
Isaiah 49

Luther says, “From this chapter to the end [of ISAIAH] there is nothing but Christ.” Jennings has: “This brings us to the very heart of this book of Isaiah, to the very heart of ‘the Salvation of God,’ nor surely do we need to be told whom we may expect to find there! For the very ‘heart of the heart’ is the 53rd chapter with which we are all familiar, and yet of which we never weary. Hitherto, we may say, we have trodden the ‘court,’ now we shall enter the ‘Holy Place,’ and soon we shall be conducted into the ‘Holy of Holies!’ . . . Just as Peter, James and John listened to Him as they walked the roads of Palestine, or sat together with Him on the hill-side, so in these verses do we hear the very Voice that then spoke to them.” Christ shares His titles with His servants, such as the *light to the gentiles*. Christ takes an active role in gathering Israel on both sides of the veil, but He also delegates the work to His servants. Nephi explains ISAIAH 49, after his brothers ask if these things were to be understood physically or spiritually: “And I, Nephi, said unto them: Behold they were manifest unto the prophet [Isaiah] by the voice of the Spirit; for by the Spirit are all things made known unto the prophets, which shall come upon the children of men according to the flesh. Wherefore, the things of which I have read [ISAIAH 48-49] are things pertaining to things both temporal and spiritual; for it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth [as warned in *Rain in Due Season*], and also among all nations. And behold, there are many who are already lost from the knowledge of those who are at Jerusalem [including the Ten Tribes taken away captive by Assyria]. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth, save that we know that they have been led away [as warned in *Rain in Due Season*]. And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded [not just Ephraim or the *Ten Tribes*, but also Judah, or the two remaining tribes that were taken captive by Babylon, and also even further into the future, additional scatterings of Israel], because of the Holy One of Israel; for against him will they harden their hearts [allusion to rejection of the Christ in the meridian of times, as well as other rebellions against the Lord]; wherefore, they shall be scattered among all nations [yes, all nations under the *heavens*, *Rain in Due Season*] and shall be hated of all men. Nevertheless, after they shall be nursed by the Gentiles [gathered principally by Ephraim and her sister Manasseh from the Gentile nations], and the Lord has lifted up his hand upon the Gentiles and set them up for a standard [in other words, restored the Gospel upon the earth], and their children have been carried in their arms [that is, the children of Israel will be carried—principally or at first—in the arms of Ephraim and Manasseh but with the help of other tribes, also], and their daughters have been carried upon their shoulders, behold these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come [or the descendants of Lehi and other Book of Mormon peoples], and also all our brethren who are of the house of Israel [this will include a physical gathering to Zion]. And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles [especially the USA, but also the Spanish conquistadores may perhaps be included], yea, even upon the face of this land; and by them shall our seed be scattered [speaking most especially of the Lamanites who would be scattered throughout the American continent]. And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles [the coming forth of the Book of Mormon and the Gospel restored through the Prophet Joseph Smith], which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders [the sharing of the Gospel is then looked at from a spiritual perspective]. And it shall also be of worth unto the Gentiles [descendants of Israel, mostly, within the *Gentile nations*]; and not only unto the Gentiles but unto all the house of Israel [and to the house of Israel wherever they be], unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed [so that Abraham’s covenant would be re-established beginning with Ephraim and Manasseh]. And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the nations [which would be done through the appearing of the Father and the Son to the boy Prophet and the coming forth of an angel bearing the *everlasting Gospel*, as prophesied in the book of Revelation]. Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel [including the gathering through the preaching of the Word]. Wherefore, he will bring them again out of captivity [so the gathering begins to take place with much power], and they shall be gathered together to the lands of their inheritance [including the American continent and Israel]; and they shall be brought out of obscurity and out of darkness [obscurity in so many ways, so that the house of Israel had not only lost the Gospel but also, for the most part, with the notable exception of Judah, and then only parts of Judah, knowledge of their heritage in the house of Israel];

and they shall know [not just *believe*, but *know*, they will have a strong testimony of it] that the Lord is their Savior and their Redeemer, the Mighty One of Israel” (1Nephi 22:1-12).

vv. 1-6. The scattered remnant of Israel is invited to hear the good news of the birth of the child-Christ. Immanuel was known before He was born. Messiah and a servant(s) speak about the gathering. The servant is discouraged and is rebuked for the same.

1 ¶ AND again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. LISTEN, O isles, unto me, and hearken ye people from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

AND again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people. Yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. In the *Rain in Due Season* chapters we read of the scattering of Israel as well as the eventual gathering of the same from the four quarters of the earth. The words *my people* are elliptical and are used by the Lord to speak of the Abrahamic covenant (see introductory notes on the gathering of Israel through the Bible and the Book of Mormon). After making clear who the speaker is, we will return to these words from the Book of Mormon. ¶ It is clear that Christ is speaking here. Birks well says: “The prediction was fulfilled in the double message to Joseph and Mary, Matthew 1:18; Luke 1:28. The mother here named is the same with the Virgin, mentioned before, ISAIAH 7:14, and plainly confines the words to one definite Person. Thus neither ‘the prophetic order,’ nor the nation of Israel, nor ‘the better part of them,’ nor ‘the Church of Christ,’ can be here intended; but one Person alone, marked off from every other by features which none can share, the Son of the Virgin, the Messiah of God.” Luther, speaking of the principle of Divine Investiture, has: “The following text compels us to understand these words as applying to Christ, for the prophet is saying these things in the person of Christ.” And as LDS we understand that it is Christ who is generally the Word delivered in most of the revelations

in the D&C as well as in the Old Testament. But Christ makes it clear that He speaks the Father’s words. This is important for Latter-day Saints to understand, because otherwise people could be confused as to why Christ appears to be speaking about Himself as the person to be sent. We have to understand these utterances as yet another layer of Divine Investiture, wherein Isaiah speaks for Christ and Christ speaks for the Father. The Scriptures in English—in contrast to say Hebrew or Spanish—obscure the more literal language. For instance, in this verse, instead of “The LORD hath called me from the womb,” יהוה נִבְטֵן קְרָאֵנִי for the Hebrew is the more literal: “Jehovah from the womb hath called me” (YLT). The Spanish has: “Jehová me llamó desde el vientre” (RV1960, RV2009). We will note this sort of thing repeatedly in these Messianic verses. In ISAIAH 53:6b we have: “the LORD hath laid on him the iniquity of us all.” Once again, the LORD is Jehovah as represented by the Tetragrammaton (יהוה).

At the end, English readers are not wrong, they just miss the importance of the frequently used principle of Divine Investiture. For when we read “The LORD hath called me from the womb,” at the end, the Lord *is* the Father, because His Son is speaking the words of His Beloved Father. Why? Because the Father has delegated the speaking to mankind, after the fall, to His Beloved Son. Not the same, but a similar principle is that of interpreting between languages. When the speaker says, “I have a testimony,” the interpreter does not say: “*He* has a testimony,” but rather, “*I* have a testimony” (not, *él tiene un testimonio* but rather *yo tengo un testimonio*). The Son, then, as our advocate before the Father, likewise speaks the words of the Father precisely as spoken by the Father. ¶ With few exceptions, such as those who wish to distance these verses from the coming Messiah, exegetes are agreed that these verses point to the Son of God, Jesus the Christ. Now, let us return again to the Book of Mormon. ¶ *The wickedness of the pastors of my people*, reminds us of warnings in Jeremiah and Ezekiel. For instance, we have: “The priests said not, Where is the LORD? and they that handle the law *knew me not*: the pastors also *transgressed against me*, and the prophets *prophesied by Baal, and walked after things that do not profit*” (Jeremiah 2:8, emphasis added); “For the pastors are become *brutish*, and have *not sought the LORD*: therefore they shall not prosper, and all their flocks *shall be scattered*” (Jeremiah 10:21, emphasis added); “Many pastors *have destroyed my vineyard*, they have trodden my portion under foot, they have made my

pleasant portion a desolate wilderness” (Jeremiah 12:10, emphasis added); “Woe be unto the pastors *that destroy and scatter the sheep of my pasture!* saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD” (Jeremiah 23:1-2, emphasis added). Note that none of these are called *my pastors* by the Lord. Such pastors have not known the Lord neither have they sought Him, have preached falsely, have transgressed themselves, and have destroyed God’s people and thus permitted the cursings in *Rain in Due Season* to take place. Nevertheless, they shall not be scattered forever, and right after Jeremiah 23:1-2, we have this beautiful promise: “*And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD*” (Jeremiah 23:3-4, emphasis added). Note that the Lord will replace the wicked pastors with righteous shepherds who will help gather Israel from their scattered condition. And immediately following these words Jeremiah announces the coming of the Great Shepard, even Jesus Christ: “Behold, the days come, saith the LORD, that I will raise unto David¹ a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the *north country, and from all countries whither I had driven them;* and they shall dwell in their own land” (Jeremiah 23:5-8, emphasis added). These verses are intimately related to the gathering of Israel and to ISAIAH 49. So also Ezekiel, who exquisitely warns against the false shepherds who feed themselves but not the flocks: “And the word of the LORD came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven

away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them” (Ezekiel 34:1-4). False pastors fed themselves on the fat of their sheep, but did little for the flock. What happened as a result? Ezekiel continues: “And they were *scattered*, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. *My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them*” (Ezekiel 34:5-6, emphasis added). So we see that Israel was scattered in part because those who should have looked after the people did not. Continuing with Ezekiel, we have: “Therefore, ye shepherds, hear the word of the LORD; As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the LORD; Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them” (Ezekiel 34:7-10). Note that above we have an allusion to the apostasy and the Lord makes it clear that the true flock will leave the false pastors for the true Shepherd: “For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick . . .” (Ezekiel 34:11-16a). Can it be more wonderful? For the Lord God will Himself seek out His scattered sheep and they will know His voice! He Himself will be their Shepherd. He Himself will bind their broken limbs and heal their sickness. I solemnly testify of these wondrous truths. The Savior is intimately involved in the gathering of Israel from the four corners of the earth. Ezekiel then speaks of the fat cattle [the nations of the world] and the lean cattle [Israel]. The last scattered by

¹ David (or second David) is a name sometimes used for Christ.

the former. Finally, in words of joyful triumph, we see that this Shepherd is none other than Christ Himself, even the Holy One of Israel: “And I will set up *one shepherd* over them, and *he shall feed them*, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince² among them; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the *shower to come down in his season*³; there shall be *showers of blessing*. And the tree of the field shall *yield her fruit*, and the earth shall *yield her increase*, and they shall be safe in their land, and *shall know that I am the LORD*, when I have *broken the bands of their yoke*, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall *dwell safely*, and *none shall make them afraid*. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, *neither bear the shame* of the heathen any more. Thus shall they know that I *the LORD their God am with them*, and that they, even the house of Israel, are *my people*, saith the Lord GOD. And ye *my flock*, the flock of my pasture, are men, and *I am your God*, saith the Lord GOD” (Ezekiel 34:23-31, emphasis added). So it is, then, that the *broken off and driven* of Israel will be gathered back by the Good Shepherd. Is this not *a marvellous work and a wonder* (ISAIAH 29:14)? The restoration of the Gospel through a boy-Prophet, even Joseph Smith, and the coming forth of the Book of Mormon would play a huge role in the gathering of Israel back to the Lord. ¶ *LISTEN, O isles, unto me, and hearken ye people from far*. The Targum (Ⓣ) has, “my Word” rather than “unto me.” The LXX (ⓖ) reads, “HEARKEN to me, isles; and ye nations attend!” The Douay-Rheims (ⓓ) has, “Give ear, ye islands, and hearken, ye people from afar.” The DSS 1QIsa^a (Ⓢ) has *hearken*, דקשיב, while the Masoretic text (Ⓜ) has *and hearken*, וְהִקְשִׁיבוּ. Who are these people from afar? The very scattered flocks mentioned in ISAIAH 49:1a. Regarding אֵיִם, Calvin suggests: “he [the Prophet Isaiah through Divine Investiture] introduces Christ as speaking, and addresses not only the Jews but nations that were beyond the sea, and foreign nations who were at a great distance from Judea, to whom, as we have formerly remarked, he

² The idea is repeated twice, Christ our Lord is the Shephard, and Christ our Lord, also called the Second David.

³ Note the multiple allusions to the *Rain in Due Season* chapters.

gives the name of ‘*Islands*.’” Terry B. Ball convincingly argues that the word *isles*—in Isaiah’s Servant Songs—is associated with “scattered covenant Israel” as shown in 1 Nephi 21:1.⁴ ¶ *The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name*. The Targum (Ⓣ) has, “The Lord called me before I was; He hath made mention of my name from the bowels of my mother.” The LXX (ⓖ) reads, “(After a long time one will stand up saith the Lord.) From my mother’s womb he mentioned my name.” The Douay-Rheims (ⓓ) has *been mindful* instead of *mention*. These words may have been spoken by Isaiah through *Divine Investiture*, but surely they refer to our Lord and Savior Jesus Christ. Elizabeth bore witness of the Christ, while He was still in Mary’s womb. Mary went off to visit her cousin Elizabeth and the scriptures tell us: “And Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother⁵ of my Lord⁶ should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she⁷ that believed: for there shall be a performance of those things which were told her from the Lord” (Luke 1:39-45).

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

And he hath made my mouth like a sharp sword. The Targum (Ⓣ) has, “And he hath put His words in my mouth like a sharp sword.” The LXX (ⓖ) reads, “And made my mouth like a sharp sword.” These words apply to our Savior. All those around Him were surprised by the strength of His oratory. But not just oratory, but that of one filled with the spirit of God to which He had a right, “And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For

⁴ Terry B. Ball, Dean of Religious Education, 38th Annual Brigham Young University Sidney B. Sperry Symposium: The Gospel of Jesus Christ in the Old Testament, “Isaiah’s other servant songs.” BYU Broadcasting, 14 March 2010 (see notes on Isaiah 42:4).

⁵ Mary.

⁶ Jesus Christ, Emmanuel.

⁷ Mary. Gill contrasts Mary’s belief with Zechariah’s (Elizabeth’s priestly husband) unbelief.

he taught them *as one having authority*, and not as the scribes” (Matthew 7:28-29, emphasis added); “And they were astonished at his doctrine: *for his word was with power*” (Luke 4:32, emphasis added); “Never man spake like this man” (John 7:46b). And not just power to speak, but power to heal: “And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out” (Luke 4:36). Also see ISAIAH 50:4, “The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.” ¶ Birks suggests: “The hiding of the polished shaft in the hand of God is a striking figure of the thirty years of humility and silence, before the Son of God began His prophetic ministry.” Lowth well says, in applying these to Christ: “‘He hath made my mouth a sharp sword,’ ‘to reprove the wicked, and to denounce unto them punishment,’ says Jarchi [i.e., Rashi], understanding it of Isaiah; but how much better does it suit him, who is represented as having ‘a sharp two-edged sword going out of his mouth’ (Revelation 1:16), who is himself the Word of God? which ‘Word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart’ (Hebrews 4:12).” Luther said: “He does not say simply *an arrow* but *polished*, to persuade us that the matter is true. For that reason he calls Him sword and arrow. This is a selected arrow, without any fault, that accomplishes its purpose . . . It is an Hebraism. The sons of Ephraim [in contrast and for a time] were made into a deceitful bow (cf. Psalms 78:57).” ¶ *In the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me.* The Targum (Ⓣ) has, “In the shadow of His power hath He protected me, and He hath made me like a choice arrow, which is hidden in the quiver (literally, ‘the place of armor.’” The LXX (Ⓛ) reads, “And hid me under the cover of his hand. He made me like a chosen shaft, and in his quiver kept me concealed.” Instead of *polished shaft*, the Peshitta (Ⓢ) has *chosen arrow*. The Douay-Rheims (Ⓓ) also has *chosen arrow*, and has *protected* instead of *hid me*. Regarding *in his quiver*, the DSS 1QIsa^a (Ⓚ) has באשפתו, while the Masoretic text (Ⓜ) has באשפתו. Ibn Ezra explains: “God ‘hath hid me in the shadow of His hand,’ which is . . . as the sheath to the sword; compare ‘in His quiver hath he hid me.’” ¶ The Lord’s disciples can likewise become *polished shafts*. The Prophet Joseph Smith was an example of one of the greatest polished shafts, who became “a smooth and polished shaft in the quiver of

the Almighty.”⁸ Elder Orson Hyde taught: “It is true that God generally calls upon the illiterate or unlearned to bear his name and testimony to the world. In this, the policy of our Heavenly Father differs materially from that of the world. Under his policy, none can say that the important truths which the servant of God is required to declare are the result of his great or superior learning. But the question with me is, Must the servant of God always remain an unpolished shaft in the quiver of the Almighty? I answer, No. The Spirit of God directs improvement in everything that is good and useful. If any doubt this, consider what our leading men were when called, and then consider what they now are! The inspiration of God sometimes furnishes the words, but more generally the thoughts only. Then a flow of correct language is highly useful to convey those thoughts clearly and distinctly to others.”⁹ ¶ I remember one time—it was sometime around 2002 and I am sure my recollection is imperfect—being at the home of my brother Nicolás and his wife María Inés. Several of her extended family members were there for lunch. The conversation turned to religion and whether priests should marry. For a while, I said nothing, but eventually said something to the effect of, “I am a priest and I am married.” All eyes turned to me and I suspect I must have embarrassed my dear brother. He proceeded to say that I was not a *real* priest. Then he asked how long I had studied for the ministry. My mother defended me in an effort to make peace and said something to the effect that I studied the scriptures. My brother continued to insist that I was not a real priest. The spirit bid me to be silent and hold my peace. This continued for a while. At one point Nicolás asked something to the effect: “Is it not true that in your Church *any* uneducated man can be baptized this week, and within a week or so receive the Priesthood?” I said that this was true, and then the moment had finally arrived for me to speak as a polished shaft, and I responded something along the lines of, “Where not Christ’s disciples simple men, fishermen, none of which studied for the ministry?” I had spoken by the Spirit, which was greatly felt at that moment. Thus the scripture in D&C 100:5b was fulfilled in me that day: “. . . speak the thoughts that I shall put into your hearts, and you shall not be confounded before men.”¹⁰ ¶ President Brigham Young taught: “Continue to preach, study, and learn, by faith and prayer, until your minds and mouths are opened, and you understand most perfectly the love of Christ . . . Preach the simple, unadorned truth; work out your salvation with diligence, and do that which will guarantee you a warranted deed, an undeniable title to

⁸ *History of the Church* 5:401. Also see TPJS, Section Six 1843-1844.

