sake* appears not only in the Masoretic text (מ), לְמַעַנִי לְמַעַנִי, but also in the DSS 1QIsa^a (Ⓞ), לְמַעַנִי לְמַעַנִי, and in 4QIsa^d

(Ⓞ), לְמַעַנִי לְמַעַנִי. The Masoretic text (מ) has *how should be polluted*,¹⁸ אֵיךְ יִחַל, while the DSS 1QIsa^a (Ⓞ) has *how should be profaned*,¹⁹ אֵיכָה אִיחַל. The DSS 4QIsa^c (Ⓞ) has a small fragment in which אִיחַל is preserved. DSS 4QIsa^d (Ⓞ) has, *how should be profaned*, אֵיךְ אִיחַל. The theme is continued from ISAIAH 48:9. Cowles writes: “It was widely known among the nations that the Lord had chosen Israel as his peculiar people . . . Hence God’s name was committed before the nations; his honor was in a measure identified with their prosperity. What now if he were to

wipe them out from being a nation?” Faussett writes: “*how should my name*—Maurer, instead of ‘My name’ from ISAIAH 48:9, supplies ‘My glory’ from the next clause; and translates, ‘How (shamefully) My glory has been profaned!’ In English Version the sense is, ‘I will refrain (ISAIAH 48:9, that is, not utterly destroy thee), for why should I permit My name to be polluted, which it would be, if the Lord utterly destroyed His elect people’ (Ezekiel 20:9)?” Regarding the elliptical expression, *my name*, Lowth says: “The word שְׁמוֹ, *my name*, is dropt out of the text: it is supplied by a MS. which has שְׁמוֹ; and by the LXX.” It is also supplied by the Book of Mormon. ¶ *And I will not give my glory unto another.* The Targum (Ⓣ) has, “I will not give to another people.” The LXX (Ⓞ) reads, “And my glory I will not give to another.” The BPE (Ⓢ) has, “That I may not give my glory to another.” Nägelsbach says: “The words: *and I will not give my honor to another*, ver. 11b, in which manifestly the thought of ISAIAH 48:9-11 culminates, is a literal repetition of ISAIAH 42:8. By this the Prophet intimates that in these words, too (ISAIAH 48:9-11), he only repeats what he had said before.” Faussett writes: “*not give my glory unto another*—If God forsook His people forever, the heathen would attribute their triumph over Israel to their idols; so God’s glory would be given to another.” Delitzsch and Nägelsbach point us to Ezekiel 36, as a commentary on this verse: “And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, thus saith the Lord GOD [or rather, אֲדַבְּרֵי יְהוָה]²⁰; I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD [or rather, אֲדַבְּרֵי יְהוָה], when I shall be sanctified in you before their eyes” (Ezekiel 36:19-23).²¹

²⁰ See notes under ISAIAH 48:16.

²¹ This chapter in Ezekiel is preparatory for the great Ezekiel 37, wherein the groundwork is being laid in order to remind Israel about the importance of the coming forth of both the Bible and the Book of Mormon.

¹⁸ See Gesenius, HALOT, DBL, חָלַל.

¹⁹ See Gesenius, חָלַל.

12 Harken unto me, O Jacob, and Israel, my called, for I [am] he; I [am] the first, and I am also [am] the last.

Harken unto me, O Jacob, and Israel, my called. The LXX (6) reads, “Harken to me, Jacob! and thou Israel whom I call.” Instead of *my called*, the Peshitta (5) has *whom I called*. The Masoretic text (22) has *hearken unto me*, שָׁמַע אֵלַי, as does DSS 4QIsa^d (9), שָׁמַעְתִּי אֵלַי, while the DSS 1QIsa^a (9) has *hearken [unto] these [things]*²², שָׁמַע אֱלֹהִים. Whitehouse well notes: “We note the friendly tone towards Israel **my called**.” This expression is parallel to that of *my people*. ¶ *For I am he; I am the first, and I am also the last*. The Targum (7) has, “I am *He*, who *was* of old, yea, ages after ages are mine, and besides me there is no God.” The LXX (6) reads, “I am the first and am forever.” The Douay-Rheims (8) has, for the last clause, “I am the last.” In this clause we have something interesting to LDS. Let us first look at Table 48-1. It provides the Masoretic text (22), the literal English translation of both the Masoretic text (22) and the DSS 1QIsa^a (9) (they are the same other than a small difference in the spelling of the word *he*) and finally, the DSS 1QIsa^a (9). The KJV (also the AMP, ASV, DSSB, JPS and RV) render the last clause as: “I also am the last.” The Book of Mormon corrected the order to read: “I am also the last.” Although either translation is appropriate, it is interesting that two very respected versions have since followed the Book of Mormon’s lead, including the HCSB and the NASB. Regarding the expression *I he*, Baltzer has “‘I am the One’ (אֲנִי הוּא), means the one who is already known.” Baltzer goes on to compare the idea to the meaning of the word *Jehovah*, יְהוָה. So Gill, “. . . the everlasting I AM, the immutable Jehovah, the Alpha and Omega, the beginning and the ending.”

Table 48-1

אֲחֵרֹן	אֲנִי	אֶף	רִאשׁוֹן	אֲנִי	אֲנִי-הוּא	22
<i>last</i>	<i>I</i>	<i>also</i>	<i>first</i>	<i>I</i>	<i>He - I</i>	
אֲחֵרֹן	אֲנִי	אֶף	רִישׁוֹן	אֲנִי	אֲנִי הוּאָה	9

From top to bottom we have (1) Masoretic text (22), (2) literal English translation of both Masoretic text (22) and of the DSS 1QIsa^a (9) and finally, (3) we have the DSS 1QIsa^a (9). Read the English from right to left.

The DSS 4QIsa^d (9) has also been preserved, the major differences are that the word אֲחֵרֹן (last) is missing,

²² DSSB.

and that a *synonym* of אֶף (also) is used, that is גם, אֲנִי הוּא אֲנִי רִאשׁוֹן גַּם אֲנִי [אֲנִי]. Also, הוּא (he) is spelled as in the Masoretic text (22).