⁹ Hyde, Elder Orson. *English Grammar*. Delivered before his Class at the Social Hall, Great Salt Lake City, JD 7:68b. 14 December 1858.

¹⁰ But also see D&C 100:1-8.

eternal lives. If you feel prayer in you, pray; and if you feel the spirit of preaching in you, preach; call in your brethren, and read the Bible, the Book of Mormon, the Book of Covenants, and the other revelations of God to them; and talk over the things contained in those books, and deal them out to your brethren and neighbors; pray with them, and teach them how to control themselves; and let your teachings be sustained by your own example. Teach your families how to control themselves; teach them good and wholesome doctrine, and practice the same in your own lives. This is the place for you to become polished shafts in the quiver of the Almighty.”¹¹ It is Christ speaking in ISAIAH 49:1-2.

3 And said unto me: Thou [art] my servant, O Israel, in whom I will be glorified.

The LXX (6) reads, “And said to me, ‘Thou Israel art my servant, and by thee I shall be glorified.’” The Douay-Rheims (9) has, for the last clause, “For in thee will I glory.” The AMP well has: “And [*the Lord*] said to me . . .” Because it is clear that the speaker in ISAIAH 49:1-2 is Christ, it is also evident that the He who spoke *unto me* is also the Christ. But here I depart from other exegetes who believe that the Savior’s words continue in this and the following verses. Bishop Lowth beautifully says: “That name [Israel], in its original design and full import, can only belong to him who contended powerfully with God in behalf of mankind, and prevailed (Genesis 32:28).” In other words, that Christ intercedes with the Father on our behalf. It is He and only He who prevails with the Father for us. If it was only the matter of the word **יִשְׂרָאֵל**, I would with Lowth and numerous other exegetes agree that Christ is here referred to in this and the next verses. Yet, I am of the *opinion* that in ISAIAH 49:3-5, we have a different voice. In these opening verses of ISAIAH 49 I hear a conversation between the Lord and a servant(s) of Jehovah. While I have some smaller supporting arguments for suggesting that Christ is no longer speaking in these three verses, the biggest motives I offer are the words of discouragement—not to say imperfect faith and despondency—that we see in ISAIAH 49:4. Not only is there a complaint, but also a rebuke for the same. (More will be said in these verses.) If *not* Christ, *who* is this *unto me* or *Israel* to whom the Lord is speaking—and who now speaks in verses 3-5? It is clear that the person(s) who speaks, despite the imperfections, loves the Lord and is a servant and disciple of Christ. Keith H. Meservy, of Brigham

¹¹ Young, President Brigham. JD 1:47b, Great Salt Lake City, 9 April 1852.

Young University, writes: “. . . as the seed of Abraham, Israel was called to bless, that is, to serve, the nations of the earth. Israel would perform this service by virtue of holding God’s priesthood (ministry) and receiving his revelation, that is, by extending God’s work throughout the world. (Genesis 12; Abraham 2:11.) Within the book of Isaiah, the Lord sees Israel in this light: ‘Thou art my servant, O Israel, in whom I will be glorified’ (ISAIAH 49:3; 48:20; 43:10).”¹² It has elsewhere beautifully said that Israel was chosen, *chosen to serve*. I am uncertain, however, as to who these disciples are, such as prophets and other disciples who love the Lord.

4 Then I said, I have laboured in vain, I have spent my strength for nought and in vain; [yet] surely my judgment [is] with the LORD, and my work ✓ with my God.

✓ or, my reward

Then I said, I have laboured in vain, I have spent my strength for nought and in vain. The LXX (6) reads, “Whereupon I said, I have laboured in vain; for vanity and for nought I have spent my strength.” Instead of *I said*, the Peshitta (5) has *I have not said*. The Douay-Rheims (9) has, *in vain* instead of *for nought*. The DSS 1QIsa^a (9) has *I said*, **אָנִי אָמַרְתִּי**, while the Masoretic text (M) has *then I said*, **וְאָנִי אָמַרְתִּי**, as does the 4QIsa^d (9), **וְאָנִי אָמַרְתִּי**. “I have labored in vain” is a complaint, as is “I have spent my strength for nought and in vain.” The person so speaking is saying, in essence, that their work seems to be wasted. Young well notices “The word **תְּרוּהוּ** (*desolation*)¹³ is a favorite of Isaiah’s, and in this context simply points out that the toil of the servant was fruitless.” To me, the words: “Then I said, I have laboured in vain, I have spent my strength for nought and in vain,” seem full of despondency and complaint. Every time I had come to this part of Isaiah, I had been troubled by these words which did not seem to fit. And the chastising found in ISAIAH 49:6, confirmed the pain I felt. Only when I slowed down enough in my reading did I realize that there is a dialogue going on in these verses, between the Lord and His servant or servants. The exegetes who believe that the first two verses in ISAIAH 49 are the words of Christ, explain this verse as the *human side* of the mortal Messiah. Two other scriptural examples are provided. Cheyne points the **אֵלֵי אֵלֵי לְמַה עֲזַבְתָּנִי**

¹² Meservy, Keith H. Chapter 10, Isaiah 53: The Richest Prophecy in the Old Testament on Christ’s Atonement. In, *A Witness of Jesus Christ: The 1989 Sperry Symposium on the Old Testament* (Richard D. Draper, ed.), p.169.

¹³ Here, *vain*.

of Psalm 22:1 and Matthew 27:46, “Eli, Eli, lama sabachthani¹⁴ (αβαχθαυ)? that is to say, My God, my God, why hast thou forsaken me?” Rawlinson points to the: “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!” (Matthew 23:37). I find the statements in Matthew 27:46 and Matthew 23:37 to be of an *entirely different nature* than that of ISAIAH 49:4. Both of the Matthew statements have seemed so natural to me. In the first instance we find the Savior in unspeakable pain and, so the scriptures could be fulfilled, He had to bear the weight of our sins, for a moment on the cross, when the Father had to remove His presence. It was a cry of anguish with perhaps a twinge of fright. Nothing could have prepared Him for the pain He was to experience. In the second example from Matthew we find a sadness born of love for us. With a tenderness even greater than motherly love the Savior speaks of gathering His Father’s children as a hen gathers her chicks, if only they would hearken. But in the ISAIAH 49:4 statement we come across something altogether different. It was a complaint that would receive a rebuke from the Lord. I wanted to make sure that others could see the same thing I was seeing. So I asked my wife if she could see a difference in these statements, and I was pleased that indeed she could. I then spoke to my daughter-in-law, Terry Billikopf, and also asked her to interpret each of these statements. When I came to the third, she gasped. “Did the Savior say that?” she asked in disbelief. I feel I sort of know a little bit about Him and He would not have said such a thing.” I said, “It sounds a bit whinny whiney doesn’t it?” Indeed. It shows discouragement, lack of faith, and even a lack of understanding of the eternal nature of His work. (Notice that in ISAIAH 49:14 we again see complaining, this time from the mouth of *Zion*.) Ancient Israel as a nation, or Zion, knew that she would play a key role in the gathering of all of the tribes of Israel from under the heavens (ISAIAH 18). Christ *never* complained. He was *always* ready to do the will of the Father. The Savior *never* gave the Father reason for the smallest rebuke. His whole life, every step and every word, was an effort to please His Father. ¶ It is clearly a human tendency to so complain. Alma the younger exclaimed: “O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!” (Alma 29:1). While most of us have thought of this desire as a virtue, it has been pointed out that Alma himself realized that he had sinned in this desire. Indeed, each one of us plays a

small but important part in helping gather the children of Israel. It is easy to become discouraged because we do not see the bigger picture. Terry Billikopf gave a Sacrament talk in 2015 in which she quoted Elder W. Christopher Waddell, of the Seventy, regarding a former missionary who had become inactive, in part out of the discouragement of a “failed mission.” The Lord brought together this disheartened former missionary, who had been inactive for years, and an Elder Misiego from Madrid, Spain. The former missionary was attending, invited by a friend, a fireside in Arizona, after years of inactivity, and there he met Elder Misiego. He turned out to be the son of the only person he baptized during his mission. Elder Misiego’s father had married in the temple, his three boys had served missions as well as one of his daughters. All of his married children had been sealed in the temple. “Through his efforts, he now learned, scores of lives had been blessed, and the Lord had sent an elder from Madrid, Spain, all the way to a fireside in Arizona to let him know that he had not been a failure.”¹⁵ ¶ I remember one time years ago going out with the Sister Missionaries, and complaining about a particular family who I had tried to reach again and again to no avail. “Awww, President Billikopf (at that time I was the Branch President),” one of the Sister’s said. “Do you want a sticker?” And she gave me one. I put that sticker in my car’s dashboard. Over the years the sticker changed colors many times. It was a reminder of that moment, and of that family as well. One day, long after the family had moved out of the Branch boundaries and I was no longer the Branch President, I saw the father at the temple! His only daughter had served a mission for the Lord. And I had *nothing* to do with either of these things. In yet another case, a childhood friend in San Javier, Chile to whom I had given the Book of Mormon after I joined the Church, was baptized in 2014. He called to give me the good news. But he was quick to add, “You had *nothing* to do with it, it was the wonderful Sister Missionaries.” I chuckle a bit at this. I often wonder about the Elder who gave *me* the Book of Mormon in Santiago in 1970. I had approached the mission home in order to do a school-required report. Did this Elder think that he labored in vain? Or was he very successful? Either way, he has no idea—if he even remembers—that the youth he gave the Book of Mormon and Liahonas joined the Church. I wonder if he struggled with the decision to give me the Book of Mormon. It was not the magazines but the Book of Mormon that touched my heart. Things happen on the Lord’s timetable. Yes, it is human nature to complain. When we are in the service of the Lord and things seem difficult, He reminds us, “The Son of Man hath

¹⁴ Azavtani in Hebrew.

¹⁵ Waddell, Elder W. Christopher. The Opportunity of a Lifetime, October 2011 General Conference.

descended below them all [i.e., had to withstand an infinitesimally greater adversity]. Art thou greater than he?” (D&C 122:8). If we turn away from our complaining and work hard—we still are *unprofitable servants*—the Lord says, “fear not what man can do, for God shall be with you forever and ever” (D&C 122:9b). As humans, we truly do not know what impact we have, if any, about bringing others to drink of the living waters. I should end with a positive example, before moving away from this topic. For over ten years I taught and testified and invited a woman to hear the word and join the Church. I remember, towards the end, weeping as I pleaded with her to pray to the Father about the Book of Mormon. This was a faithful virtuous woman, a member of another religion, but someone who was often willing to listen to my testimony. This time she agree to pray. Her answer was that she should join the Church, but wait for her husband—who had shown little interest in the Church. I immediately knew by the Spirit that her answer had come from God, and I readily and gladly approved of her decision to wait. The change in her husband was miraculous. I had the great privilege to baptize her and her two children, and a good friend baptized the husband. This good sister was soon serving as the Relief Society President of the Branch and her husband has since been called to serve as the Branch President. Yes, we must never be discouraged. We must never think we labor in vain. If there is one person in the world who never labored in vain, and who always knew that he never labored in vain, it was our Lord and Savior Jesus Christ. Truly, it makes no sense to impute Him the words “I have laboured in vain, I have spent my strength for nought and in vain.” Christ knew that His expiatory sacrifice would have eternal reaches. For every knee shall truly bend and every tongue confess that He is the Christ, our loving Savior. As we have said before, there will be no compulsion in this admission. Regardless of which kingdom of glory a person is assigned to, everyone will willfully and gratefully fall on his or her knees, weeping with joy for the atoning sacrifice of our Lord. ¶ *Surely my judgment is with the LORD, and my work with my God.* The Targum (Ⓣ) has, “But my cause is known to the Lord, and the reward of my work is before my God.” The LXX (ⓖ) reads, “Therefore my cause is with the Lord; and my labour is before my God.” Once again, we know that the person who is discouraged is a disciple of Christ, for this individual has faith in God.

NOTE: I have found *very little* support for my perspective among the Gentile exegetes, namely, in Cowles who suggests, almost timidly, that perhaps the first disciples of Christ may be here included in these words of discouragement. Young notes the same change in person that I have, but suggests it is the Son speaking in ISAIAH 49:4. There are others who think these words

are of the prophets of God—but these same exegetes deny Christ as the speaker in ISAIAH 49:1-2. The Jewish exegetes tend to think of most of these verses as coming from Isaiah, so it is not as comforting to find, for instance, that Redak (in Rosenberg) says: “God castigates the prophet for his statement, ‘I toiled in vain.’ He says, ‘Is it of little importance for you to be My servant? Is it not sufficient for you to execute My mission even if the people of your generation do not heed your words? . . . and that you have prophesied of the good that I am destined to bring upon them [the tribes of Jacob]?’” I was extremely pleased, however, to find that Ibn Ezra clearly attributes ISAIAH 49:3 to God as the speaker, but ISAIAH 49:4 to the Prophet Isaiah as the speaker: “*Then I said.* Then I, the prophet, said . . .”

5 And now, saith the LORD—that formed me from the womb that I should [tə be] his servant, to bring Jacob again to him—though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

✓ or, That Israel may be gathered to him, and I may, &c.

And now, saith the LORD—that formed me from the womb that I should be his servant, to bring Jacob again to him. The Targum (Ⓣ) has, “And now, saith the Lord, that formed me from the womb (literally, ‘bowels’) to be a perfect (literally, ‘a servant, he served’ expressing a superlative degree)¹⁶ servant before Him, to make the house of Jacob to return to His service.” The LXX (ⓖ) reads, “And now thus saith the Lord who formed me from the womb. To be his servant to gather Jacob to him.” The Douay-Rheims (ⓓ) has, for the last clause, “That I may bring back Jacob unto him.” The DSS 1QIsa^a (Ⓢ) has *shaped thee*, יִצְרָךְ, while the Masoretic text (Ⓜ) has *shaped me*, יִצְרָי, as does the DSS 1QIsa^b (Ⓢ), יִצְרָי. This whole verse is a pre-amble and introduction of the speaker in ISAIAH 49:6. The speaker(s) also acknowledges of the calling from the pre-existence—just as does Jeremiah and the Savior Himself. The author of ISAIAH 49:5 acknowledges that his *raison d'être* was to help gather Israel, despite his feelings of failure. Many of the prophets had varying degrees of success during their lifetimes, yet their words live on and have fortified millions. ¶ *Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.* The Targum (Ⓣ) has, “And Israel shall be brought to fear Him and we shall be glorious before the Lord (the Royal Polyglot

¹⁶ In Hebrew, a repetition of a word helps us understand its strength. This is why Pauli translates that this will be a perfect servant.

reads וַיְקַדְּשׁוּהוּ, ‘he shall glorify him’); and the Word of my God shall be my support.” The LXX (Ⓞ) reads, “And Israel. I shall be gathered and glorified before the Lord. And my God will be my strength.” As in the margin, the Peshitta (Ⓢ) has Israel being gathered. The Douay-Rheims (Ⓣ) has, “And Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength.” The DSS 1QIsa^a (Ⓤ) has *my help*, עֲזָרִי, while the Masoretic text (Ⓜ) has *my strength*, עֲזָרִי. These individuals have a sense of failure for *not* having been able to gather Israel. Yet they feel the joy of knowing that glory awaits them for their efforts. They acknowledge God as being their right hand, and their strength. When it says, “Though Israel be not gathered,” there is an ellipsis missing, “during my time.” These are good men who love the Lord and who believe in His prophecies, but just do not see how these things will come to pass and so are discouraged. Disheartened, but not totally faithless.