13 Mine hand hath also hath laid the foundation of the earth, and my right hand hath spanned the heavens. ✓ [when] I call unto them and they stand up together.

✓ or, the palm of my right hand hath spread out

Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens. The Targum (7) has, for the second clause, “And by my might I have suspended the heavens.” The LXX (6) reads, “My hand hath founded the earth, and my right hand hath established the heaven.” The Douay-Rheims (8) has, “My hand also hath founded the earth, and my right hand hath measured the heavens.” The Masoretic text (22) has the singular feminine third person of *laid* (she/it laid), יָסְדָהּ, while the DSS 1QIsa^a (9) has the third person plural of the same word (they laid), יָסְדוּ.²³ In the Masoretic text (22): “Also, mine hand hath laid &c.,” אֶף-יָדֵי יָסְדָהּ. The DSS 4QIsa^d (9) has *my right hand*, יְמִינִי, while the Masoretic text (22) has *and my right hand*, וְיְמִינִי, as does the DSS 1QIsa^a (9), וְיְמִינִי. Jennings testifies: “All things were created by Him, and for Him; and He is before all things, and by Him all things subsist” (Colossians 1:16-17 summarized). ‘Jesus is *Jehovah!*’ ¶ *I call unto them and they stand up together*. The LXX (6) reads, “Let me summon them and let them stand together.” The DSS 1QIsa^a (9) has *and they stand up together*, וְעֹמְדוּ יַחְדָּו, while the Masoretic text (22) has *they stand up together*, יַעֲמְדוּ יַחְדָּו. Ibn Ezra speaks of the authority that God has over the heavens and the earth: “The literal meaning . . . is: “I have made them, and when I call them to do My will and desire they stand both before Me like servants.” In LDS theology the earth is alive and will someday die and be resurrected, and certainly is obedient to the word of the Lord.

14 All ye, assemble yourselves, and hear; which who among them hath declared these [things] unto them? The LORD hath

²³ Both Logos and Accordance have reconstructed 4QIsa^d (9) to agree with the Masoretic text (22), יָסְדָהּ. This is an interesting example of reconstruction that may perpetuate one line of manuscript or another.

loved him; yea, and he will fulfil his word which he hath declared by them; and he will do his pleasure on Babylon, and his arm [shall be on] come upon the Chaldeans.

All ye, assemble yourselves, and hear; who among them hath declared these things unto them? The LXX (Ⓞ) reads, “Let them all be assembled and listen. Who hath told them these things?” The Douay-Rheims (Ⓟ) has, “Assemble yourselves together, all you, and hear: who among them hath declared these things?” The Masoretic text (Ⓜ) has *All ye, assemble yourselves, הַקְבִּצְוּ כָּלְכֶם*, while the DSS 1QIsa^a (Ⓢ) has *Let all [of] them assemble* (DSSB), *קִבְּצוּ כֹלָם*. The people are called to pay very careful attention to what is about to be said. The KJV has, “Which among them hath declared &c.” The Book of Mormon corrects this to *who* instead of *which*. The AMP, BBE, DRB (based on Vulgate), DSSB (based on the DSS), LBP (based on Peshitta), LITV, Brenton (based on LXX), LHI, MKJV, NASB, Webster, and YLT all use *who*, as does the Book of Mormon. The Hebrew in the Masoretic text (Ⓜ) and in the DSS 1QIsa^a (Ⓢ) both have *בְּיָ*, which is typically translated as *who*, but not always. Alexander writes: “*Who among them*, i.e. the false gods or their prophets, *hath declared* (predicted) *these things*, the whole series of events which had been cited to demonstrate the divine foreknowledge.” The *new things* and the *hidden things* would be declared: the things that idols or wise men could not reveal. The expression, *the word declared by them* seems to be an allusion to the predictions brought forth by the Lord’s righteous prophets from the beginning, as inspired by the Spirit; especially those things that have to do with the coming Messiah. *His word* which has been *declared by them*, clearly refers to the *words of Christ*, as uttered from the *mouths of the Prophets* from the beginning. By careful reading of this verse, we see that the same person whose words have been fulfilled, is also the person who God loves: Christ. Isaiah already has his eyes on the coming prophecies about Messiah, and has here just barely cracked the door for us. The beloved Son, the only begotten of the Father, is next to be revealed, especially beginning with ISAIAH 49, but with a hint of it right here in this and other verses in ISAIAH 48 (Isaiah used the same pattern, when slowly revealing Cyrus as a type of Christ). When one takes a movie or video, the frames move quite quickly to give the idea of action. But in reality, changes of scene often have a natural fade, wherein a scene that is being completed dissolves into the new one. So it is here, where Cyrus and Babylon dissolve into the prophecies regarding the Messiah.

¶ *The LORD hath loved him. Yea, and he will fulfil his word which he hath declared by them; and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans.* The Targum (Ⓣ) has, “He will do his pleasure on Babylon, and He will reveal the strength of His arm on the Chaldeans.” The LXX (Ⓞ) reads, “I who love thee” and “Have executed thy will on Babylon, to take away the seed of the Chaldeans.” The Douay-Rheims (Ⓟ) has, “The Lord hath loved him, he will do his pleasure in Babylon, and his arm shall be on the Chaldeans.” The DSS 1QIsa^a (Ⓢ) has *his arm [shall come upon] [the] Chaldeans, זְרוּעוֹ כְּשָׂדִים*, while the Masoretic text (Ⓜ) has *and his arm [shall come upon] [the] Chaldeans, וְזָרְעוֹ כְּשָׂדִים*. The Masoretic text (Ⓜ) has “[The] LORD hath loved him, יְהוָה אֱהָבֵנִי”, while the DSS 1QIsa^a (Ⓢ) has [The] LORD hath loved me, יְהוָה אֹהֲבֵנִי. The Masoretic text (Ⓜ) also has *he hath declared, הִגִּיד* (hifil, past, masculine, singular, third person), as does DSS 4QIsa^d (Ⓢ), הִגִּיד, while the DSS 1QIsa^a (Ⓢ) has *that could declare* (DSSB), וְיִגִּיד (hifil, future, masculine, singular, third person). The Masoretic text (Ⓜ) has *he will do his pleasure, יַעֲשֶׂה הַפְּעוּל*, as does 4QIsa^d (Ⓢ), יַעֲשֶׂה הַפְּעוּל, while the DSS 1QIsa^a (Ⓢ) has *and he will do my pleasure, וַיַּעֲשֶׂה הַפְּעוּל* (proper spelling, וַיַּעֲשֶׂה). The Targum (Ⓣ) has the closing clause as, “hath declared these things ever since the Lord loved Israel?” Regarding the *loved one*, some—such as the Targum (Ⓣ), Alexander and Cowles—suggest the words speak of *Israel*. There is *no doubt* that Israel is beloved of the Lord, but this is not the main meaning of this expression. Remember what we have already said, the same person whose words have been fulfilled, is the person who God loves. Even without the benefit of the Book of Mormon rendering, Kay beautifully says: “Cyrus is here alluded to in language, which seems studiously designed to prepare for the coming forward of Him who will soon occupy the whole field of vision.” Faussett likewise has: “Jehovah’s language of love is too strong to apply to Cyrus, except as type of *Messiah*, to whom alone it fully applies.” Christ is frequently mentioned as the beloved of God in the Scriptures: “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Matthew 3:17; also see Mark 1:11; Luke 3:22; Ephesians 1:6); “But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever” (Moses 4:2); and of course, from the boy Prophet, “When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to

the other—*This is My Beloved Son. Hear Him!*” (JS-History 1:17). ¶ *The Chaldeans*. Horsley suggests: “I suspect that something has been lost out of the text between the two words וְזַרְעוֹ [and his arm] and כְּשֵׁרֵיהֶם [Chaldeans]. The ellipsis in this verse is filled in the KJV by *shall be on*. AMP uses *will be against*; NAS77, *shall be against*; and YLT, *is on*. The Book of Mormon renders *shall come upon* as connecting words: *and his arm shall come upon the Chaldeans*. The meaning is the same, but I find the Book of Mormon especially pleasing. There is a historical allusion regarding physical Babylon and the work that would be carried out by Cyrus. Ibn Ezra has: “*His pleasure*] The pleasure of God. Cyrus will perform the will of God concerning Babylon, and show ‘His arm’ against the Chaldeans.” Barnes says: “None of the astrologers, soothsayers, or diviners of Babylon had been able to foretell the expedition and the conquests of Cyrus, and the capture of the city. If they *had* been able to foresee the danger, they might have guarded against it, and the city might have been saved. But God had predicted it a hundred and fifty years before it occurred, and this demonstrated, therefore, that he alone was God.” Although Alexander provides a different meaning as to who the beloved of the Lord is, he says: “(Jehovah’s) *arm* (shall be upon) *the Chaldees*.” Cyrus is only an extension of the Lord’s arm. It would also be the arm of Christ that would help Israel escape mystical Babylon in the latter days.

15 Also, saith the Lord; I the Lord, yea, [even] I have spoken; yea, I have called him to declare, I have brought him, and he shall make his way prosperous.

Also, saith the Lord; I the Lord, yea, I have spoken; yea, I have called him to declare. The Targum (Ⓣ) has, “I by my Word have made a covenant with Abraham your father.” The LXX (ⓖ) reads, “I have spoken, I have called.” The Douay-Rheims (Ⓣ) has, “I, even I have spoken and called him.” The Masoretic text (Ⓜ) has *also, I have called him, I have brought him*, אֲנִי קָרָאתִיו וְהִבִּיאֵתִיו, while the DSS 1QIsa^a (Ⓢ) has *also, I have called and I have brought him*, אֲנִי קָרָאתִי וְהִבִּיאֵתִיו. Barnes has, the physical exodus of Judah from Babylon: “The word ‘I’ is repeated to give emphasis, and to furnish the utmost security that it should be certainly accomplished. It means that Jehovah, and he alone, had declared this, and that it was entirely by his power that Cyrus had been raised up, and had been made prosperous.” In the Masoretic text (Ⓜ) it appears as אֲנִי אֲנִי אֲנִי, I, I . . .” ¶ *I have brought him, and he shall make his way*

prosperous. The Targum (Ⓣ) has, “Yea, I have called him, I have brought him into the land of the place of my Shekinah, and I prospered his way.” The LXX (ⓖ) reads, “I have brought him, and have made his way prosperous.” Instead of *he shall make his way prosperous*, the Peshitta (Ⓢ) has *I have made his way prosperous*. Westermann says that “the *hiph’l* of רָדַד properly means ‘to make solid by treading,’ and so ‘to make a way. This is the same preparing of the way as is spoken of in ISAIAH 40:3 f.” Indeed, the Lord, through His expiatory sacrifice has paved the way for us, has made the way passable. It is the Lord who both prepares the way for us and prospers it for our benefit.

16 ¶ Come ye near unto me; hear ye this; I have not spoken in secret; from the beginning, from the time that it was declared have there [am] I spoken; and now the Lord GOD, and his Spirit, hath sent me.