6 And he said: It is a light thing that thou shouldst[✓] be my servant to raise up the tribes of Jacob, and to restore the preserved^{✓✓} of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

- ✓ or, Art thou lighter than that thou shouldst, &c.
- ✓ ✓ or, desolations

And he said: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. The LXX (Ⓞ) reads, “Moreover he said to me, Is it a great thing for thee to be called my servant to reestablish the tribes of Jacob and bring back the dispersion of Israel?” The Douay-Rheims (Ⓣ) has, “And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel.” The DSS 1QIsa^a (Ⓤ) has *Israel and [the] preserved of Jacob*, ישראל ונצירי יעקב, whereas the Masoretic text (Ⓜ) has the opposite, *Jacob and [the] preserved of Israel*, יעקב ונצירי ישראל, as does also the DSS 1QIsa^b (Ⓤ), יעקב ונצירי ישראל. These words are Christ’s response to the servant’s(s’) complaint, voiced in ISAIAH 49:4. I see these words as cutting criticism from the Lord. Jehovah is telling His servants that they ought to be content with their lot in the work. And what do they get to do that is so extraordinary? They get to write their testimonies and the words of the Lord, all of which will be preserved for later generations and all of which will, as we read in Ezekiel, help gather Israel in the latter days, as we see next. ¶ I will also give thee for

a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. The LXX (Ⓞ) reads, “Behold I have given thee for the covenant of a race—for the light of nations; that thou mayest be for salvation to the farthest part of the earth.” The Douay-Rheims (Ⓣ) also has, “Farthest part of the earth.” The DSS 1QIsa^a (Ⓤ) has *unto [the] ends*, עַד קְצוֹי, while the Masoretic text (Ⓜ) has *unto [the] end*, עַד-קֶצֶד. Baltzer suggests:

“‘Light’ (אֹר) is the quintessence of justice and righteousness, and means ‘deliverance, help, salvation’ (שְׁמֵחָה) for the nations too.” The heading of 1Nephi 21 makes it clear that it is *Messiah* who shall be the Light to the Gentiles, or *Light to the nations* (לְאֹר גּוֹיִם).

For so is one of the meanings of the word גּוֹיִם. Upon seeing the babe at the Temple of Jerusalem, Simeon exclaimed: “For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel” (Luke 2:30-32). Both in ISAIAH 42:6-7 and Isaiah 49 so we see that this *Light* is intimately associated with the freeing of the prisoners—both from spirit prison in the spirit world as from the shackles of prison for those in mortality. Both require saviors (with lower case) on Mount Zion, preachers of the Gospel of Jesus Christ—who in turn are also a *light* to the nations, with a lower case *l*. So it reads in D&C 86:8-11, “Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers— For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began. Therefore, blessed are ye if ye continue in my goodness, *a light unto the Gentiles*, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen.” Notice how the Lord shares His titles with His servants. Also note that in D&C 138 it was made clear to President Joseph F. Smith that our Savior likewise delegated: “And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that *the Lord went not in person among the wicked and the disobedient* who had rejected the truth, to teach them; But behold, *from among the righteous, he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness*, even to all the spirits of men; and thus was the gospel preached to the dead. And the chosen messengers went forth to declare the acceptable day of the Lord and *proclaim liberty to the captives who were bound*, even unto all who would repent of their sins and

receive the gospel. Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets. These were taught faith in God, repentance from sin, *vicarious baptism for the remission of sins*, the gift of the Holy Ghost by the laying on of hands, And all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be judged according to men in the flesh, but live according to God in the spirit. And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the sacrifice of the Son of God upon the cross. Thus was it made known that our Redeemer spent his time during his sojourn in the world of spirits, *instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh*; That they might carry the message of redemption unto all the dead, unto whom he could not go personally, because of their rebellion and transgression, that they through the ministration of his servants might also hear his words” (D&C 138:29-37). So, just as the Lord delegated this work in the spirit world, so does He delegate it to servants in mortality. President Uchtdorf told a moving story about a statue representing the Christus that was damaged in World War II. The people decided *not* to have a sculptor re-build the missing hands, as a reminder of the awful days of war. Yet, the “people of the city added on the base of the statue of Jesus Christ a sign with these words: ‘You are my hands.’”¹⁷ ¶ In the Book of Mormon we read the words of Nephi, son of Lehi: “And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; *and they shall carry them forth unto the remnant of our seed*. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a delightsome people. And it shall come to pass that the Jews which are scattered also *shall begin to believe in Christ*; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall

¹⁷ Uchtdorf, President Dieter F. “You Are My Hands” April 2010 General Conference.

also become a delightsome people. And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, *to bring about the restoration of his people upon the earth*” (2Nephi 30:3-8). Yeah, the Gospel of *salvation* would be preached *among all nations*, even *to the ends of the earth*.

vv. 7-12. Christ is to be despised for a time. At the meridian of time He will offer salvation and also visit those in spirit prison. He offers living waters and Israel shall be gathered from all the nations.

7 ¶ Thus saith the LORD, the Redeemer of Israel, [~~and~~] his Holy One, to him whom man despiseth, ✓ to him whom the nations abhorreth, to a servant of rulers: Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, [~~and~~] the Holy One of Israel, and ~~he shall choose thee~~.

✓ or, that is despised in soul

Thus saith the LORD, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nations abhorreth, to servant of rulers: The Targum (Ⓣ) has, for the second half, “To them that are despised among the nations, to them that are scattered among the kingdoms, to them that are the servants to rulers.” The LXX (Ⓛ) reads, “Thus saith the Lord who delivered thee—the God of Israel, ‘Hallow him who despised his life, him who was abhorred by the nations, the slaves of the Archons.’” Instead of *whom man despiseth*, the Peshitta (Ⓢ) has, as in the margin, *to him whose soul is despised*. The Douay-Rheims (Ⓣ) has, “To the soul that is despised, to the nation that is abhorred, to the servant of rulers.” The DSS 1QIsa^a (Ⓢ) and DSS 1QIsa^b (Ⓢ) both have *saith my Lord YHWH*, אָמַר אֲדוֹנָי יְהוָה, while the Masoretic text (Ⓜ) has *saith YHWH*, אָמַר יְהוָה. The DSS 1QIsa^a (Ⓢ) has *your Redeemer, Israel*, נוֹאֲלֵכָה יִשְׂרָאֵל, while the Masoretic text (Ⓜ) has *[the] Redeemer [of] Israel*, נֹאֲלֵכָה יִשְׂרָאֵל. The DSS 1QIsa^a (Ⓢ) has *abhorring me* (or, DSSB, *ones abhorred*), לְמַתְעַבִּי, while the Masoretic text (Ⓜ) has *abhorreth*, לְמַתְעַבֵּב, as does the DSS 1QIsa^b (Ⓢ), לְמַתְעַבֵּב. Jehovah (Christ) continues His speaking here. Kay says that Christ was “an object of contempt to the sensual mind . . . subjecting Himself to the despotic will of ‘the rulers of this world’ (1Corinthians 2:6), even to the extent of enduring the death of a slave.”

Wordsworth has: “Literally, *who is despised by the soul*, Heb. *nephesh* [נֶפֶשׁ]; i.e., despised by the mere *animal* passion of man, which judges according to the outward appearance; and is therefore carnal, and *not spiritual*.” Jenour has: “Christ was, and still is, *despised* by the world at large.” Barnes writes: “The same idea is more fully expressed in ISAIAH 53:3-4, that the Messiah would be rejected and treated with abhorrence by the nation [of Israel] as such.” Many of the exegetes speak of the abhorrence that Jews have for Christ, but in my lifetime I have seen a profound change in this area, where many Jews have nothing but positive things to say for Christ. This change began more than a century ago, after the publication of the Book of Mormon. Elder Joseph Fielding Smith shared how this change had taken root: “Perhaps that is all I need to read in regard to this question, but I wish to say something now about the Jews and see if they are beginning to believe in Christ or not, and if they are now commencing to gather to their promised land in fulfillment of these predictions. One hundred years ago if the name of Jesus Christ had been favorably mentioned in a Jewish synagogue, the entire congregation would have been greatly offended. If you have the History of the Church, Volume 3, turn to page 356, and you will find a letter written by Rabbi Landau to his son who had become a Christian. It is a letter from a heart-broken father to a wayward son, and the father says that this is the hardest blow that he ever received and the punishment was almost more than he could bear. We have seen that the Book of Mormon states that in the last days the Jews will begin to believe in Christ. You know that some of the critics of the Book of Mormon declare that it is a stupid work written by Joseph Smith or by someone for him, but how could Nephi say that in the last days the Jews would be gathered again and they would begin to believe in Christ? How could Joseph Smith say it, even, one hundred years ago, when the Jews so bitterly rejected all things that were Christian? I have several statements here depicting the present day attitude of the Jews concerning Jesus Christ. Isaac K. Funk, of the publishing house of Funk & Wagnalls, got out an edition of George Croly’s work on the ‘Wandering Jew,’ in 1901. The first edition of this work was published in 1827. Dr. Funk gathered from leading Jews their opinions concerning Jesus and published them in this work, which he gave the title ‘Tarry Thou Until I Come.’ Some of these expressions I will read. Rabbi Henry Berkowitz of Philadelphia: ‘This Jew, Jesus, is the greatest, noblest rabbi of them all.’ Isadore Singer, Ph.D.: ‘I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love. His teaching has been an immense service to the world in bringing Israel’s God to the knowledge of hundreds of millions of mankind. The great change in Jewish

thought concerning Jesus of Nazareth, I cannot better illustrate than by this fact: ‘When I was a boy, had my father who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building and the rabbi would have been dismissed at once. Now it is not strange in many synagogues, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting—in fact, we are all glad to claim Jesus as one of our people.’ Morris Jastrow, Jr., Ph.D.: ‘From the historic point of view Jesus is to be regarded as a direct successor of the Hebrew prophets. His teachings are synonymous with the highest spiritual aspirations of the human race. Like the prophets, He lays the chief stress upon pure conduct and moral ideas, but He goes beyond the prophets in His absolute indifference to theological speculations and religious rites. It has been commonly said that the Jews rejected Jesus. They did so in the sense in which they rejected the teachings of the earlier prophets, but the question may be pertinently asked, Has Christianity accepted Jesus? . . . The long hope-for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall have become the axiom of human conduct.’ Max Nordau, M.D.: Jesus is soul of our soul, as He is flesh of our flesh. Who, then, could think of excluding Him from the people of Israel? St. Peter will remain the only Jew who said of the son of David, ‘I know not the man.’ If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in His name. The Jews have drawn their conclusions from the disciples as to the Master, which was wrong; a wrong pardonable in the eternal victims of the implacable, cruel hatred of those who called themselves Christians. Every time a Jew mounted to the source and contemplated Christ alone without his pretended faithful, he cried with tenderness and admiration, putting aside the Messianic mission, ‘This man is ours. He honors our race, and we claim Him as we claim the Gospels—flowers of Jewish literature, and only Jewish.’ This shows the changed feelings of the Jews today, and we see that Nephi’s prophecy is being fulfilled.”¹⁸ I quote additional words from this wonderful talk further down the chapter. Birks says: “The honour will be a contrast to the shame. Kings and princes among the Gentiles [and also among the Jews—GB] will bow with reverence to the once despised Nazarene.” ¶ *Kings shall see and arise, princes also shall worship, because of the LORD that is faithful.* The Targum (Ⓣ) has, “Kings shall look at them;

¹⁸ Smith, Joseph Fielding. *The Signs of the Times. “Restoration of Israel and Judah.”* Salt Lake City, Utah: Deseret News Press, 1952. Talk delivered 28 October 1942, Barratt Hall, pp. 58 ff.

and princes shall rise and fall prostrate. because of the Lord that is faithful, *and* the Holy One of Israel, and He shall delight in thee.” The LXX (Ⓞ) reads, “Kings shall see him and chiefs shall rise up and they shall worship him for the sake of the Lord; because the Holy One of Israel is faithful, therefore I have chosen thee.” The Douay-Rheims (Ⓣ) has, “Kings shall see, and princes shall rise up, and adore for the Lord’s sake, because he is faithful, and for the Holy One of Israel, who hath chosen thee.” President John Taylor, after speaking about the great and nobles of the earth desiring to visit Utah, says: “Zion shall yet become the praise and the glory of the whole earth and, as I have said, kings and princes shall come to gaze upon her glory, and we shall be able to teach their senators wisdom, and their philosophers intelligence; for we shall be all taught of God.”¹⁹ Speaking of Messiah, the day would come that all, from king to slave, will worship the Christ. Keith says: “The final success of Christ in extending his kingdom on earth is then described at greater length. A contrast is drawn between the treatment which he would long experience, and the honour which would be paid him when in the end he would come to take unto himself the kingdom.” ¶ The DSS 1QIsa^a (Ⓢ) has *he shall choose thee*, **יְבַחְרֶנִּי**, while the Masoretic text (Ⓜ) has *and he shall choose thee*, **וַיְבַחְרֶנִּי**, as does the 1QIsa^b (Ⓢ), **וַיְבַחְרֶנִּי**.

8 Thus saith the LORD: In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee; and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, ✓ to cause to inherit the desolate heritages;

✓ or, raise up

Thus saith the LORD: In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee. The Targum (Ⓣ) has, “Thus saith the Lord, at the time when ye do my will, I hear your prayer, and in the day of distress I uphold you with salvation and support.” The LXX (Ⓞ) reads, “Thus saith the Lord, ‘In an acceptable time I have hearkened to thee, and in a day of salvation helped thee.’” The DSS 1QIsa^a (Ⓢ) has *I will hear thee* (**עָנָה**), Gesenius, *answer, reply*), **אֶעֱנֶנּוּ**, while the Masoretic text (Ⓜ) has *I heard thee* (**עָנָה**), Gesenius, *answer, reply*), **עֲנִיתִיךָ**, as does the DSS

1QIsa^b (Ⓢ), **עֲנִיתִיךָ**. The DSS 1QIsa^a (Ⓢ) has *I will help thee* (**עָזַרְתִּיךָ**), Gesenius, *help, aid*), **אֶעֱזָרְכֶּךָ**, while the Masoretic text (Ⓜ) has *I helped thee* (**עָזַרְתִּיךָ**), Gesenius, *help, aid*), **עָזַרְתִּיךָ**, as does the DSS 1QIsa^b (Ⓢ), **עָזַרְתִּיךָ**. Redak points our attention to the Targum (see above), where there is a connection between *our doing* the will of God and *He hearing* our prayers. Elder Gene R. Cook likewise shared: “A repentant heart and good works are the very conditions required to have grace restored to us. When someone pleads fervently in prayer for an answer, the answer may be more conditioned on repentance of personal sins than on any other factor.”²⁰ ¶ Whitehouse says about *an acceptable time* “The ‘time of favour’ means the time when God’s compassion and deliverance of His people begins to dawn.” As Wade mentions, Paul likened this to his own times: “(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation)” (2Corinthians 6:2). Certainly, the Savior’s expiatory sacrifice took place in the meridian of times. Also, after His death, the Savior visited spirit prison (see ISAIAH 49:9). The New Testament mentions baptism for the dead, but it would not be until after the restoration of the Gospel that such would be carried out at a grander scale. Elder Bruce R. McConkie suggests that *an acceptable time* is in relation to the coming of the Lord: “Isaiah spoke of the Messiah coming ‘in an acceptable time’ (ISAIAH 49:8), and Daniel named the very time, but he used imagery and figurative language that can only be understood by the spirit of revelation. He said that ‘from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks.’ He said that after that period ‘shall Messiah be cut off.’”²¹ *Cut off* is an expression of the Hebrew Bible, meaning to die, especially used of a weaver being cut off or disconnected when finished. The Merriam-Webster’s collegiate dictionary (11th ed.) has: “to bring to an untimely end.” So we have in ISAIAH 38:12: “Mine age is departed, and is removed from me as a shepherd’s tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.” The Savior’s life was cut off when He was still in His prime. It was at this point, when He was cut off, that the Savior went as a spirit to the Spirit World, as we see in ISAIAH 49:9. ¶ Once again, recall ISAIAH 49:1, about the *isles of the*

²⁰ Cook, Elder Gene R. Receiving Divine Assistance through the Grace of the Lord. April 1993 General Conference.

²¹ McConkie, Elder Bruce R. *The Promised Messiah: The First Coming of Christ*, p.459.

¹⁹ Taylor, President John. “Zion Already Attracting Attention,” *Deseret*, Monday, 18 June 1883.

sea representing “scattered covenant Israel.”²²

Certainly, it appears to be a similar sentiment than that of “And these will I place in the nethermost part of my vineyard” (Jacob 5:13a), or the scattering of Israel. This clause seems to say the Lord would hear the cries of scattered Israel; and the very hearing of it would bring on a succession of events including the bringing forth of covenants unto salvation. This would take first upon the American Continent, with the Prophet Joseph Smith and the restoration of the Gospel of Jesus Christ. ¶ *And I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.* The Targum (Ⓣ) has, “For I will maintain thee, and I will give thee for a covenant with the people, to raise up the righteous that lie in the dust, to cause to inherit the desolate heritages.” The LXX (Ⓢ) reads, “And have formed thee and given thee for the covenant of nations that thou mayst reduce the earth to order and possess desolate heritages.” Instead of *to establish the earth*, the Peshitta (Ⓟ) has *a light to the Gentiles* (Lamsa) / *a light to the nations* (BPE). The Douay-Rheims (Ⓟ) has, “And I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed.” The DSS 1QIsa^a (Ⓢ) has *and I will preserve thee* (נִצְרָה, Gesenius, *watch, keep*) *and give thee* (נָתַן, *give*),

וַאֲצֻרְכָּה וְאֶתְנָהּ, while the Masoretic text (Ⓜ) has *and I have preserved thee* (נִצְרָה, Gesenius, *watch, keep*)

and given thee (נָתַן, *give*), וְאֶצְרֶךָ וְאֶתְנֶךָ, as does, at least partially, the DSS 1QIsa^b (Ⓢ), וַאֲצֻרְךָ וְאֶתְנֶךָ.

Regarding the *desolate heritages*, several exegetes speak of the land of Israel as it was found during the period of the Babylonian captivity. There is no doubt that this is one of the key meanings of this verse as it focused on the Savior’s mission in the meridian of times, including the work of salvation among the living and as well as the departed spirits. The American Continent could certainly be classed upon the *desolate heritages* in terms of the gathering, a place apart from the other regions of the known world at the time of Isaiah. Also, the spirit world could also be called likewise, the *desolate heritages*. ¶ Faussett suggests, regarding לְבְרִית עַם: “*covenant of the people*—(see on ISAIAH 42:6). ‘The *people*,’ in the singular, is always applied exclusively to Israel . . . *cause to inherit . . . desolate heritages*—image from the desolate state of Judea . . . Literally, Judea lying desolate for ages shall

be possessed again by Israel (compare ISAIAH 61:7), ‘in their land’).” Barnes says: “The ‘people’ (עַם) refers doubtless primarily to the Jews . . . To them he was first sent, and his own personal work was with them . . . *To establish the earth*. Marg. as in the Hebrew, ‘to raise up.’ The language is derived from restoring the ruins of a land that has been overrun by an enemy, when the cities have been demolished, and the country laid waste.” Kay makes two observations in this verse: “Obs. 1. Mr Cheyne, who follows Rückert in grouping together Isaiah 49—52, gives as the title of the whole section; ‘VICARIOUS ATONEMENT.’ Obs. 2. In ISAIAH 58:5, the Day of Atonement is referred to as ‘the day of acceptance.’ Compare the same noun in ISAIAH 56:7, 10; 61:2; Exodus 28:38.”

9 That thou mayest say to the prisoners: Go forth; to them that [are] sit in darkness: Shew yourselves. They shall feed in the ways, and their pastures [shall be] in all high places.

That thou mayest say to the prisoners: Go forth; to them that sit in darkness: Shew yourselves. The Targum (Ⓣ) has, “Saying to them who *are* prisoners among the nations, Go forth to them who are kept back in darkness among the kingdoms; shew yourselves to the light.” The LXX (Ⓢ) reads, “Saying to them who are in bonds, Go forth; and to them who are in darkness, ‘Come into light.’” The Douay-Rheims (Ⓟ) has, “That thou mightest say to them that are bound: Come forth: and to them that are in darkness: Shew yourselves.” The DSS 1QIsa^a (Ⓢ) has *and to them that [are] in darkness*, וְלְאִשְׁרֵי בְּחֹשֶׁךְ, while the Masoretic text (Ⓜ) has *to them that [are] in darkness*, לְאִשְׁרֵי בְּחֹשֶׁךְ. Of the Gentile authors, a few seem to be so close in their exegetical observations. Kay has: “*to the prisoners*] in the dungeon of spiritual darkness; in the prison-house of Hades (ISAIAH 24:22).” Cowles, and several others, point to the similarity with ISAIAH 42:7: “Figures accumulate to express the joyful change. The people are as prisoners coming forth from their prison-houses (see ISAIAH 42:7); as men long in darkness, now coming forth to the light of day.” The Geneva notes include: “To them who are in the prison of sin and death.” Rawlinson says: “‘The prisoners’ here are not the captives in Babylon, but the servants of sin throughout the world. Christ would say to them, ‘Go forth.’ He would summon them by his messengers to repent and be converted, and quit the service of sin, and ‘go forth’ from the kingdom of darkness, and ‘show themselves’ as lights of the world (Matthew 5:14; Philippians 2:15), walking as children of the light (Ephesians 5:8).” ¶ We

²² Terry B. Ball, Dean of Religious Education, 38th Annual Brigham Young University Sidney B. Sperry Symposium: The Gospel of Jesus Christ in the Old Testament, “Isaiah’s other servant songs.” BYU Broadcasting, 14 March 2010 (see notes on Isaiah 42:4).

would need the light of latter-day revelation to begin to understand these scriptures (including ISAIAH 24:22; 42:7). The Prophet Joseph Smith replaces an elliptical *are* for *sit*, so it should rather read, *and to them that sit in darkness*. The Hebrew word *שָׁבוּ*, may be translated into English with such words as *sit, remain, inhabit, dwell* (Gesenius, DBD, HALOT). Those who *sit, remain* or dwell in darkness are those spirits in prison. Elder John Morgan explained: “During the three days that the body of Jesus lay in the tomb, then, where was the spirit that formerly inhabited the body? According to the testimony of Peter, as recorded in the 3rd Chapter of the first epistle of Peter, it was preaching to the spirits in prison (1 Peter 3:18-19) and Isaiah tells us that it was for this that Jesus was to come; it was to loose the bonds of the prisoners; it was to open the prison door.”²³ Elder Charles W. Penrose likewise taught: “What is to become of the myriads that have passed into the spirit world without even having heard the name of Jesus Christ? What is to become of all the Jews—numbers of good men and good women amongst them—what is to become of the millions of Jews who have passed away into the spirit world from every land—and some of them in a great hurry too, driven by the hands of ‘Christians’—who have never obeyed any Gospel at all? . . . The Prophet Joseph Smith, previous to his death, obtained from the Almighty a knowledge in regard to the condition of the dead . . . the Prophet Joseph Smith saw that the Gospel of the Kingdom could be preached not only to people in the flesh, but to people out of the flesh; that when people depart this life they retain their identity; that they can be informed; that they can receive and reject; and he was also shown that the time must come when all shall hear the Gospel of the Lord Jesus Christ, because by that they shall be judged . . . Everyone must hear the Gospel and be judged by it . . . This was a part of the mission of Christ. He was not only sent to preach good tidings to the meek, but it seems he had a mission to some that were in captivity . . . In the 49th chapter of Isaiah, we find some remarks of the same kind: ‘That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves.’ I ask, were these predictions which it is generally admitted were uttered concerning Jesus Christ, fulfilled? . . . Where did the . . . spirit of Christ go to after it left the body? . . . Says one, ‘it went to heaven, of course.’ Stay a moment. Three days after this we find this same Jesus, whose body was placed away in the tomb, walking in the garden . . . Jesus, while walking in the garden, met Mary; and Mary, supposing him to be the gardener, asked where they had laid Jesus. Making himself known to her, she sprang towards him.

²³ Morgan, Elder John. *Salvation for the Dead*. Discourse delivered in the Assembly Hall, Salt Lake City, 20 January 1884.

Whereupon he said to her, ‘Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.’ Now, there were three days between the placing of Christ’s body in the tomb and the raising of it. Where was Jesus, the real Jesus, the living Jesus, while his body was lying in the tomb? . . . We read in the third chapter of the first epistle of Peter, 18th to the 20th verses: ‘Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.’ Where was he? Where did he go? ‘Put to death in the flesh, but quickened by the Spirit, he went and preached unto the spirits in prison.’ That is where Christ was between the time of his death and his resurrection, preaching deliverance to the captives, the opening of the prison to them who were bound . . . Christ went and preached the Gospel to the dead . . . So [also] we learn from the revelations of God, through the Prophet Joseph Smith, that when the servants of God depart from this stage of action they follow the footsteps of the illustrious captain of our salvation, they preach deliverance to the captives, they publish the Gospel of peace in the regions of the departed . . . all people whoever dwelt on the earth will have the privilege of hearing the Gospel of Christ . . . according to the revelations of this great Prophet, Joseph Smith—one of the greatest Prophets that ever breathed the breath of life . . . those who receive the Gospel in the spirit world can have the necessary earthly ordinances attended to for them by proxy, that is, the living can be baptized for the dead . . . Did you ever think of the principle of one dying for another? Did not Jesus suffer for all on the principle of a vicarious atonement? On this principle of proxy rests the whole scheme of human redemption. Without that principle of proxy, everyone must pay the penalty of blood and death, for the wages of sin is death . . .”²⁴ Leaning on Elder Bruce R. McConkie, Robert L. Millet wrote: “With but few exceptions, outer darkness²⁵ refers to hell, the place of suffering and sadness and confrontation in the spirit world (see Alma 34:33; 40:13-14; 41:7; D&C 38:5;

²⁴ Penrose, Elder Charles W., *Divisions of Modern Christendom*, delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, 17 July 1881.

²⁵ The *outer darkness* in spirit prison of those who await the resurrection, in contrast to outer darkness as the abode of those who do no inherit a kingdom of glory.

138:22, 30, 57; ISAIAH 49:9).²⁶ ¶ *They shall feed in the ways, and their pastures shall be in all high places.* The Targum (Ⓒ) has, “They shall dwell in all the paths, and by all the rivers *shall be* the place of their dwelling.” The LXX (Ⓔ) reads, “In all the highways they shall be fed, and there shall be pasture for them in all the paths.” Instead of *high places*, the Peshitta (Ⓔ) has *highways* (Lamsa) / *paths* (BPE). The Douay-Rheims (Ⓓ) has, for the second clause, “And their pastures shall be in every plain.” Barnes writes: “In the remainder of this verse, and in the following verses, the Messiah is represented under the image of a shepherd, who leads forth his flock to green fields, and who takes care that they shall be guarded from the heat of the sun, and shall not hunger nor thirst.” ¶ *And their pastures shall be in all high places.* As in Isaiah 58:14b, “I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it,” this speaks of spiritual blessings.

10 They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

They shall not hunger nor thirst, neither shall the heat nor sun smite them. The LXX (Ⓔ) reads, “They shall not hunger nor shall they thirst, nor shall the burning wind nor the sun smite them.” The Douay-Rheims (Ⓓ) has *strike* instead of *smite*. In this context, it seems we are speaking of spiritual hunger and thirst, as in “Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD” (Amos 8:11). So in this verse in Isaiah we see a time when those thirsty and hungry are fed and liberated. But in this verse there is also an allusion to the gathering of Israel, wherever she may have been scattered. Wordsworth has: “That all these promises are fulfilled in Christ, appears from the adoption of these words in the Apocalypse, and from the application of them to Him.” In the Book of Revelation we have: “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne

on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes” (Revelation 7:9-17). The Prophet Joseph Smith, after quoting some of these beautiful verses, and calling the 144 thousand “Saviors on Mount Zion,” associated these happenings with the winding up scenes and exhorted all to partake of these joys: “Oh! I beseech you to go forward, go forward and make your calling and election sure.”²⁷ Elder George Q. Cannon said: “There will be no time in the vast future when our cause for thanksgiving and for gratitude will cease; for the more we know and the more we comprehend the purposes of God, the more gratitude we will have. The angels who surround his throne indulge in thanksgiving and praise to God and the Lamb to a greater extent than we can do, because their causes for thanksgiving are greater; they have attained to a glorious exaltation, and they bask in the sunshine of the presence of the great Eternal. Although they are there, they still have cause to sing Hosannah to God and the Lamb; though they are in possession of such great blessings, dwelling as they do in a state of immortality, and freed from the power of Satan, sin, and death, they, nevertheless, see causes for thanksgiving to God our Father; and the nearer we approximate to them and to their perfection, the more we shall have of this feeling in our hearts, the more causes of thanksgiving we will perceive, and the more frequently we will express these feelings.”²⁸ This idea of the sun not hurting also reminds us of “Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?” (ISAIAH 33:14b, see notes there). ¶ *For he that hath mercy on them shall lead them, even by the springs of water shall he guide them.* The LXX (Ⓔ) reads, “But he who hath compassion on them will comfort them and lead them to bursting springs of water.” Instead of *guide them*, the Peshitta (Ⓔ) has *bring them* (Lamsa) / *take them* (BPE). The Douay-Rheims

²⁶ Millet, Robert L. *The Power of the Word: Saving Doctrines from the Book of Mormon*, p.168.

²⁷ TPJS, p. 366, also see 347.

²⁸ Cannon, Elder George Q. *The Saints' Causes of Gratitude*. JD 11:70a. 1 January 1865.

(**Ⓟ**) has, “For he that is merciful to them, shall be their shepherd, and at the fountains of waters he shall give them drink.” The Talmud tradition (Seder Nezikin, Sanhedrin 92a) here has something close to the LDS belief that in the Spirit world righteous Priesthood holders will be given an assignment related to the Priesthood office and authority held in this life: “Rabbi Eleazar said: Every leader who leads the community with mildness will be privileged to lead them in the next world [too], as it is written, for he that hath mercy on them shall lead them; even by the springs of water shall he guide them” (Talmud, Soncino).

11 And I will make all my mountains a way, and my highways shall be exalted.

The Targum (**Ⓣ**) has, “And I will make all the mountains trodden paths like a way before them, and the foot-paths shall be cast up.” The LXX (**ⓖ**) reads, “And I will make every mountain a highway, and every path a pasture for them.” The Douay-Rheims (**Ⓟ**) has *paths* (*sémitæ*, Vulgate, **Ⓟ**) instead of *highways*. Cheyne notes: “*My mountains*] Not merely the mountains of Canaan (as ISAIAH 14:25), but those of the whole earth; it is an assertion of Jehovah’s universal lordship.” Rawlinson explains: “I will make all my mountains a way. No obstacles shall prevent the return of the wanderers. Mountains shall be as roads, and as highways lifted up.”

12 And then, O house of Israel, behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.

The Targum (**Ⓣ**) has, “South” rather than *Sinim* and other than that parallels the Masoretic (**Ⓜ**) text. The LXX (**ⓖ**) reads, “Behold they from afar shall come, some from the north and the west and others from the land of the Persians.” Instead of *west*, the Peshitta (**Ⓢ**) has *islands of the sea* (Lamsa) / *sea* (BPE); instead of *land*, the Peshitta (**Ⓢ**) has *coast* (Lamsa) / *sea* (BPE). The Douay-Rheims (**Ⓟ**) has, “Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country.” The DSS 1QIsa^a (**Ⓟ**) has *Sunim*, *Sonim* or *Svnm*, סוֹנִיִּים, while the Masoretic text (**Ⓜ**) has *Sinim*, סִינִיִּים. Most likely a typographical error as the *vav* and *yod* are barely distinguishable in Paleo. Rawlinson explains, regarding the north and the west, מִצְפוֹן וּמִיָּם, “literally, *from the north and from the sea*, which generally means ‘the west,’ but which, in one enumeration of the points of

the compass (Psalm 107:3), is certainly ‘the south.’”²⁹ The great Prophet *scriptorian*³⁰ Joseph Fielding Smith talked about the gathering of Israel and of the lost ten tribes, “The name ‘Israel’ was conferred upon Jacob when the Lord appeared to him in Padan-aram and blessed him, saying: ‘Thy name is Jacob: thy name shall not be called any more Jacob, but Israel.’ The meaning of the name is said to be ‘soldier of God,’ but it could as properly be ‘servant of God.’ Through Israel the promises made to Abraham continued by divine favor, and all the descendants of Jacob took the name of Israel and were known during their history as Israelites. Through Israel, the rights of Priesthood remained and descended from generation to generation. The reasons for the choosing of a special nation to bear the Priesthood and be favored with the oracles of truth are many. It is both consistent and reasonable for the Lord to call such people and bestow upon them special favors, when all the rest of mankind rejected the word. Through this covenant people the Lord reserved the right to send into the world a chosen lineage of faithful spirits who were entitled to special favors based on pre-mortal obedience. Moreover, the choosing of a special race, and the conferring upon it of peculiar covenants and obligations, which other nations would not keep, had the effect of segregating this race from other races. If no special covenant or peculiar practice had been given to Israel, with the strict commandment not to mix with other peoples, Israel would have disappeared as a nation in the course of a very few’ years. Even as it was it took years of training and constant guidance on the part of divinely appointed prophets to impress upon the people the sacredness of their special call. Moreover, they had to suffer for the transgression of the law and the breaking of covenants, be whipped and suffer bondage before they could learn their lesson. The Ten Tribes were taken by force out of the land the Lord gave to them. Many of them mixed with the peoples among whom they were scattered. A large portion, however, departed in one body into the north and disappeared from the rest of the world. Where they went and where they are, we do not know. That they are intact we must believe, else how shall the scriptures be fulfilled? There are too many prophecies concerning them and their

²⁹ In Psalm 107:3 we have מִמִּזְרָח וּמִמְעַרְבֵי מִצְפוֹן וּמִיָּם: “And gathered them out of the lands, *from the east* [i.e., from the rising of the sun], *and from the west* [i.e., from the setting of the sun], *from the north, and from the south.*” Some render it “from the east, and from the west, from the north, and from the *sea*” (Leeser, but also see ABP, AMP, CJB, YLT, ERV, ESV, FDB, GLB, JPS, RV1865, SRV, SSE, TLV). In order to make it *south*, in Psalm 107:3, the AMP Bible specifically means the *Red Sea* for the *sea*: “And gathered them out of the lands, from the east and from the west, from the north and from the [*Red*] Sea in the south.”