Come ye near unto me; I have not spoken in secret; from the beginning. The Targum (Ⓣ) has, “Come ye near to my Word; hear ye this; I have not spoken in secret from the beginning.” The LXX (ⓖ) reads, “Draw near to me and hear these things: from the beginning I have not spoken in secret.” The Douay-Rheims (Ⓣ) has, “Come ye near unto me, and hear this: I have not spoken in secret from the beginning.” The Masoretic text (Ⓜ) has *hear ye this*, שְׁמַעוּ-זֹאת, while the DSS 1QIsa^a (Ⓢ) has *and hear ye this*, וּשְׁמַעוּ זֹאת. Barnes suggests: “The idea here is, that he had foretold the raising up of Cyrus, and his agency in delivering his people, in terms so plain that it could not be pretended that it was conjectured, and so clear that there was no ambiguity.” Horsley brilliantly has: “In this passage, Messiah, comparing the enigmatical style and manner, the studied reserve as it were of the earlier revelations, with the clear and open manner of the Gospel, justly says, that in former times He had spoken in mystery. To us now the prophecies of the universal redemption, and even of the manner of it by our Lord’s humiliation and sufferings, seem in many parts at least sufficiently perspicuous and explicit. But if we consider the manner in which they were delivered, *in figurative language, many of them grafted upon other subjects, introduced abruptly in the midst of other things, and the clearest of them often interrupted by subordinate matter occasionally thrown in,*²⁴ we may easily conceive that

²⁴ It had to be done this way, at least in part, in order to avoid further corruption of the Biblical text by “designing and corrupt priests” (TPJS).

the obscurity of them must have been very great, till they were expounded by the actual accomplishment. And this we may the more easily understand by the obscurity which yet remains upon those that relate to things yet to come—the conversion of the Jews, and the fall of Antichrist—which though very perspicuous as to the general promise of final peace and prosperity to the Church, are obscure enough with respect to the detail of the events which they seem to contain. Certainly therefore the Messiah may well be supposed to say, that before his coming in the flesh He had spoken in mystery. In comparison with the clear language of the gospels, the earlier revelations had been ‘a speaking darkly’ in mystery. In comparison with the pretended oracles of the heathen, the prophecies were ‘a speaking not darkly,’ not in the disguise of equivocation” (emphasis added). The words **קָרְבוּ אֵלַי**, *draw near unto me* (Ⓢ, ESV, ISV, LEB, Rotherham, TLV) are trully beautiful, and a constant invitation from our Savior to do precisely that. The Lord never stops beckoning unto us, to draw near unto Him, and to reason with Him. ¶ *From the time that it was declared have I spoken; and the Lord GOD, and his Spirit, hath sent me.* The Targum (Ⓣ) has, “At the time when the nations separated themselves from fearing me, at the time I brought Abraham your father (the Royal Polyglot omits **אָבִיכֹוֹן** ‘your father’) to my service. The prophet saith: And now the Lord God, and His Word, hath sent me.” The LXX (Ⓢ) reads, “When it was doing I was there. And now the Lord Lord (Brenton, ‘and now the Lord, even the Lord’) hath sent me and his spirit.” The Douay-Rheims (Ⓣ) has, “From the time before it was done, I was there, and now the Lord God hath sent me, and his spirit.” The Masoretic text (Ⓜ) has *from [the] time that*, **בְּזֵמַת**, while the DSS 1QIsa^a (Ⓟ) has *at [the] time that*, **בְּעֵת**. Regarding *the Lord God*, the KJV gives us an incorrect translation here. If we follow the general protocol of the AV, it ought to have been translated as the *Lord LORD*, for the Hebrew has *Adonai Yahweh* [**אֲדֹנָי יְהוָה**], and *not Adonai Elohim* [**אֲדֹנָי אֱלֹהִים**]. This same error is repeated throughout Ezekiel 36 in the KJV [see above under notes on Isaiah 48:11]. ABP correctly has *Lord LORD*, which is equivalent to the also correct rendering of the ASV, *Lord Jehovah*. The CJB version made the same mistake I did, of initially trusting the KJV rendering, so it is that the CJB incorrectly has *Adonai Elohim*. But when I looked at the Masoretic text (Ⓜ) I noticed that this was not right. Had this been the rendering in our Ⓜ, it would have been an unmistakably clear case of the three members of the Godhead mentioned in the Hebrew. Please note, however, that I am saying nothing of the original words. The Prophet Joseph Smith said: “I

believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors.”²⁵ ¶ Even so, the expression still seems to speak of the Godhead. The author of this verse is Jehovah who is speaking through the principle of *Divine Investiture*, for the Father. I find it extremely interesting that others also believe in the principle of Divine Investiture, even if they do not give it this name. For instance, the Editor of the Soncino edition of the *Babylonian Talmud*, in a footnote, says that Isaiah is here speaking in first person *on behalf of the Lord* (Seder Mo’ed, Mo’ed Katan 16b, footnote 9). Even though we would say that Jehovah is speaking on behalf of the Father, this is precisely what Divine Investiture is all about. Alexander even uses such words as being articulated: “by *divine authority* and inspiration” (emphasis added). Westermann says: “The speaker is someone who is certain that he has been sent by God and endowed with his spirit. Precisely the same sentiments are expressed in the Servant Song in ISAIAH 49:1-6 . . .” And what is that song about? Christ! Cheyne explains that there are two ways to look at the Hebrew: “It has been much debated . . . whether the Spirit is the sender or the sent . . . Grammatically, both renderings are equally admissible . . .” So also Lowth, quoting Origen, “Who is it that saith in Isaiah, And now the Lord hath sent me and his Spirit? in which, as the expression is ambiguous, is it the Father and the Holy Spirit who hath sent Jesus; or the Father who hath sent both Christ and the Holy Spirit? The latter is the true interpretation (Origen. cont. Cels. lib. i.)” Alexander has: “The main proposition is, *the Lord God hath sent me*. The supplementary expression *and his Spirit* may be introduced, without absurdity or any violation of the rules of syntax . . .” Cowles has: “For all the difficulties [in this verse] are at once obviated by the supposition that the distinction of persons in the Godhead [is meant].” Horsley has: “The general sentiment seems to be, that Messiah, who in former times had revealed Himself but obscurely, comes now, in his incarnate state, to speak familiarly, in plain, clear, unfigured language, to all mankind.” Several exegetes think these words in relationship to Isaiah himself. Certainly, the Prophet Isaiah spoke by the Spirit. Elder Mark E. Petersen gave scriptural proof that the Prophets of old, such as Isaiah, were moved upon by the Holy Ghost. Elder Peterson quotes Acts 8:27-39, 28:25; 2 Peter 1:20-21 as examples. Regarding Isaiah 48:12-13, 16-17, Elder Peterson says: “Not only is this another affirmation of the Savior on the part of the Isaiah, but it also indicates the influence of the Holy Spirit which ‘hath sent me.’”²⁶ Cowles similarly has: “[Christ]

²⁵ TPJS, p. 327.