³⁰ *Scriptorian* is very much an LDS word, for our friends outside the Church, *scripturist*.

return in a body, for us to ignore this fact. Elder Orson F. Whitney, writing of this said: ‘It is maintained by some that the lost tribes of Israel—those carried into captivity about 725 B.C.—are no longer a distinct people; that they exist only in a scattered condition, mixed with the nations among which they were taken by their captors, the conquering Assyrians. If this be true, and those tribes were not intact at the time Joseph and Oliver received the keys of the gathering, why did they make so pointed a reference to ‘the leading of the ten tribes from the land of the north?’ This, too, after a general allusion to ‘the gathering of Israel from the four parts of the earth.’ What need to particularize as to the Ten Tribes, if they were no longer a distinct people? And why do our Articles of Faith give those tribes a special mention?’ (Saturday Night Thoughts, p. 174). Attention has already been given to the statement of the Prophet Joseph Smith that John the Revelator was then (1831) among the Ten Tribes preparing them for their coming to the children of Ephraim to receive their blessings (*Essentials in Church History*, p. 126). The keys of the gathering of Israel, including the return of the Ten Tribes from the north, were given to Joseph Smith and Oliver Cowdery by Moses in the Kirtland Temple, April 3, 1836. In these words Joseph Smith has reported this visitation: ‘* * * the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.’ These lost tribes were in a body somewhere when the Savior visited the Nephites on this continent. We believe he went to them and established his Church among them with an organization similar to that given to the Nephites. They had their prophets and kept a record. This is what the Lord said of them: ‘Ye (Nephite disciples) are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem. Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. * * * And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them. * * * And verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any part of that land round about whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be

numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them’ (3 Nephi 15:12-20 and 16:1-3). Nephi knew of the Lost Tribes for they were made known to him by revelation, and the Lord said to him: ‘For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews’ (2 Nephi 29:12-13). Part of this prophecy has been fulfilled in the coming to light of the Book of Mormon. The time has not yet arrived for the writings of the Lost Tribes to be made known, but this must shortly come to pass.”³¹

¶ A number of interesting suggestions have been made by the scholars about *Sinim*, the most frequently being that of the land of *China*. Kay writes: “The identification of *Sinim* with *China*, proposed by Arias Montanus (1598), and rejected by Vitringa as ‘quite improbable,’ was fully vindicated by Gesenius (in ‘Thes.’), and is now generally accepted.—According to Lassen (in Gesenius) the name *Tsin* was known as early as B.C. 1122. It may well, therefore, have been known to the Phoenicians. Porcelain with Chinese inscriptions has been found in the Egyptian monuments at Thebes (Wilkinson, 3:108).” The vital point is that the lost tribes are included in this description of the world, and that these would be gathered back into the fold.

vv. 13-17. Zion or Jerusalem will not be forsaken or forgotten of the Lord. President Wilford Woodruff spoke about these verses of Isaiah, also applying them to the early Saints: “The Lord, in His mercy and wisdom, has led this people to these valleys of the mountains. It is ordained of God that Zion is to be established here. Here is the Tabernacle that the Prophet spoke of as a covering from the storm and the wind, etc. These temples are here in fulfillment of prophecy. We have four of them in this State. President Young was honored of God in the establishment of these things. He lived long enough to dedicate the corner stone of this Temple on this block, into which the Latter-day Saints go and deliver their friends who are in the prison house, and attend to the ordinances of the house of God for them, in fulfillment of the ancient Prophets, who spake as they were moved upon by the Holy Ghost, to the

³¹ Smith, Joseph Fielding. *The Way to Perfection: Short Discourses on Gospel Themes*. 9th ed. Salt Lake City: Genealogical Society of The Church of Jesus Christ of Latter-day Saints, 1951, pp. 129-135.

effect that saviors should be raised up on Mount Zion in the latter days while the kingdom is the Lord's. Zion has got to arise"³²

13 ¶ Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains: for they shall be smitten no more; for the LORD hath comforted his people, and will have mercy upon his afflicted.

Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established. The LXX (Ⓞ) reads, "Rejoice heavens; and let the earth be glad." The Douay-Rheims (Ⓛ) has, "Give praise, O ye heavens, and rejoice, O earth." As LDS we often speak of Zion in the American Continent (and the gathering to the Rocky Mountains) as well as Zion in Jerusalem. For instance, Elder Wilford Woodruff beautifully testified, full of gratitude for what the Lord had done for the early Saints: "This is how I feel, this is my faith. I read the Bible, the Book of Mormon and the Book of Covenants, and I look for everything contained in them to be fulfilled. We are making history day by day, and we are fulfilling the events which they predicted would transpire in the latter days. Isaiah, when he saw in vision this people in the mountains, exclaims: 'Sing, O heavens &c. [quotes ISAIAH 49:13-15]. In the own due time of the Lord all things spoken by the prophets will be literally fulfilled."³³ From the words of Elder Woodruff, it is clear that he is speaking—and giving these scriptures the context in likening them to the Saints—of the pioneers moving into Utah and surrounding territories. The very act of gathering Israel from the four corners of the earth is proof that God has not forgotten His people. The gathering of Israel begins with Ephraim but shall encompass the whole earth until Judah is also brought in. The Book of Mormon clarifies, however, that this particular verse deals with *the east* or those in the land of Israel, of the house of Judah. The Lord here is speaking about blessing the Jews, *for the feet of those who are in the east shall be established.* I rejoice in anticipation to this day. Joseph Fielding Smith declared: "The Jews have remained a distinct people from the beginning of their history. They have been spoken of as the great miracle, bearing evidence of the divinity of the scriptures. A great miracle they have

been and are. Why have they remained intact and a distinct people while scattered among the nations? The fact that they have remained a distinct race, maintaining their customs and religious beliefs, while scattered over all the earth, is evidence of the truth of prophecy . . . They are today a standing miracle in their scattered condition, silently testifying to the covenant to Israel and of the divinity of Jesus Christ, yet, themselves, not believing in him. A better day is dawning for the Jew and for the Lamanite. The time is now at hand spoken by ancient prophets when the Lord shall feel after them . . . The purposes of the Father are being filled rapidly and in the near future great events shall take place in relation to the fulfillment of these promises made to Judah and Ephraim, in which the Lamanite on this Land shall also be considered."³⁴ ¶ *And break forth into singing, O mountains: for they shall be smitten no more.* The Targum (Ⓣ) has, "And be glad, O mountains, with praise." The LXX (Ⓞ) reads, "Let the mountains resound with bursts of joy; for God hath compassionated his people." The Douay-Rheims (Ⓛ) has, "Ye mountains, give praise with jubilation." Elder Wilford Woodruff said: "He has promised to sustain Zion, and when the Prophet saw this Zion of God in the mountains [seems to imply the Rocky Mountains—GB], his soul was filled with joy and he cried, 'Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.'"³⁵ This part of the prophecy has been fulfilled. They will also come when the mountains of Judea shall shout for joy, too. ¶ *For the LORD hath comforted his people, and will have mercy upon his afflicted.* The LXX (Ⓞ) reads, "And comforted those of his people who were afflicted." The Douay-Rheims (Ⓛ) has *poor ones* instead of *afflicted*. The DSS 1QIsa^a (Ⓢ) has *for YHWH [is] comforting, כִּי־אֵלֹהִים יְהוָה*, while the Masoretic text (Ⓜ) has *for YHWH [hath] comforted, כִּי־יְהוָה נָחַם*. This is an allusion to ISAIAH 40:1-2a,

נָחַמוּ נְחָמוּ עַמִּי יֹאמַר אֱלֹהֵיכֶם:
דַּבְּרוּ עַל־לֵב יְרוּשָׁלַם

14 But, behold, Zion hath said: The LORD hath forsaken me, and my Lord hath forgotten me--but he will show that he hath not.

³² President Wilford Woodruff, General Conference, April 1898, pp. 31-32.

³³ Woodruff, Elder Wilford., Revelation, Prophesying, Predictions of the Servants of God, Etc., delivered in the Tabernacle, at Logan, Sunday Morning, 1 August 1880.

³⁴ Smith, Joseph Fielding. *The Way to Perfection: Short Discourses on Gospel Themes*. 9th ed. Salt Lake City: Genealogical Society of The Church of Jesus Christ of Latter-day Saints, 1951, pp. 129-135.

³⁵ Woodruff, Elder Wilford. Woodruff, delivered in the Salt Lake Assembly Hall, at the Semi-Annual Conference, of the Salt Lake Stake of Zion, Saturday Afternoon, 3 July 1880.

But, behold, Zion hath said: The LORD hath forsaken me, and my Lord hath forgotten me. The Targum (Ⓢ) has, “But Zion said, The Lord hath taken His Shekinah from me, and the Lord hath cast me away.” The LXX (Ⓟ) reads, “Hath Sion then said, ‘The Lord hath quite forsaken me,’ and, ‘Why hath the Lord forgotten me?’” The Douay-Rheims (Ⓡ) has *the Lord* instead of *my Lord*. Regarding יְיָ, Henderson tenderly says, “To interpret Zion, as meaning the Christian church, would do violence to the remaining portion of the chapter. No language could more pathetically and tenderly describe the feelings of the Jewish church, or the love of God towards her, than that here employed.” The latter-day Gathering of Israel and Judah has begun, and the Lord has not forgotten her. Whitehouse has: “It is a characteristically Semitic conception that it is not the individuals who constitute the nation, but that the nation or town brings forth individuals. It is likewise an ancient idea that the exiles when withdrawn from the tribe are no longer regarded, properly speaking, as children of their original native country, but as the offspring of a foreign woman.” Barnes writes: “The *object* of the prophet is to furnish the assurance that, whatever might be the trials and the sufferings of his people, God had not forgotten them, and he neither could nor would forsake them.” ¶ Elder Wilford Woodruff testified: “Now this Zion of God has been before his face from before the foundation of the world, and it is no more going to fail in the latter days than any of the purposes of God are going to fail, hence I look upon this work as the work of God, and it makes no difference to the Lord Almighty, nor to his Saints, what the world may think or do about it, or what course they may pursue with regard to it; they cannot stop its progress, because it is the work of God . . . for as the Lord God Almighty lives, so true will the work, the foundation of which has been laid in these latter days, increase and continue until its consummation is effected, and the great Zion of God is established in beauty, power and glory, and the dominion of the kingdom of our God extends over the whole earth. Joseph Smith laid the foundation of this work; he was chosen by the Lord for that purpose, and was ordained by prophets and inspired men who formerly held the keys of the kingdom of God upon the earth. They laid their hands upon his head and ordained him to the Priesthood, and gave him power to unlock the heavens and to administer the ordinances of the house of God upon the earth. This work he performed in the face of difficulty, persecution, opposition and oppression; but the hand of God sustained him. He knew what few men or people on the whole face of the earth know—that God lives, and he also knew that the work whose

foundations he laid was the work of God.”³⁶ ¶ *But he will show that he hath not.* In the next verse, we see how intimately the Lord cares for Israel.

15 For can a woman forget her sucking child, that she should not have compassion ✓ on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel.

✓ from having compassion

For can a woman forget her sucking child, that she should not have compassion on the son of her womb? The Targum (Ⓢ) has, for the first half, “Is it possible that a mother can forget her child.” The LXX (Ⓟ) reads, “Can a woman forget her child? or not have compassion on the offspring of her womb?” The Douay-Rheims (Ⓡ) has, “Can a woman forget her infant, so as not to have pity on the son of her womb?” Jennings poetically writes: “God has made one earthly relationship more irrefragable than any; for it is quite independent of any responsive affection. The mother holds to her breast her new-born babe, so dependent on her as it is for everything that shall sustain life, this affects every maternal emotion. With a tenderness no words can depict she yearns over that frail little creature, unconscious as it is of all her tendernesses. Can she actually forget it? Is it not a law of nature, for her at least, though none other care for her infant? It is hers, and she can think of little else. Nor does Jehovah here compare His thoughtful love to that of some callous debased woman of earth, who may forget, and indeed has all too frequently forgotten and forsaken her infant. No; that we altogether refuse. It would be little for His love to exceed such callousness. It is mother-love at its purest, its strongest, and its best. It is far more possible for even that irrefragable tie to be broken, and the most tender mother that the earth has ever seen to abandon her infant, than for Jehovah to forget Zion, or for our God in Christ to forget, leave, or forsake the feeblest of those who have derived their true life from His love. For see that mighty Hand is fast closed over something, as if it held a treasure too precious to be exposed; but here He opens it for us, that we may see what that treasure is. As it unclasps, no fragment of paper with our names written flutters to the ground; no parchment similarly inscribed drops; nor do we see our names cut into wood or even stone, but they are actually cut into His own Hands! Oh, consider it, who can pluck us thence? Who can erase that engraving?” ¶ President Spencer W. Kimball quoted this phrase in Isaiah to

³⁶ Woodruff, Elder Wilford. “The Work of God, Etc.” *Journal of Discourses*, Vol. 14, No. 6, May 6, 1870, pp. 31–37.

indicate that the Lord will also have compassion upon all who will repent with great sincerity.³⁷ ¶ *Yea, they may forget, yet will I not forget thee, O house of Israel.* The Targum (Ⓣ) has, “The congregation of Israel answered and said: If there is no forgetfulness with Him, perhaps He will not forget that I have made a calf of gold? The prophet said to her, Yea, these things shall be forgotten. And she said to him, If there is forgetfulness with Him, perhaps it will be forgotten that I said in Sinai: We will do and obey? He answered and said to her: My Word shall not cast you off.” The LXX (Ⓟ) reads, “Grant that a woman may forget even these, but I will not forget thee, said the Lord.” The Douay-Rheims (Ⓝ) has, “And if she should forget, yet will not I forget thee.” It is clear from latter-day scripture, that it is the house of Israel that the Lord will not forget, regardless of where in the world she had been scattered to. ¶ Elder George Q. Cannon had these interesting words about our own responsibility in the matter of redemption: “Can you mothers forget your nursing babies? When you do, which is not very likely, then the Lord may forget Zion. His eye is upon Zion. His hand is over this people. His hand has overruled all things for the good of this people and their salvation. Will Zion be redeemed? Yes. Will you be redeemed? That is for you to say. Will I be redeemed? That is for me to say. We need have no fear about the welfare of this work . . . Zion will be redeemed. Many will fall by the wayside, many will lose their faith, many will be led away by false and seducing spirits; but there will be those who will be saved and exalted, and all of us who are here tonight have this privilege if we will accept of it; we can be saved each of us and crowned with glory in the presence of God and the Lamb. There is no provision to exclude us; we are not predestined for damnation; we are predestined to be saved if we will accept of the salvation offered. Therefore, in the day of the Lord Jesus Christ, if we are not saved we cannot look up and charge God with having done anything to prevent us, we will have no one to blame but ourselves, and that will be our hell.”³⁸

16 Behold, I have graven thee upon the palms of [my] hands; thy walls [are] continually before me.

Behold, I have graven thee upon the palms of my hands. The Targum (Ⓣ) has, “Behold, as upon the hands thou art engraven before me.” The LXX (Ⓟ) reads, “Behold I have engraven thy walls on my hands.” The Douay-Rheims (Ⓝ) has, “Behold, I have graven thee in my

hands.” Baltzer summarizes: “Commentators have continually puzzled over what is meant by saying that Zion is etched into the two hands, or palms. Some exegetes have thought of a kind of tattooing, either of Jerusalem’s name or of the plan of the city. The objection is that Leviticus 19:28, for example, explicitly forbids tattooing.” Wordsworth beautifully has: “The names of the tribes of Israel were graven by God’s command on the precious stones of the breast-plate worn by the High Priest when he presented himself before the Lord; and they were engraven also on the two onyx stones which clasped the breast-plate to his shoulders. Christ, our great Universal and Everlasting High Priest, bears His people on His shoulders and at His heart, when He presents Himself before God (see Exodus 28:9, 17) . . . This is fulfilled in a mysterious manner in the Blessed Hands of Christ Himself, pierced by the nails, the instruments of His death; and thus the evidence of His love is engraven for ever there. They are written on Him, Who is the Rock,—the Rock of Ages.” Govett likewise has: “. . . to support the hope of God’s mercy it is affirmed here that it is stronger and more unchangeable than the most powerful maternal love, and graven on the palms of the Lord Jesus, by the marks of the nails at his crucifixion.” Keith finds an affinity between this verse and ISAIAH 54:10: “For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.” Sister Silvia H. Allred testified: “The Lord loves you. He knows your hopes and your disappointments. He will not forget you because your pains and your suffering are continually before Him.”³⁹ Terry Billikopf shared this from Sister Linda S. Reeves, “Sisters, I do not know why we have the many trials that we have, but it is my personal feeling that the reward is so great, so eternal and everlasting, so joyful and beyond our understanding that in that day of reward, we may feel to say to our merciful, loving Father, ‘Was that all that was required?’ I believe that if we could daily remember and recognize the depth of that love our Heavenly Father and our Savior have for us, we would be willing to do anything to be back in Their presence again, surrounded by Their love eternally. What will it matter, dear sisters, what we suffered here if, in the end, those trials are the very things which qualify us for eternal life and exaltation in the kingdom of God with our Father and Savior?”⁴⁰ ¶ *Thy walls are continually before me.* The LXX (Ⓟ)

³⁹ Sister Allred, Silvia H., First Counselor in the Relief Society General Presidency, Steadfast and Immovable, October 2010 General Conference.

⁴⁰ Reeves, Sister Linda S., Second Counselor in the Relief Society General Presidency, Worthy of Our Promised Blessings, October 2015 General Conference.

³⁷ Kimball, President Spencer W. *The Miracle of Forgiveness*, p.339.