²⁶ Petersen, Elder Mark E., *Isaiah for Today*, p.124-125.

commissioned the prophets of the Old Testament no less distinctly than the apostles of the New. They were not only prophets of Christ, but prophets speaking for Christ—inspired and sent by him.” Regardless of whether Isaiah was speaking for himself or through Divine Investiture in this instance as he has in so many others, it is clear that the Prophet spoke *as moved upon by the Holy Ghost*. ¶ Keith well says: “While a rod out of the stem of Jesse was promised for the salvation of Israel, it was also promised that the Spirit of the Lord should rest upon him (ISAIAH 11:1-2). The passage is best explained by connecting it with the future deliverances to be wrought by Christ for Israel . . .” Just as Isaiah did not reveal Cyrus at once, he also did not reveal Christ at once, but here gives us a hint of the coming wonders. Kay, in another part of this chapter well has: “The ‘new things’ being those that are soon to be announced in [ISAIAH] chapters 49-55.”²⁷

17 And thus saith the LORD, thy Redeemer, the Holy One of Israel; I [am] have sent him, the LORD thy God which who teacheth thee to profit, which who leadeth thee by the way [that] thou shouldest go, hath done it.

And thus saith the LORD, thy Redeemer, the Holy One of Israel; I have sent him. The LXX (Ⓞ) reads, “Thus saith the Lord who hath redeemed thee, the Holy One of Israel.” Ibn Ezra explains: “*Thy redeemer*, etc. The words which follow are to announce the reward of those that listen to the words of the Lord. Baltzer writes: “The formula for the prophetic oracles is of course: ‘Thus says Yahweh’ (כֹּה־אָמַר ה'יְהוָה). It could well be, however, that this is indeed the same formula, but that it has been expanded by ‘your redeemer’ (גֹּאֲלְךָ) . . . (Who is) ‘our redeemer?’ The answer is, ‘Yahweh Sabaoth is his name, the Holy One of Israel.’” As I have often said, I love *who* questions in the Hebrew Bible. And these words by Baltzer, although in a completely different context, remind me of one of the most beautiful of the *who* questions: “Who he this King of glory? מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד.” ANSWER – shout it out with joy!: “The LORD of hosts, He is the King of glory, ה'יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד” (Psalm 24:10). ¶ The LORD thy God who teacheth thee to profit, who leadeth thee by the way thou shouldest go, hath done it. The Targum (Ⓣ) has, “Who teacheth thee what will profit thee, who sheweth the way wherein thou shouldest walk.” The LXX (Ⓞ) reads, “I am thy God. I pointed out to thee, how to find the way in which thou

shouldst walk.” Instead of *to profit*, the Peshitta (Ⓢ) has *not to do wrong* (Lamsa) / *that you may not exalt yourself* (BPE). The Douay-Rheims (Ⓟ) has, “I am the Lord thy God that teach thee profitable things, that govern thee in the way that thou walkest.” Rawlinson has: “God’s teachings are all directed to the ‘profit’ of those to whom they are addressed; and, if received in a proper spirit, actually ‘profit’ them more than anything else can do.” Rawlinson does well is quoting 2Timothy 3:16. Wade notes: “The conception of the Lord as a teacher appears in Jeremiah 32:33²⁸; Psalm 71:17; perhaps cf. also ISAIAH 30:20.” Faussett has: “*teacheth . . . to profit*—by affliction, such as the Babylonish captivity, and the present long-continued dispersion of Israel (Hebrews 12:10).” The Talmud has something interesting here: “R. Huna reporting R. Eleazar said: From the Pentateuch, the Prophets and the Hagiographa it may be shown that *one is allowed to follow the road he wishes to pursue*. From the Pentateuch, as it is written, And God said to Balaam, Thou shalt not go with them (Numbers 22:12) and then it is written, [If the men came to call thee] rise up and go with them (Numbers 22:12). From the Prophets, as it is written, I am the Lord thy God who teacheth thee for thy profit, who leadeth thee by the way that thou shouldest go (ISAIAH 48:17). From the Hagiographa, as it is written, If he is of the scorers, he will [be allowed to] speak scorn and [if] of the meek, he will show forth grace (Proverbs 3:24)” (Makkoth 10b, *Babylonian Talmud*, Soncino, emphasis added). Rabbi Rosenberg explains this Talmudic section as one of moral agency. Using the words of the Prophet Alma, we might say to follow after the desires of our heart. As a result of such *desires* (for the true desires of our hearts will turn into action), “The one raised to happiness according to his desires of happiness, or good according to his desires of good; and the other to evil according to his desires of evil; for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh” (Alma 41:5). There is another reason why the Talmudic quote is so interesting. Many exegetes seem to make no sense of ISAIAH 48:22, “There is no peace, saith the LORD, unto the wicked.” Yet that note is exactly the same one we find in the Book of Mormon, in the very chapter of Alma we have quoted, “Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, *wickedness never was happiness*” (Alma 41:10, emphasis added). The point is this; both ISAIAH and Alma invite us to follow the Lord. Both also warn

²⁸ “And they have **tuned** unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction” (Jeremiah 32:33, note that פָּנָה seems to be a synonym of שׁוּב [to turn towards God or away from Him, to *repent*, or to *apostatize*].

²⁷ These chapters are especially Christ-centered.

us to be careful about the desires of our heart, because these will be followed by consequences both in this life, and throughout eternity. Both Isaiah and Alma warn us to avoid *wickedness*. There is **אין שלום** an absence of peace, a want of *Shalom* (i.e., of true joy). And what does Alma tell us? Precisely the identical thing, once again, that *wickedness never was happiness*.

18 O that thou hadst hearkened to my commandments--then had thy peace been as a river, and thy righteousness as the waves of the sea.

O that thou hadst hearkened to my commandments. The LXX (Ⓔ) reads, “And hadst thou hearkened to my commandments.” While the Masoretic text (Ⓜ) has *O that thou hadst hearkened*, **לוא הקשבת**, three of the DSS manuscripts have *and O that thou hadst hearkened*, 1QIsa^a (Ⓢ) **ולוא הקשבתה**, 1QIsa^b (Ⓢ), **ולוא הקשבתה**, and 4QIsa^c (Ⓢ), **[ולוא הקשבתה]**. Horsley suggests that ISAIAH 48:18-19 are closely related to Matthew 23:37, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Barnes points to Psalm 81: “Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the LORD should have submitted themselves unto him: but their time should have endured forever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee” (Psalm 81:13-16). And Calvin well suggests the similarity in the lament found in the *Rain in Due Season* chapters: “O that they were wise [לוי חכמו], that they understood this, that they would consider their latter end!” (Deuteronomy 32:29). Nephi’s brother, Jacob, also pleads with us: “O then, my beloved brethren, repent ye, and enter in at the strait gate, and continue in the way which is narrow, until ye shall obtain eternal life. O be wise; what can I say more?” (Jacob 6:11-12). ¶ *Then had thy peace been as a river, and thy righteousness as the waves of the sea.* The Targum (Ⓣ) suggests that the river is the Euphrates. The LXX (Ⓔ) reads, “Thy peace would have been like a river and thy righteousness like a wave of the sea.” The Douay-Rheims (Ⓣ) has, “Thy peace had been as a river, and thy justice as the waves of the sea.” Barnes says: “Rivers are often used by the sacred writers, and particularly by Isaiah, as symbolical of plenty and prosperity.” Alexander notes: “The ideas

suggested by the figure of a river, are abundance, perpetuity, and freshness, to which the waves of the sea add those of vastness, depth, and continual succession.” There are similar verses in the Book of Mormon, spoken by the mouth of Lehi—who like his son Nephi—must have loved the writings of the Prophet Isaiah: “And it came to pass that he called the name of the river, Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof. And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness! And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord! Now this he spake because of the stiffneckedness of Laman and Lemuel; for behold they did murmur in many things against their father, because he was a visionary man, and had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, to perish in the wilderness. And this they said he had done because of the foolish imaginations of his heart” (1Nephi 2:8-11). The context of both scriptures is quite similar. They are both *laments* for what could have been. In the case of Lehi, his older boys would give birth to the Lamanite Nation; in the writings of Isaiah, Israel is here alluded to. In the last days, through the gathering this anguishing news—for any father—would be turned into unutterable joy. Keith adds: “The same illustration of divine compassion often occurs; the same affectionate and mournful lament is often made for Israel: ‘that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever’ (Deuteronomy 5:29).” Earlier we spoke about life’s vicissitudes and our tendency to fret. The expression **שלום לך**, *peace unto thee*, “is used to encourage one who is fearful, and to assure him of peace, in this sense, There is nothing for thee (for you) to fear, thou art (ye are) in safety” (Gesenius). **שלום** means much more than the absence of war, but it includes inner peace, health, even joy. The link between peace and joy is found throughout. For instance, we read in Helaman: “. . . and they were filled with *that joy which is unspeakable* and full of glory. And behold, the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire, and they could speak forth marvelous words. And it came to pass that there came a voice unto them, yea, a pleasant voice, as if it were a whisper, saying: *Peace, peace* be unto you, because of your faith in my Well Beloved, who was from the foundation of the world” (Helaman 5:44b-47). Here are

but two quotes from the Brethren. Elder Richard G. Scott asked: “Are you taking full advantage of the redeeming power of repentance in your life so that you can have greater peace and joy?” Elder Scott, in the same General Conference address taught: “Peace is the precious fruit of a righteous life. It is possible because of the Atonement of the Savior. It is earned through full repentance, for that leads to refreshing forgiveness. Repentance opens the doors of enlightenment and aids inspiration.”²⁹ President Ezra Taft Benson testified: “Men and women who turn their lives over to God will discover that He can make a lot more out of their lives than they can. He will deepen their joys, expand their vision, quicken their minds, strengthen their muscles, lift their spirits, multiply their blessings, increase their opportunities, comfort their souls, raise up friends, and pour out peace. Whoever will lose his life in the service of God will find eternal life.”³⁰ It makes sense, then, that the opposite would also be true, as we read in ISAIAH 48:22.

19 Thy seed also had been as the sand; and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

Thy seed also had been as the sand; the offspring of thy bowels like the gravel thereof. The LXX (Ⓞ) reads, “And thy seed would have been as the sand, and the issue of thy bowels as the dust of the ground.” The DSS 1QIsa^a (Ⓢ) has *and your offspring*, וצאצאיכה, while the Masoretic text (Ⓜ) has *and offspring [of] thy bowels*, וצאצאי מֵעֵיךְ. Jenour explains: “*Thy seed should have been as the sand.*] Great increase in their numbers was one of the blessings frequently promised to the Israelites if they continued obedient; and on the contrary, diminution in their numerical strength, was one of the curses threatened against their disobedience (compare Deuteronomy 28³¹ throughout).” Whitehouse points to promises associated with the Abrahamic covenant found in Genesis: “And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered” (Genesis 13:16); and “That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea

²⁹ Scott, Elder Richard G. “The Path to Peace and Joy” October 2000 General Conference.

³⁰ Benson, President Ezra Taft. “Jesus Christ—Gifts and Expectations,” Christmas Devotional, Salt Lake City, Utah, 7 December 1986.