³⁸ Cannon, Elder George Q. Delivered in the 14th Ward Meetinghouse, Sunday Evening, 25 July 1880.

reads, “And thou art continually before me.” The Douay-Rheims (D) has, “Thy walls are always before my eyes.” The Masoretic text (M) has *thy walls*, חוֹמוֹתַי, while the DSS 1QIsa^a (Q) has *and thy walls*, וחומותַי. Dr. Weir, as mentioned in Cheyne, compares *Thy walls* to Exodus 13:9, 16.” Cheyne himself observes: “With touching condescension, Jehovah inverts the usual order. A worshipper needs a consecrating mark to remind him at all times of his relation to his God. Zion’s God, though not in need of such a reminder, has condescended, as it were, to ‘grave Jerusalem on the palms of his hands.’” ¶ Elder Woodruff taught: “We need have no fears with regard to the future. The Zion of God is before his face continually. He has laid a foundation and He will build upon it, and his Saints will build upon it; and thousands and tens of thousands of the meek of the earth will yet take hold and become co-workers in the great work of God. I feel, myself, as though we should lay these counsels that we receive to heart; we should not treat them lightly . . . I rejoice in this work, I rejoice in the Gospel of Christ. I rejoice that we live in a day when we have inspiration, when we have prophets, Apostles and inspired men to lead us, and when we are made partakers of the blessings of the kingdom of God upon the earth. It is safe for us to pursue that course wherein we can walk in the light, and we need not find fault with the principles of the Gospel because any brother does that which we cannot endorse. It is for us, each of us, individually, to see to our own conduct, and never follow the errors of others. It is not difficult to find them in our own conduct. We should all bring this home to ourselves.”⁴¹

17 Thy children shall make haste **against thy destroyers**; and they that made thee waste shall go forth of thee.

¶ *Thy children shall make haste against thy destroyers.* The BPE (S) has, “Thy sons make haste; those who devastated and desolated thee march from thee. The Lamsa Peshitta (S) has, “Your sons who caused your destruction and those who laid you waste shall make haste to go forth from you.” The Douay-Rheims (D) has, “Thy builders are come: they that destroy thee and make thee waste shall go out of thee.” The Targum (C) has, “Those that shall build thy desolate places shall make haste.” The LXX (G) reads, “And thou shalt be speedily rebuilt by them who destroyed thee.” Kay observes regarding מְהֵרָה: “The word for ‘make haste’ is the one used in Isaiah 8:1, 3. Then it was, ‘Plunder

speedeth;’ now they who had been carried away are hastening homewards (cp. ISAIAH 51:14; 58:8).” ¶ *And they that made thee waste shall go forth of thee.* The Targum (C) has, “Thy destroyers and they that made thee waste, shall go forth of thee.” The LXX (G) reads, “And they who laid thee waste shall become thine offspring.” The tables are turned so that those who were feared now attempt to escape and run with fear.

vv. 18-21. Wordsworth notes: “The following prophecy is repeated with further enlargements and amplifications in Isaiah 60:4-14, which is to be compared with the present section.” Whitehouse suggests (as do McFadyen and Wade): “These verses (ISAIAH 49:20-21) are best understood by reverting to the custom whereby slave-girls—e.g. Hagar, Bilhah, and Zilpah—are employed by their mistresses when barren to raise up offspring. Compare with this passage Sarah’s . . . remark in reference to Hagar, ‘Perhaps I shall be built up from her’ (Genesis 16:2; cf. 30:3). Zion is the unfruitful wife. The strange woman who has borne the children is the land of exile in which the Jewish exiles have grown up.” And not only the land of exile, but also the American Continent. Wade says: “Zion’s exiles are to be brought back with tender care by the peoples amongst whom they have been scattered.”

18 ¶ Lift up thine eyes round about and behold; all these gather themselves together, **[and] they shall** come to thee. **And [as]** I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them **[on thee] even** as a bride **[doeth]**.

Lift up thine eyes round about and behold; all these gather themselves together, [and] they shall come to thee. The Targum (C) has, “Lift up thine eyes round about, O Jerusalem, and see; all the children of the people of thy captivity are gathered together and come unto thee.” The LXX (G) reads, “Look up with thine eyes all around and view them all; behold they are gathered together and coming to thee.” Faussett has: “As Zion is often compared to a bride (Isa 54:5), so the accession of converts is like bridal ornaments (‘jewels,’ ISAIAH 62:3; Malachi 3:17). Her literal children are, however, more immediately meant, as the context refers to their restoration; and only secondarily to her spiritual children by conversion to Christ. Israel shall be the means of the final complete conversion of the nations (Micah 5:7; Romans 11:12, 15).” ¶ *And as I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride.* The Targum (C) has, “As I leave, saith the Lord, all

⁴¹ Woodruff, Elder Wilford. “The Work of God, Etc.” *Journal of Discourses*, Vol. 14, No. 6, May 6, 1870, pp. 31–37.

these shall be unto thee as a vesture of glory, and their works in the midst of thee as the ornament of a bride.” The LXX (Ⓞ) reads, “As I live saith the Lord, Thou shalt clothe thyself with them all, as with raiment, and wrap them about thee as a bride doth her dress.” Instead of *bind them on*, the Peshitta (Ⓢ) has *adorned*. The Douay-Rheims (Ⓟ) has, “I live, saith the Lord, thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee.” Nägelsbach says regarding *as I live*, “But the LORD assures her of the important fact with an oath (אֲנִי־חַי, first, Numbers 14:21, 28; Deuteronomy 32:40; only here in ISAIAH; Jeremiah 22:24; 46:18; most frequent in Ezekiel 5:11; 14:16, etc. Compare ISAIAH 45:23).” Barnes explains: “The sentence here is manifestly incomplete. It means, as a bride binds on her ornaments.” The Book of Mormon also makes that ellipsis clear. Barnes continues: “The sentiment is, that the accession of the large number of converts under the Messiah to the true church of God, would be the real ornament of Zion and would greatly increase her beauty and loveliness.” Henderson explains: “The inhabitants of a city are its beauty; and, cities being regarded by the Hebrews as females, the metaphor of a bride is the more appropriate.”

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away.

For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants. The LXX (Ⓞ) reads, “Because thy waste and desolate and ruined places will now be too narrow for the inhabitants.” The Douay-Rheims (Ⓟ) has *deserts* instead of *waste*. Nägelsbach says: “Zion, forsaken and repudiated by her husband, and thus supposing herself debarred from bearing children, is in a wonderful way suddenly surrounded by the most numerous fresh growth, the richest blessing of children and ornament of children . . . And then what is a great multitude to do in a desert? In reply, the LORD persists in His assertion that Zion is to regard this crowd as her blessing of children . . . that now thou shalt be too contracted to dwell in [i.e., thou shalt hardly fit in the land].” This theme continues in the next verse, where it is clear that the territory is not big enough for all the inhabitants. ¶ *And they that swallowed thee up shall be far away.* The LXX (Ⓞ) reads, “And they who devoured thee shall be removed far from thee.” Instead of *be far away*, the Peshitta (Ⓢ) has *flee away* (Lamsa) / *flee*

(BPE). The Douay-Rheims (Ⓟ) has, “And they that swallowed thee up shall be chased far away.”

20 The children which whom thou shalt have, after thou hast lost the other first, shall say again in thine ears say: The place [is] too strait for me; give place to me that I may dwell.

The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say: The Targum (Ⓣ) has, “Henceforth shall each of the children of thy captivity in the midst of thee say.” The LXX (Ⓞ) reads, “Therefore thy sons whom thou hast lost will say in thine ears.” The Douay-Rheims (Ⓟ) has, “The children of thy barrenness shall still say in thy ears.” Jenour has: “There is no English word that exactly answers to the Hebrew שָׁבֵל, which signifies the state of a woman who has lost all her children; (Latin, *orbitas*) we are obliged consequently to translate it by a periphrasis.” Barnes suggests: “HEB. ‘The sons of thy widowhood.’ That is, after thou hast lost those that have been killed in the wars, and those that have died in captivity in a distant land, there shall be again a great increase as if they were given to a widowed mother. And perhaps the general truth is taught here, that the persecution of the people of God will be attended ultimately with a vast increase; and that all the attempts to obliterate the church will only tend finally to enlarge and strengthen it.” ¶ *The place is too strait for me; give place to me that I may dwell.* The LXX (Ⓞ) reads, “This place is too strait for me: make room for me, where I may dwell.” The Douay-Rheims (Ⓟ) has, for the second clause, “Make me room to dwell in.” Elder B. H. Roberts said: “In 1846, they drove our parents from a single city and its surroundings; they came to the wilderness, and founded a *Territory* which we possess; and we are spreading over into the surrounding States and Territories, and today the cry of Zion’s children is— ‘Give us room that we may dwell!’ We have prevailed against every obstacle—the prophecy so far has been fulfilled; and if we will but hearken to the counsels of God, we shall never cease to triumph, until the kingdoms of this world are the kingdoms of our God and His Christ.”⁴² So also Elder Orson Pratt, writing about 32 years after the Saints entered the Salt Lake basin: “We have stretched forth the gardens of our habitation (ISAIAH 54:2) several hundred miles in the south especially, and one or two hundred miles in the north, into the Territory of Idaho. Utah does not seem

⁴² Roberts, Elder Brigham H. Delivered Under the Auspices of the Mutual Improvement Association, in the Fourteenth Ward Assembly Rooms, Salt Lake City, Monday Evening, 28 January 1884.

sufficient for us, hence we have built many large towns and villages in Idaho. We have spread forth our towns, our villages and our settlements to the south for some 300 or 400 miles, and even after doing this we find the place is too strait, and the saying is: ‘Give place to me that I may dwell.’ We would scarcely suppose that a work of this great and important magnitude would have been accomplished in so short a time as scarcely one-third of a century, when all this great basin—nearly all with the exception of one or two small portions of the country traversed by Fremont and a few of his followers—was explored and considered an unprofitable desert, considered unfit for the habitation of man, in consequence of the dryness and parched condition of its soil. But the Lord when He begins to fulfill and accomplish a work among His people does so by degrees. He did not convert this great American desert, several hundred miles in extent, into a fruitful garden in one day, nor in one year; but in a few years, comparatively speaking, He has accomplished this work and has done it too with an eye to the predictions that were uttered by His servant Isaiah, the Prophet, and His servant, David, the Psalmist.”⁴³ So also President John Taylor: “Some of you are crying, ‘Give us room.’ There is plenty of room, and in making these settlements we want to carry with us the principles of the Gospel and plant them in different places. We are sending out persons into the northeast of this Territory, and we want them to go filled with the Holy Ghost and the spirit of the living God. And we are sending some to Arizona, Colorado, Idaho and other places, and we will stretch out further and further. Zion’s cords shall be lengthened and her stakes shall be strengthened . . .”⁴⁴ I particularly like these words from President Brigham Young: “These are the mysteries of the kingdom of God upon the earth, to know how to purify and sanctify our affections, the earth upon which we stand, the air we breathe, the water we drink, the houses in which we dwell, and the cities which we build, that when strangers come into our country they may feel a hallowed influence and acknowledge a power to which they are strangers, ‘For all is dedicated to the Lord and consecrated to him, and the Spirit and power of God reigns there and the power of the enemy can find no place.’ When the people of the Saints have attained to this happy state, then will they say, ‘Give us more room to dwell,’ and they will never be driven from such ground. All hell may then give up the chase, for they never can drive the Saints from a spot that is hallowed by the faith of the Saints, through the medium of Jesus Christ by the power of the Father, for that place is

⁴³ Orson Pratt, “Exhortation from Isaiah, Etc.” *Journal of Discourses*, Vol. 24, No. 4, 26 October 1879, pp. 20–32.

⁴⁴ Taylor, President John. Delivered at American Fork, Friday, 28 November 1879.

dedicated and sanctified to him. Let every man and woman sanctify themselves and their possessions, dedicating all unto the Lord . . .”⁴⁵ And certainly, today the same thing is happening in Israel, where the house of Judah is not finding enough room and require more space.

21 Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where [חָדָד] have they [בָּעָלָם]?

Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? The LXX (Ϟ) reads, “Whereupon thou wilt say in thy heart, Who hath begotten these for me? I indeed was childless and a widow.” The Douay-Rheims (Ϟ) has, “And thou shalt say in thy heart: Who hath begotten these? I was barren and brought not forth, led away, and captive.” The Masoretic text (מ) has *captive*, גְּלוּלָהּ, while the DSS 1QIsa^a (Ϟ) has *and captive*, גְּלוּלָהּ. Alexander speaks “. . . of a childless mother finding herself suddenly surrounded by the clamour of a multitude of children, and asking in amazement whence they came and who they are . . . She asks how it is that she was so long desolate and childless, when she sees so many children round her now.” Nägelsbach writes: “Since the children stand before her, not as new born, but as grown up, she asks further: Who hath brought them up for me?” Horsley suggests: “Does not this 21st verse allude to a future unexpected restoration of the ten tribes?” And we might well add, the Lamanite nation. Govett, a Gentile, has: “All her scattered sons shall return to their land:—a promise which refers to the restoration of the ten tribes, as is evident from the surprise expressed by Jerusalem at their numbers, and from her ignorance of her locality. ‘These, where have they been?’ For wither the ten tribes have been removed, is a question which has baffled ancient tradition and modern research; though perhaps we may venture to affirm that some are in those countries to which they were led captive at the first, and Mr. Simons has rendered it probable that the American Indians constitute the majority of the lost tribes of Israel.” As LDS our views are a bit different but at the same time very close, as we do believe that the American Indians are of Israel, just not of the lost

⁴⁵ Young, President Brigham. Remarks made in the Tabernacle, Great Salt Lake City, 24 May 1863.

tribes. ¶ *And who hath brought up these? Behold, I was left alone; these, where have they been?* The LXX (Ⓔ) reads, “Who then hath brought up these for me? I was abandoned and alone; whence then have I these?” The Douay-Rheims (Ⓓ) has, “And who hath brought up these? I was destitute and alone: and these, where were they?” The DSS 1QIsa^a (Ⓔ) has *{who hath brought up} these, אלה*, while the Masoretic text (Ⓜ) has *and {who hath brought up} these, אלה*. In the resurrection, Judah would be amazed to find that God had indeed glorified His Name and greatly increased the nation of Israel (Revelation 7:9). No wonder Abraham was promised that all of the land would be given him: “Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever” (Genesis 13:14b-15). To me, these include the Lamanite people who are part of the house of Israel, and some day Judah will ask these questions.

vv. 22-26. Jacob, brother of Nephi, spoke about these verses: “And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God. And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be likened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel” (2 Nephi 6:4-5). Notice here that Jacob does not claim that his interpretation of the words of Isaiah is the only one, but rather, that it is one of the interpretations as the words of Isaiah are likened unto the Book of Mormon peoples. We have also seen in how many of the words of Isaiah were likened unto the Saints by the early Elders of the restored Church. This is an important prophetic principle, where certain words of Isaiah are said to have been fulfilled in a specific historical context. This does not mean that the words could not refer to other contexts. The chapter heading to 2 Nephi 6 reads, “*Jacob recounts Jewish history: Their Babylonian captivity and return; the ministry and crucifixion of the Holy One of Israel; the help received from the gentiles; and their Latter-day restoration when they believe in the Messiah.*” Then we read: “For behold, the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive. Nevertheless, the Lord has shown unto me that they should return again. And he also has shown unto me that the Lord God, the Holy One of Israel, should

manifest himself unto them in the flesh; and after he should manifest himself they should scourge him and crucify him, according to the words of the angel who spake it unto me. And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold, the judgments of the Holy One of Israel shall come upon them [see *Rain in due Season*]. And the day cometh that they shall be smitten and afflicted. Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to perish, because of the prayers of the faithful; they shall be scattered, and smitten, and hated [see *Rain in Due Season*]; nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance [see *Rain in Due Season*, Deuteronomy 30:1-8]. And blessed are the Gentiles, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved; for the Lord God will fulfil his covenants which he has made unto his children; and for this cause the prophet has written these things. Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah. And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him. And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel.” (2 Nephi 6:8-15). After these comments Jacob cites 2 Nephi 6:16-18. These verses have some variation from that which is found in their respective Book of Mormon chapter equivalent to Isaiah, so I have included them under the respective verses. Latter-day Saints have understood the important role that the restoration of Israel would play. ¶ Elder W. Woodruff in 1871 said, “. . . had they understood the Scriptures and possessed the Spirit of truth, would have known that Christ would not come until the Jews had returned to their own land and had rebuilt the City of Jerusalem and the temple there; they would have known that all these and many other prophecies must have been fulfilled as a preparatory work for the coming of the Messiah.”⁴⁶ In that same

⁴⁶ Journal of Discourses, Volume XIV, Wilford Woodruff, January 1, 1871, p. 2.

talk Elder Woodruff also said, “There are great events, as I have already said, before us. The fact is, the Lord has laid down a great many promises concerning the latter days, and they are going to be fulfilled; for though the heavens and the earth pass away not one jot or tittle of the word of the Lord will fall unfulfilled; and when our nation and the nations of the earth have filled their cup and are ripened in iniquity the Lord will cut them off.”⁴⁷ These words were given almost 50 years before the Balfour Declaration, which was signed 2 November 1917. Here also are some additional excerpts from a talk delivered by then Elder Joseph Fielding Smith, in 1942, one of my all-time favorite talks, some of which I shared earlier in this chapter: “The Lord said to Israel, when you repent, when you get ready to do My will, I will bring you back from your long dispersion, and it shall no longer be said that the people came up from the land of Egypt, because this gathering will so greatly overshadow the exodus from Egypt that it will be forgotten. If I should ask you who are here tonight to raise your hands and tell me where you or your parents came from, we would discover that some came from Scotland and some from England, some from Scandinavian countries, Germany, Holland, and most other parts of the earth. We have come to Zion, but we have only seen the beginning of the gathering. When the Ten Tribes return [D&C 133:22-35] and when the Lord breaks down the mountains at their presence, and the everlasting hills tremble, and an highway is built for them, it will be greater than the journey out of Egypt. This is all yet to be; but we see how we have been gathered out from the nations in fulfillment of these prophecies. It is not necessary for me to go any more into the details of the gathering of the House of Israel. I want to spend a little time now, because I think it is important, on the gathering of the Jews. I will read from the Book of Mormon: ‘Behold, thus saith the Lord God: When the day cometh that they (that is the Jews) shall believe in Me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh upon the earth, and unto the lands of their inheritance. ‘And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of Me, saith God, in carrying them forth to the lands of their inheritance. Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers, wherefore, the promises of the Lord are great unto the Gentiles, for He hath spoken it, and who can dispute?’ (2 Nephi 10:7-9). Isaiah says this same thing, but I prefer to take it from the Book of Mormon. One more passage of Scripture, from 2 Nephi 30:7. ‘And it shall come to pass that the Jews which are scattered also

shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightful people.’ . . . Now what about the return of the Jews to Palestine? We find recorded in the book of Luke, chapter 21, a very important prophecy made by our Lord: ‘And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.’ Permit me to fly off on a tangent. A very strange statement this is, made by our Lord, to tell the people in Jerusalem that when they saw that city compassed by armies, then they were to flee, but the Savior meant just what He said. When Titus came and laid siege to Jerusalem, of a sudden he withdrew again. This was the signal to all who remembered the words of the Lord and they fled as He had commanded. Then Titus came back and continued the siege, and it was perhaps the worst siege the world has ever known. The Lord has said: ‘For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that gave suck, in those days! for there shall be great distress in the land, and the wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.’ We have seen this fulfilled in our day. After the destruction of Jerusalem, the Jews were scattered over all the earth, and there were scarcely 8,000 Jews left in Palestine. Jerusalem became a prey, and so did Palestine, to the Gentile nations. Many times the fanatical Christians of Europe attempted to wrest the Holy Land from the grasp of the ‘infidel,’ in the so-called ‘crusades.’ In all these attempts they were defeated and the Holy Land remained in the hands of the ‘infidels.’ They were not infidels any more so than the so-called Christians who went to fight them. Until 1917, Jerusalem was trodden down of the Gentiles. In December, 1917, General Allenby, the British general, took his forces into Palestine and captured it almost without opposition, and this land fell into the hands of the British where it has been ever since. I forgot to say something I intended to say earlier, but it fits better here. When I read the Book of Mormon and the Book of Isaiah and learn that the Lord predicted that the kings of the Gentiles would be nursing fathers to the House of Israel I am greatly impressed. Have they not been nursing fathers to scattered Israel? Have they not carried them in their ships both to this land and to Palestine? After England got possession of Palestine and after the armistice they received the mandate of Palestine, they sent a Jew down there to be governor of that land, Sir Herbert Samuel, and he had more power

⁴⁷ JD 14:5.

down there than the King of England has in England. From the days of our Lord until Sir Herbert Samuel was sent to Palestine, there had never been a ruler in that land who was a Jew. This was a sign to us that the words of the Lord were about fulfilled, and the days of the Gentiles were coming to their close. The Lord does not do many things in an instant, but the sign was given for the transition of authority from the Gentiles to the House of Israel. This will naturally take some years. When England received the mandate of Palestine, Mr. Balfour, Secretary of State for Foreign Affairs, sent this written communication to Lord Rothschild: 'I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionists aspirations, which has been submitted to and approved by the Cabinet: His Majesty's Government views with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country. 'I would be grateful if you would bring this declaration to the knowledge of the Zionist Federation.' Here was a proclamation inviting the Jews to return to Palestine which was made a Jewish state. The American Congress ratified this act a short time later . . . The land of Palestine was dedicated for the return of the Jews, October 24, 1841, by Orson Hyde, but the time had not come, then, for the return of the Jews. President George A. Smith again dedicated the land, in March, 1873. In 1878 an organization of Jews was formed called the Lovers of Zion, the purpose being to establish the Jews in Palestine. The Zionist Federation was commenced in 1896, and the first conference of this organization was held in Basel, Switzerland, in 1897, and the old nationalistic spirit was revived. To return to the saying that the Gentiles should be nursing fathers to the Jews, do you know that Great Britain has spent well, I do not know how much, but up until some ten years ago, that nation had spent upwards of 50,000,000 pounds. A pound is about five dollars. I have here the official report of the Palestine Royal Commission. It is filled with interesting information. Great Britain has spent millions in rehabilitating Palestine, making farms, planting vineyards, orchards, building canals, reservoirs, hydro-electric plants all over the country and establishing industries. Other forces have also been at work. The ships of Great Britain and the United States have carried these people back to their ancient home. While the Lord is permitting England to be punished for her sins, yet He will, I believe, not let her wholly down, for she still has a mission in carrying on the work of the Lord in this great restoration. At the beginning of the

war in 1914, there were about 80,000 Jews in Palestine. They have been returning rapidly ever since. In 1925, there were over 121,000, and ten years later there were upwards of 400,000. The progress in agriculture, manufacturing of numerous products, the development of the natural resources, has reached remarkable proportions. Schools and a university have been established; vineyards, orchards and farms have been developed all over the land of Palestine. The amount of land in Jewish ownership has risen from 844,000 dunums in 1925, to 1,332,000 dunums in 1936. A dunum is about a quarter of an acre. There are now more than 200 agricultural settlements containing 100,000 people on these plots. Yet the urban population is more impressive in its development. Tel Aviv, a strictly Jewish city, with more than 150,000 inhabitants had less than 200 houses and 2,000 inhabitants in 1914. Other cities have also sprung up and old cities have been developed anew. Haifa in 1936 had a population of 100,000 inhabitants. So we see that since the armistice in 1918, the Jews have been returning in great numbers, encouraged by both the United States and the nation of Great Britain, the latter taking over the great responsibility in this gathering movement. The prophecies are rapidly being fulfilled. The Jews are returning only partly believing in Jesus Christ. They are willing to accept Him as a great prophet among the prophets of Israel and Judah, but not as their Deliverer, or Messiah. When our Lord shall come to them in the calling of Deliverer, the whole land will be in siege. Jerusalem will be at the mercy of its enemies. There will be a great earthquake and the Mount of Olives will cleave in twain forming a great valley into which the oppressed people will flee from the city for safety. At that time the enemies of the people will be destroyed Christ will appear to the Jews and show them His hands and His feet and then they will accept Him as their Messiah. Then, as Zechariah has predicted, every family will mourn apart, and there will be weeping and wailing because they rejected their King. After those days there will come peace and Israel will come back into his own. As Ezekiel has proclaimed: 'Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them so shall *they be my people, and I will be their God* . . . Moreover I will make a covenant of peace with them; it shall be an

everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, *I will be their God, and they shall be My people*. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore' (Ezekiel 37:21-23 and 26-28). That will be a glorious day. Let us pray that it may speedily come. The Lord bless you in the name of Jesus Christ, Amen.”⁴⁸

22 Thus saith the Lord GOD: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in [their] arms, and thy daughters shall be carried upon [their] shoulders.

✓ bosom

The Targum (Ⓣ) has, beginning with the second clause, “Behold, I will reveal my power among the Gentiles, and unto the kingdoms I will raise my standard, and thy children shall come in palanquins (‘sedan-couch’), and thy daughters shall be carried upon the shoulders.” The LXX (Ⓛ) reads, “Thus saith the Lord, Lord, Behold I will lift up my hand to the nations, and I will erect my standard for the isles. And they shall bring thy sons in their bosoms and carry thy daughters on their shoulders.” The Masoretic text (Ⓜ) has *thus saith*, כִּי־אָמַר, while the DSS 1QIsa^a (Ⓢ) has *for thus saith*, כִּי־אָמַר כֹּה־אָמַר. The Masoretic text (Ⓜ) has *my Lord* YHWH, אֲדֹנָי יְהוִה, while the DSS 1QIsa^a (Ⓢ) has YHWH, יְהוָה. The Masoretic text (Ⓜ) has *and to [the] people*, וְאֶל־עַמִּים, while the DSS 1QIsa^a (Ⓢ) has *and to the people*, וְאֶל־הָעַמִּים. Ibn Ezra has, regarding הִנֵּה אֲשָׂא אֶל־גּוֹיִם יָדִי: “Behold, I will lift up My hand, etc. As a man lifts up his hand, that he may be seen.” Horsley (1733-1806), who was born before the Gospel was restored, was so inspired when he wrote these words: “These Gentiles and peoples who are to bring the sons of Zion in their bosoms, and carry her daughters on their shoulders, are certainly different persons from the sons and daughters of Zion, who are to be so borne. And yet they must bear good will to the sons and daughters of Zion, and therefore must be of the true religion: which is still more evident from this consideration, that it will be in obedience to the express

command of God, upon his lifting up his hand, and raising his signal, that they will be thus zealous for the service of the sons and daughters of Zion. And again, these sons and daughters of Zion, in whose behalf God will thus interpose, by lifting up his hand to the nations, and raising his signal to the peoples, must also be of the true religion. Hence it is manifest that this prophecy cannot be expounded simply of the calling of the Gentiles, but it must be understood of the conversion and restoration of the Jews [and of the rest of the house of Israel—GB], and of the good offices that the converted Jews will receive from their brethren of the Gentiles.” Henderson, likewise, has: “These verses [ISAIAH 49:22-23] describe the readiness, zeal, and liberality, with which, in the providence of God, the nations and their rulers should promote the restoration of the Jews to their own land . . . the *bosom* of a garment, or, that part of it which opens about the bosom. The metaphor is taken from the practice, still common in the East, of carrying young children in such aperture. That of carrying on the shoulders is also very common.” Wordsworth writes: “Rather, in their *bosom*,—the bosom of their dress. See Nell. V. 13. Palms 129:7, where the same word is used. Cp. below, ISAIAH 60:4; 66:12; and Numbers 11:12, where Moses says, ‘Have I begotten them, that thou shouldst say unto me. Carry them in thy bosom’ (Heb. חֵיק, the lap of the robe), ‘as a nursing father beareth the sucking child’ . . . — upon their shoulders] The young children of both sexes are usually carried by their mothers and nurses, not in the arms, but on the shoulder, seated astride, and sometimes, for a short distance, on the hip (Lane, *Modern Egypt*, p. 55).” Rashi in Rosenberg suggests that חֵיק refers to the *armpit*, and suggests Nehemiah 5:13, חֵיקֵי, where we have *my lap* and where Rashi reads *my armpit*. Alexander has: “the word חֵיק, which seems most probably to signify either the bosom or the arm, when spoken of in reference to carrying, and especially the carrying of children. Strictly perhaps the word expresses an idea intermediate between arm and bosom, or including both, viz. the space enclosed by them in the act of grasping or embracing.” Nägelsbach has: “חֵיק is the *sinus* formed by the wide upper garment, in which one may even carry small children. For this expression, as also the one following: they shall be carried on the shoulder, denotes such children as demand careful watch and culture.” Barnes, leaning on Jerome, says regarding *bosom*: “Jerome renders it *in ulnis*—in their arms.” Barnes presents two perspectives on the second clause: “The following quotation will more fully explain the customs here alluded to. ‘It is a custom in many parts of the East, to carry their children astride upon the hip, with the arm around the body. In the kingdom of Algiers,

⁴⁸ Smith, Joseph Fielding. *The Signs of the Times*. “Restoration of Israel and Judah.” Salt Lake City, Utah: Deseret News Press, 1952. Talk delivered 28 October 1942, Barratt Hall, pp. 58 ff. Emphasis added.

where the slaves take the children out, the boys ride upon their shoulders; and in a religious procession, which Symes had an opportunity of seeing at Ava, the capital of the Burnian empire, the first personages of rank that passed by were three children borne astride, on men's shoulders. It is evident, from these facts, that the Oriental children are carried sometimes the one way, sometimes the other. Nor was the custom, in reality, different in Judea, though the prophet expresses himself in these terms: 'They all bring tiny ones in their arms, and thy daughters shall be carried upon their shoulders;' for according to Dr. Russel, the children able to support themselves are usually carried astride on the shoulders; but in infancy they are carried in the arms, or awkwardly on one haunch. Dandini tell us that, on horseback, the Asiatics 'carry their children upon their shoulders with great dexterity. These children hold by the head of him who carries them, whether he be on horseback or on foot, and do not hinder him from walking or doing what he pleases.' This augments the import of the passage in Isaiah, who speaks of the Gentiles bringing children thus; so that distance is no objection to this mode of conveyance, since they may thus be brought on horseback from among the people, however remote.' — Paxton. 'Children of both sexes are carried on the shoulders. Thus may be seen the father carrying his son, the little fellow being astride on the shoulder, having, with his hands, hold of his father's head. Girls, however, sit on the shoulder, as if on a chair, their legs hanging in front, while they also, with their hands, lay hold of the head. In going to, or returning from heathen festivals, thousands of parents and their children may be thus seen marching along with joy.' — Roberts." Rabbi Mezudath David suggests this verse speaks "of the great honor the nations will confer on the Jews when they bring them back to the Holy Land" (in Rosenberg). Or, we might say, back to Zion, including the Holy Land. ¶ Elder Wilford Woodruff said: "When we left Missouri and Nauvoo, leaving behind the graves of our fathers and children, we were driven by our enemies into this desert, in the expectation that we should perish, and for nothing but because we believed revelation and prophecy, and in living prophets and servants of God. We thought it was hard to be driven from our homes and lands, which we had bought of our government, and paid the money for; but I will say to the Latter-day Saints that if we had not come here there certainly would have been a flood of prophecy fallen unfulfilled, prophecy in regard to the mountains of Israel, and the great company gathering up thereto, with regard to the lifting up of a standard therein, and the building of cities and the Temple of God in their midst . . . The Lord has given the holy Priesthood unto the Elders of Israel, and he requires at our hands to fulfill all these revelations and commandments; and in regard to the parable which I

have read, I, as an individual, feel that it is necessary for me, and I may say that it is necessary for the whole people, to have oil in our lamps if we expect to see and comprehend the things of the kingdom of God."⁴⁹ In 1855 Orson Pratt declared: "Isaiah, in his 49th chapter has informed us that this work should commence, not among the Jews first, but among the Gentiles . . . Here we perceive, that when the great day shall come for the house of Israel to be restored to their own lands, the very first work He accomplishes in relation to that restoration will be to lift up His hand to the Gentiles and set up a standard among them. This shows plainly that it will not be some man among the Gentiles that will rise up uninspired, like the old reformers, setting up his own doctrines and opinions . . . but it is a work which the Lord Himself has to perform . . . when He undertakes to gather them from the nations of the earth, you will find a work of still greater magnitude [than the exodus from Egypt] highly necessary to accomplish that great gathering . . . When He sets His hand again the second time, He says, 'He shall set up an ensign for the nations' (ISAIAH 11:12) which is the same thing as spoken of in the 49th chapter. The standard that I have proved should be lifted up to the Gentiles, is the same thing as the ensign mentioned in this place . . . The Lord did not send these messengers [missionaries] to declare His glory among Israel first, why? Because a certain work had to be done among the Gentiles first; they were to carry this sign, ensign, or standard, proclaiming the doctrines of Jesus Christ so as not to be misunderstood; they have to carry it to the isles afar off, and declare His glory first among the Gentiles . . . [and after] these same missionaries 'shall bring all your brethren (Israel) for an offering unto the Lord out of all nations [see ISAIAH 18]."⁵⁰ ¶ Regarding the day of the Gentiles, we read the following from Elder Ivins in 1895: "I know no more beautiful illustration of the weakness and inability of man to stay the progress of the work of the Lord than that which is given us in the history of Jerusalem. Jesus said to His disciples, when they asked him for a sign of his coming and of the end of the world, among other things, that Jerusalem should 'be trodden down of the Gentiles until the times of the Gentiles should be fulfilled.' He called their attention to the Temple which had been built by Solomon and said that not one stone should be left upon another that should not be thrown down. We know that later the army of Rome devastated

⁴⁹ Woodruff, Elder Wilford. Salt Lake City, Sunday Afternoon, 12 September 1875.

⁵⁰ Pratt, Elder Orson, "The Ancient Prophecies." *Journal of Discourses*, Vol. 2, No. 45, 7 January 1855, pp. 284–298. Also see, Pratt, Elder Orson, "The Restoration of the Jews, Etc." *Journal of Discourses*, Vol. 14, No. 9, May 26, 1871, pp. 58–70; Pratt, Elder Orson, *Journal of Discourses*. Orson Pratt, 15 June 1873, Delivered in the New Tabernacle, Salt Lake City, Sunday afternoon. The rise of Zion in the last days, p. 85–86.

the city of Jerusalem. We know that that temple was destroyed, and its very foundation stones were ploughed up, and not a vestige of it remains. We know that today the Mosque of Omar marks the spot on which it stood; and yet the Lord has said that the time will come when that temple shall be rebuilt, when Jerusalem shall be inhabited again by His people, when songs of praise and gladness shall be heard again upon her streets. But it was not to happen until the times of the Gentiles should be fulfilled. . . . Israel [will] be gathered, despite the efforts of men to prevent it. So will Zion be built up, so will the centre stake of Zion be redeemed, and a temple be built there to the name of the Most High. That rock which was rejected by the workmen is to become the chiefest of the corners, and whosoever shall fall upon it will be bruised and smitten, and upon whomsoever it shall fall, he will be ground to powder. This fact ought always to be kept before the Latter-day Saints, that they are engaged in the work of the Lord, and not in the work of man; that as the borders of Zion are extended, as her stakes are strengthened, they see the development of the work of the Lord and not the development of the work of man.”⁵¹ Then Elder Woodruff had this to say about the day of the Gentiles: “No man knows the day or the hour when Christ will come, yet the generation has been pointed out by Jesus himself. He told his disciples when they passed by the temple as they walked out of Jerusalem that that generation should not pass away before not one stone of that magnificent temple should be left standing upon another and the Jews should be scattered among the nations; and history tells how remarkably that prediction was fulfilled. Moses and the prophets also prophesied of this as well as Jesus. The Savior, when speaking to his disciples of his second coming and the establishment of his kingdom on the earth, said the Jews should be scattered and trodden under foot until the times of the Gentiles were fulfilled. But, said he, when you see light breaking forth among the Gentiles, referring to the preaching of his gospel amongst them; when you see salvation offered to the Gentiles, and the Jews—the seed of Israel—passed by, the last first and the first last; when you see this you may know that the time of my second coming is at hand as surely as you know that summer is nigh when the fig tree puts forth its leaves; and when these things commence that generation shall not pass away until all are fulfilled.”⁵²

⁵¹ Stuy, Brian H., ed. *Collected Discourses*. 5 vols. Volume V. Burbank, California, and Woodland Hills, Utah: B.H.S. Publishing, 1987-1992. Elder Anthony W. Ivins, October 6, 1895. Also see General Conference, same date, Assembly Hall, Salt Lake City.