³¹ Rain in Due Season.

shore; and thy seed shall possess the gate of his enemies” (Genesis 22:17). ¶ *His name should not have been cut off nor destroyed from before me.* The Targum (Ⓣ) has, “The name of Israel should not have ceased nor have been destroyed from before me for ever.” The LXX (Ⓞ) reads, “Still however thou shalt not be utterly cut off; nor shall thy name perish from before me.” The Douay-Rheims (Ⓟ) has, “His name should not have perished, nor have been destroyed from before my face.” Without Israel’s apostasy, revelation and prophets would have never ceased to be.

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it [even] to the end of the earth; say ye: The LORD hath redeemed his servant Jacob.

The Targum (Ⓣ) has, for the last clause, “The Lord hath redeemed His servants from the house of Jacob.” The LXX (Ⓞ) reads, “Haste out of Babylon! flee from the Chaldeans: proclaim the joyful news: and let this be published. Proclaim even to the end of the earth— Say ‘The Lord hath delivered his servant Jacob.’” The Douay-Rheims (Ⓟ) has, “Come forth out of Babylon, flee ye from the Chaldeans, declare it with the voice of joy: make this to be heard, and speak it out even to the ends of the earth. Say: The Lord hath redeemed his servant Jacob.” The Masoretic text (Ⓜ) has *tell*, הַשְׁמִיעוּ, as does the DSS 1QIsa^b (Ⓢ), הַשְׁמִיעוּ, while the DSS 1QIsa^a (Ⓢ) has *and tell*, וְהַשְׁמִיעוּ. The Masoretic text (Ⓜ) has *to [the] end of the earth*, עַד קֵצַה הָאָרֶץ, as does the DSS 4QIsa^d (Ⓢ), עַד קֵצַה הָאָרֶץ, while the DSS 1QIsa^a (Ⓢ) has *to [the] ends of the earth*, עַד קְצוֹי הָאָרֶץ. The DSS 1QIsa^a (Ⓢ) has *led him*, הוֹלִיכוּ, while the Masoretic text (Ⓜ) has *led them*, הוֹלִיכֵם, as does 4QIsa^d (Ⓢ), הוֹלִיכֵם. We have additional words of invitation—for all commandments so are—*go ye out of Babel, flee ye from Chaldeans*: צֵאוּ מִבְּבֶל בְּרַחוּ מִכַּשְׁדִּים.

¶ Regarding former times, Rawlinson observes: “It might have seemed that no exhortation would be needed; that, as soon as the prison-doors were set open, there would be a general rush to escape. But, when the time came, it was not so. Those only availed themselves of the edict of Cyrus ‘whose spirit God had raised to go up and build his house’ (Ezra 1:5). The wealthier classes, Josephus tells us (‘Ant. Jud.’ 11:1), remained... Motives of various kinds detained others. The result was that probably a larger number elected to continue in the country than to return to Palestine.”

Delitzsch has: “They are to go out of Babylon, and with speed and joy to leave the land of slavery and idolatry far behind.” Birks says, “The message closes with a direct command to the exiles of Israel to set out joyfully on their way to Zion.” Indeed, and the message in the latter-days is to all of scattered Israel. Young puts emphasis on the figurative leaving of Babylon as we come unto Christ. Elder Bruce R. McConkie taught, “When the lost and scattered sheep of Israel find place again in the fold of their Ancient Shepherd, they do so by forsaking the world and joining the true church. They leave the deserts of sin and lie down in the green pastures. They leave Babylon and return to Zion. Hence the call: ‘Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob.’ (Isaiah 48:20.) When Israel gathers, she returns to the Lord and worships again him that made heaven and earth and the sea and the fountains of waters. In the world ‘every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon’ (D&C 1:16). In the true church men worship again the true God. Hence the call: ‘Assemble yourselves and come; draw near together, ye that are escaped of the nations.’ As to those yet in Babylon, the holy word says: ‘They have no knowledge, . . . and pray unto a god that cannot save.’ Let them heed the call: ‘Look unto me,’ saith the Lord Jehovah, who is Christ, ‘and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. . . . In the Lord shall all the seed of Israel be justified, and shall glory’ (Isaiah 45:20-25).”³² Horsley likewise writes: “It is a mystical Babylon therefore that is here intended (compare Revelation 18:4).” ¶ *With a voice of singing, בְּקוֹל רִנָּה*. Or, with a voice of rejoicing, of joy, of gladness, shouting, proclamation. This is the voice with which we are to share the gospel with others. ¶ *Utter to the end of the earth*. Israel has been scattered to the ends of the earth, and we are to proclaim the *good news* to the ends of the earth. The *ends of the earth* also remind us of Deuteronomy 30:1-6 in *Rain in Due Season*, the very gathering of Israel through the stick of Judah and the stick of Ephraim, the Bible and the Book of Mormon. What is the good news? The LORD hath redeemed his servant Jacob. The good news, then, is that our Savior has redeemed us, and made a way for

³² McConkie, Bruce R. *A New Witness for the Articles of Faith*. Salt Lake City, Utah: Deseret Book Company, 1985, p. 537. Also see, a beautiful essay on this topic by Elder McConkie in *The Millennial Messiah: The Second Coming of the Son of Man*, p.427-428.

escaping Babylon and opened up a way to enter Zion. Can anything be more wonderful? And in former times, as Kay has, “In itself the liberation of Israel out of Babylon might seem to be a matter of little moment for the world at large. But it was the prelude of, and a preparation for, the world’s redemption (cp. ISAIAH 49:7).” Christ’s birth would soon be announced. He came in the meridian of time and through the atonement now offers us redemption if we will but turn to Him and become His disciples.

21 And they thirsted not; [~~when~~] he led them through the deserts; he caused the waters to flow out of the rock for them; he clave³³ the rock also and the waters gushed out.

And they thirsted not; he led them through the deserts. The Targum (Ⓢ) has, “He will not suffer them to thirst in the desert; He will guide them.” The LXX (Ⓠ) reads, “And if they shall thirst (for he will lead them through a desert).” The Douay-Rheims (Ⓟ) has, “They thirsted not in the desert, when he led them out.” Wordsworth observes: “God always connects the mercies of the Anodus (or return from Babylon) with those of the Exodus from Egypt . . .” Birks has, in part, “This verse may be explained either as a memorial of the mercies of the Exodus, called afresh to mind by the later deliverance, or as a prediction of blessings in that later redemption. In this case the words must be figurative. The former view is perhaps the simpler, and the connexion will be very easy to explain. The returning exiles, while they celebrate their recent redemption, are to call to mind the wonders wrought for their fathers in the days of old. The whole series of mercies, from the Exodus onward, are thus summed up in one song of triumphant praise. The God of Israel was the same through every age, the unfailing Friend and Deliverer of His people. His earlier mercies might be varied in their form, but their substance would be the same in every successive age. He opens evermore ‘streams in the wilderness, and rivers in the desert.’ But these blessings belong to the faithful alone.” Certainly, waters are symbolic of blessings to be poured out upon the Saints. ¶ *He caused the waters to flow out of the rock for them; he clave the rock also and the waters gushed out.* The Targum (Ⓢ) has, “He will cause water to flow for them from the rock: Yea, he will cleave the rock, and the waters shall gush out.” The LXX (Ⓠ) reads, “A rock shall be cleft and water shall gush forth, that my people may drink.” The Douay-Rheims (Ⓟ) has, “He brought forth water out of the rock for them, and he clove the

³³ Divided, broke open.

rock, and the waters gushed out.” At the time of the exodus the waters flowed out of the rock. Now there is an allusion, once again, to the waters of baptism, but this time, in righteousness and not in hypocrisy. Horsley says, as a summary of his thoughts on this verse: “It is true it describes the spiritual deliverance, which is its real object, in allusions to the deliverance from Babylon.” Abarbanel in Rabbi Rosenberg suggests that just as the Lord took care of Israel as she left Egypt, so also would the Lord care for the needs of those leaving Babylon and returning to Zion. Keith says: “If it be regarded as a continuation of the previous verse, it does not appear from anything recorded to have received a literal fulfilment in the return from Babylon. It may, therefore, receive, like the previous verse, a yet future accomplishment. That such events as it describes will yet take place in connexion with Israel’s final return is often stated very clearly.” Govett beautifully says: “The Savior [taught] that *‘no jot or tittle shall pass away till all be fulfilled.’* It has been thus of old. Did not the Lord open the rock for them in the wilderness in the days of Moses? Is it too difficult for him now?” Wordsworth suggests *we liken these words unto ourselves*: “In a spiritual sense, let us regard these words of the Prophet as spoken to ourselves. Let us quit the Babylon of error and confusion. Let us flee from the Chaldeans. Christ has redeemed us with His blood, and leads us through the wilderness of this world, and brings forth water from the Rock—which is Himself (1 Corinthians 10:4).” ¶ Throughout this chapter, Jennings tells us that God has not forgotten His people Israel. Regarding present-day Christendom, Jennings laments, “We see the avalanche of apostasy that is sweeping the great mass of professing Christians . . .” Benson says of the people: “. . . they were exceeding prone to cry, *Peace, Peace*, to themselves, when there was no solid ground of peace.” Luther warns that arrogance is not only found in the people of Israel, but also of within the Christian community, “We are Christians, therefore we are safe.” As Latter-day Saints, we also are warned that we need to be humble followers of Christ: “And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell” (2 Nephi 28:21). After reciting the usual scriptures associated with “For they are not all Israel, which are of Israel” (Romans 9:6b and others), Jennings wonderfully says, “But it is a serious error to distort such texts into the denial of the national recovery of Israel . . . [for the day will come in which] joyous and willing missionaries go, with feet beautiful, to tell of what God hath done for the final deliverance of His people, the children of Jacob.” Amen.

22 And notwithstanding he hath done all this, and greater also, [there is] no peace, saith the LORD, unto the wicked.

And notwithstanding he hath done all this, and greater also. There is no peace, saith the LORD, unto the wicked. The LXX (Ⓔ) reads, “There is no peace, saith the Lord, for the wicked.” The Douay-Rheims (Ⓓ) has, “There is no peace to the wicked, saith the Lord.” The Masoretic text (Ⓔ) has *no peace*, אֵין שְׁלוֹם, while the DSS 1QIsa^a (Ⓔ) has *and no peace*, וְאֵין שְׁלוֹם. The invitation to go out of Babylon is to partake of the *plan of happiness* as the Gospel of Jesus Christ is sometimes called. Those who will not partake of this plan may have moments of felicity, but not the deep powerful peace and joy that comes from living the gospel. In D&C we read: “But learn that he who doeth the works of righteousness shall receive his reward, even *peace* in this world, and *eternal life* in the world to come” (D&C 59:23, emphasis added). ¶ *Unto the wicked*, לְרָשָׁעִים. Keith writes: “The concluding assertion (ISAIAH 48:22) may be regarded as in contrast with that in ISAIAH 48:18; while peace, like a river, is promised to hearkening to God’s commandments—to those who do not—to the wicked, there is no peace.” In Isaiah 57 we likewise read: “But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked” (Isaiah 57:20-21). ¶ Rawlinson, leaning on Cheyne, has: “This warning phrase occurs again, ‘in the manner of a refrain’ (Cheyne), at the close of what most commentators regard as the second section of this portion of Isaiah’s work (ISAIAH 57:21). The third section closes with a still more solemn warning (ISAIAH 66:24).” ¶ Delitzsch has: “From this time forth the name Koresh (Cyrus), and also the name Babel, never occur again; the relation of the people of Jehovah to heathenism, and the redemption from Babylon, so far as it was foretold and accomplished by Jehovah, not only proving His sole deity, but leading to the overthrow of the idols and the destruction of their worshippers. This theme is now exhausted, and comes into the foreground no more. Wordsworth observes: “. . . and we now pass on from the type to the Antitype, till at length the magnificent scenery of Universal Redemption and Everlasting Glory is fully revealed to the eye.” The type was Cyrus, as a type of the Messiah, and the Antitype is Jesus Christ, the Messiah.

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