⁵² Woodruff, Wilford. *The Discourses of Wilford Woodruff*. Edited by G. Homer Durham. Salt Lake City, Utah: Bookcraft, 1946. p. 254. Also see Wilford Woodruff, JD 14:5.

23 And kings shall be thy nursing
fathers, and their queens thy nursing
mothers; they shall bow down to thee
with [their] face towards the earth, and lick
up the dust of thy feet; and thou shalt
know that I [am] the LORD: for they shall
not be ashamed that wait for me.

✓ nourishers

✓ ✓ princesses

And kings shall be thy nursing fathers, and their queens thy nursing mothers. The LXX (6) reads, “And kings shall be thy foster fathers; and their queens thy nursing mothers.” Instead of *nursing fathers*, the Peshitta (5) has *foster fathers* (Lamsa) / *tutors* (BPE). The Douay-Rheims (9) has, “And kings shall be thy nursing fathers, and queens thy nurses.” Kay suggests regarding אֲנִיָּא [root אָנָּן]⁵³: “*thy nursing* (or, foster) *fathers*”— . . . to take care of thy children. So in 2Kings 10:1, Ahab’s ‘foster-fathers’ (s.w.) were those to whom he had entrusted his children.” Elders Heber C. Kimball, George Q. Cannon and Spencer W. Kimball teach that *Church members* must take upon themselves the role of nursing fathers and mothers. Elder Heber C. Kimball taught: “You Elders of Israel are the very men that will have to bring the sons and daughters of Israel from afar, and nurse them at your side; and you mothers will have to be those very queens that will have to take care of them when they are gathered, if you will honor your calling.”⁵⁴ I am simply not able to find the exact quote at this time (and almost 40 years have passed), but when President Spencer W. Kimball was asked about President Richard Nixon during some of the latter’s darker days, President Kimball said something to the effect that he supported President Nixon *in all his righteous endeavors*. One of Nixon’s righteous endeavors took place in relation to the *Yom Kippur War*. It is reported that Nixon ignored Secretary of State Henry Kissinger’s views and helped send arms to Israel at a very critical point. Golda Meir, the Israeli Prime Minister felt that without that, Israel would have lost that war. It is also reported that Nixon, at that critical moment, remembered what Hannah Milhous Nixon, his mother, had told him as a boy: “Richard, someday if you are in the position to help Israel, do it.” While the spiritual nurturing will come from the members of the Church, especially Ephraim and Manasseh, there will be much help from others—as in the example given of President Nixon. In the establishing of the Jewish nation, especial help came from Great Britain and the United States. Elder Cannon

⁵³ Gesenius, “one who carries and cares for a child.”

⁵⁴ Kimball, President Heber C. Delivered in the Tabernacle, Great Salt Lake City, 7 April 1861.

speaks especially of the Lamanite nation: “. . . we have an immense work to do in these mountains. This is the foundation of that which is to be. The Lamanites must be brought into the covenant; they must receive the Gospel from us. We must be their ‘nursing fathers and their nursing mothers.’ This, among other things, is a labor devolving upon us. We are here for this purpose; not to become rich ourselves, that when we shall pass away we may bequeath to our children large possessions for them to enjoy the good things of this world to spend upon their lusts and to gratify their carnal desires.”⁵⁵ So also Elder Spencer W. Kimball: “The brighter day has dawned. The scattering has been accomplished; the gathering is in process. May the Lord bless us all *as we become nursing fathers and mothers* unto our Lamanite brethren and hasten the fulfillment of the great promises made to them, I pray in the name of Jesus Christ. Amen.”⁵⁶ While the Lamanites would be among the first to be gathered, including those from the nation of my birth, Chile, might not these same words of President Kimball also be applied to others of Israel who will be gathered from every corner of the globe? ¶ Elder Spencer W. Kimball would give many a moving talk about the injustices the Lamanite people have had to endure and the importance of Church members doing their part: “How I wish you could go with me through the Indian reservations and particularly Navajo Land and see the poverty, want, and wretchedness, and realize again that these are sons and daughters of God; that their miserable state is the result, not only of their centuries of wars and sins and godlessness, but is also attributable to us, their conquerors, who placed them on reservations with such limited resources and facilities, to starve and die of malnutrition and unsanitary conditions, while we become fat in the prosperity from the assets we took from them. Think of these things, my people, and then weep for the Indian, and with your tears, pray; then work for him. Only through us, the ‘nursing fathers and mothers’ may they eventually enjoy a fulfillment of the many promises made to them. Assuming that we do our duty to them, the Indians and other sons of Lehi will yet rise in power and strength. The Lord will remember his covenant to them; his Church will be established among them; the Bible and other scriptures will be made available to them; they will enter into the holy temples for their endowments and do vicarious work; they will come to a knowledge of their fathers and to a perfect knowledge of their Redeemer Jesus Christ; they shall prosper in the land and will, with our help, build up a holy city, even the

New Jerusalem, unto their God.”⁵⁷ Now, how are the Saints kings and queens? Elder Heber C. Kimball answers that question: “Then who is to gather the people of God? You all say that we are to become a kingdom of kings and priests, of queens and priestesses; and the Bible supports this doctrine. Now, the truth is, you are the very kings and priests that have got to gather the Saints, and your wives have got to school them and nurse them.”⁵⁸ ¶ *They shall bow down to thee with their face towards the earth, and lick up the dust of thy feet.* The LXX (Ⓔ) reads, “And on the face of the ground they shall pay thee homage, and lick the dust of thy feet.” The Douay-Rheims (Ⓓ) has *worship* instead of *bow down*. The Prophet Jacob, brother of Nephi, explained this clause: “Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet” (2Nephi 6:13a). Those who fight against Zion and the Saints of the Lord would be defeated and humiliated. Faussett explains as: “It is well known, that expressions of submission, homage, and reverence, always have been, and are still, carried to a great degree of extravagance in the eastern countries. When Joseph’s brethren were introduced to him, ‘they bowed down themselves before him with their faces to the earth’ (Genesis 42:6).” I prefer to think of this as symbolic rather than literal, so I love what Luther suggests in this place that the feet that shall be kissed are those of the Lord Jesus Christ for no disciple of our Savior would permit such reverence, as shown through example by Peter (Acts 10:26; 14:14): “Here the Prophet means nothing else that the adoration by which princes bow down before God, and the *obedience* which they render to his Word . . . for this honour and worship belongs to Christ” (emphasis added). Indeed, *until* we can reverently fall at His feet and bathe them with tears of joy and gratitude (Luke 7:38), we can meanwhile worship the Father and the Son as we are obedient to the commandments. ¶ *And thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.* The Targum (Ⓒ) adds, “the righteous” to the last clause. The Douay-Rheims (Ⓓ) has, for the second half, “For they shall not be confounded that wait for him.” We continue with Jacob’s explanation: “. . . and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah. And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies,

⁵⁵ President Cannon, George Q. Delivered at Meadow Creek, Millard County, 31 October 1881.

⁵⁶ Kimball, Elder Spencer W. *Conference Report*, October 1965, pp. 65-72.

⁵⁷ Kimball, Elder Spencer W. “Weep O World, for the Indian,” *Conference Report*, April 1947, pp. 144-152.

⁵⁸ Kimball, Elder Heber C. “Gathering of the People of God, Etc.” *Journal of Discourses*, Vol. 8, No. 85, 17 February 1861, pp. 348-351.

when that day cometh when they shall believe in him; and none will he destroy that believe in him. And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel.” (2 Nephi 6:13b-15).

vv. 24-26. Nägelsbach explains this as a simile in which “a strong man will not allow his plunder or captives to be taken from him.” Or rather, Satan will do everything in his power to avoid returning the captives, but at the end, the Lord will triumph.

24 ¶ For shall the prey be taken from the mighty, or the lawful captives[✓] delivered?

✓ captivity of the just

The Targum (Ⓣ) has, for the second clause, “And shall that which the just have taken captive be delivered?” A second Targum (Ⓣ) paraphrase has, “Jerusalem says, Is it possible, that the prey shall be taken from Esau the wicked, which he took from me? concerning who it was said, By thy sword thou shalt live. Or the captive whom Ishmael led captive, concerning whom it has been said, That which belongeth to the righteous shall he deliver?” The LXX (Ⓣ) reads, “Can anyone take spoils from a giant? And if any one captivate unjustly shall he be safe.” For the second clause, the BPE (Ⓢ) has, “Or the captives of the powerful liberated?” The Douay-Rheims (Ⓟ) has, “Shall the prey be taken from the strong? or can that which was taken by the mighty be delivered?” The Masoretic text (Ⓜ) has *and or [the] lawful captive*, **וְאִם-שְׂבִי צְדִיק**, while the DSS 1QIsa^a (Ⓠ) has *or [the] captive [of the] tyrant*, **אִם שְׂבִי עֲרִיץ**. The word **עֲרִיץ** is again used in verse 25, in both the Ⓜ and the Ⓠ, where **עֲרִיץ** is translated as the prey of the *tyrant*, *mighty* or of the *terrible*. So what does *lawful* mean in this context? HCSB renders the phrase: “Can the prey be taken from the mighty, or the captives of the righteous be delivered?” Several exegetes allude to the problem with the expression *captives of the righteous*. Young writes: “The first Qumran Scroll [1Q] has a reading that has long been proposed as a substitute for *righteousness*, namely *despot*.” So it is that ISV has: “Can they seize plunder from warriors, or can the captives of tyrants be rescued?” NASB renders it: “Can the prey be taken from the mighty man, Or the captives of a tyrant be rescued?” As does the Spanish LBLA and NBLH, “al cautivo del tirano.” LITV has, “righteous captive.” According to Alexander, “Symmachus, Jarchi, Ibn Ezra, and Hitzig, understand the phrase to mean the *righteous captives* . . .” Geneva uses “iust captiuitie.”

JPS instead, renders it “captives of the victorious.” BDB suggests that in this instance, the meaning is *right* or *correct*, thus *lawful*. The LDS RV2009 uses “los cautivos legítimos,” that is, the *legitimate* captives following closely the SRV (i.e., RV 1909). In this place, Kara (in Rosenberg) has an expression that is very unique to the Hebrew people, and that is speaking of “your God” and “your Torah,”⁵⁹ “Is it not written in *your* Torah, (Deuteronomy 28:64) And the Lord shall scatter you among all the nations?” But after the scattering, there would be a glorious gathering—of all who desire to be made safe from the captivity of Satan. Barnes explains: “. . . we should interpret it of those who were made captive by those who were indisposed to clemency, and who were severe and rigid in their treatment of their prisoners. The idea is, that it was difficult or almost impossible to rescue captives from such hands, and that therefore it was a matter of wonder and amazement that that could be accomplished which God here promises.” Cowles suggests this refers to Satan and his hold on man. We might also ask, “Where is thy sting, oh death?”

25 But thus saith the LORD, Even the captives[✓] of the mighty shall be taken away, and the prey of the terrible shall be delivered; For the mighty God shall deliver his covenant people. For thus saith the Lord, I will contend with him* that contendeth with thee, and I will save thy children.

✓ captivity
* JST: *Them*, Book of Mormon and KJV, *him*.

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered. The Targum (Ⓣ) has, “For thus saith the Lord, I will surely restore the captivity of the mighty, and I will deliver the prey of the terrible.” The LXX (Ⓣ) reads, “For thus saith the Lord, When one captivateth a giant he shall take spoils. But can one take from a mighty man and be safe?” The Peshitta (Ⓢ) switches *captives* for *prey* and *prey* for *captives*. The Douay-Rheims (Ⓟ) has, “For thus saith the Lord: Yea verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be delivered.” The Masoretic text (Ⓜ) has *Even [the] captives of*, **וְגַם-שְׂבִי**, while the DSS 1QIsa^a (Ⓠ) has *even [the] prey of*, **גַּם מִלְקוּחַ**. Next, the Masoretic text (Ⓜ) has *and [the] prey of [the] terrible*,

⁵⁹ For example, John 10:34: “Jesus answered them, Is it not written in *your law*, I said, Ye are gods?” (emphasis added).

וּמִלְקוֹת עֲרִיץ, while the DSS 1QIsa^a (Q) has *and* [the] captives of [the] terrible, וְשָׂגֵב עֲרִיץ. Cowles writes: “When God undertakes, even the captives of the mighty conquerors are rescued from their grasp. Satan holds this world in his chains no longer. God enters the lists to give battle against those that war against Zion. He will save her children.” Keith beautifully says: “The reply of the Lord to the doubting question [ISAIAH 49:24] is, that they would be delivered, for he would *himself* accomplish it” (emphasis added). So this thought came to me, when I read the Book of Mormon I could well be classified with those who had been rebellious, so why did I feel the presence of the Savior inviting me to follow Him upon finishing the Book of Mormon? The words from the Book of Mormon prophets—written centuries earlier—had so touched my heart, as predicted, as voices from the ground, so that my heart was changed during those four days into one that desired to become a disciple of the Lord. It was only then that the Lord Himself beckoned me with his open arms extended toward me to follow Him. I believe that the Lord has an intimate role in inviting each one of us to both *come and see* and to follow him (ISAIAH 46:4; 50:4). ¶ *For the mighty God shall deliver his covenant people. For thus saith the Lord, I will contend with him that contendeth with thee, and I will save thy children.* The Targum (T) has, “Surely the captivity of the mighty I will restore, and the prey of the terrible I will deliver, and I will take vengeance for thee, and I will save thy children.” An alternate Targum (T) reading has, “For thus saith the Lord: Yea, the prey, which the mighty Esau hath taken of thee, shall be taken from him, and the captivity, which the proud Ishmael led captive (concerning whom it has been said: He shall be a conqueror (the Royal Polyglot reads עָרֹד, ‘Ishmael is a *wild ass*’) among men) be delivered? and I will save thy children.” The LXX (G) reads, “But it is I who vindicateth thy cause, and I will deliver thy children.” The Douay-Rheims (D) has, “But I will judge those that have judged thee, and thy children I will save.” Kay explains: “*For I Myself will contend* before the tribunal of justice (Isaiah 50:8), *with him that contendeth with thee*, maintaining thy cause against the accuser; and ‘who will contend with Me’ (Isaiah 50:8)? ‘*It is God that justifieth; who is he that condemneth?*’ (Romans 8:32-33). Cp. John 12:31; 16:11; 2Timothy 2:26.” So also Birks: “The order of the prophecy points here to something nobler in itself, and later in time, than the Return from Babylon, when Israel had ‘a little reviving in their bondage.’ It announces the final deliverance of God’s ancient people from sin and Satan, from death and the grave.” The Savior rescues us, then, from the grips of Satan. ¶ Elder Russell M. Nelson reassured: “You faithful Saints do not have to fight life’s battles alone. Think of that! The Lord declared, ‘I

will contend with him that contendeth with thee, and I will save thy children.’ Later came this promise to His faithful people: ‘I, the Lord, would fight their battles, and their children’s battles, and their children’s children, . . . to the third and fourth generation.’”⁶⁰ Nephi, continues his exegetical review of ISAIAH 49: “And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed . . .” (1Nephi 22:14a). And then speaking of the Millennium, “For behold, saith the prophet, the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned. For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire. Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this earth; and it cometh unto men according to the flesh if it so be that they will harden their hearts against the Holy One of Israel. For behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off . . . And because of the righteousness of his people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth” (1Nephi 22:15-19, 26). We have a similar sentiment in the book of Numbers, through the words that the Lord spoke through Balaam, where we read about the people of Israel: “Blessed is he that blesseth thee, and cursed is he that curseth thee” (Numbers 24:9b).

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob.

✓ or, new

⁶⁰ Nelson, Elder Russell M. Face the Future with Faith. General Conference, 6 April 2011.

And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine. The Targum (Ⓒ) has, for the second half, “For food to every fowl of the heavens, and as the drunken with new wine, so the beasts of the field shall be drunk with their blood.” The LXX (Ⓔ) reads, “And they who afflicted thee shall eat their own flesh, and drink like new wine their own blood and be made drunk.” The Douay-Rheims (Ⓓ) has, “And I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine.” Baltzer has: “To ‘eat meat and drink wine’ is really a sign of good living (see ISAIAH 22:13; cf. Daniel 10:3; Nehemiah 5:18). The rich can afford this. But here [the prophet] does not use the word for ‘wine’ (יַיִן), as we should expect. According to 55:1, wine is poured out without payment at the final feast. But here the rare word יִצְחָק is used instead. It is generally translated as ‘sweet wine’ or ‘grape juice.’ In the context the root טָטַט is more important for an understanding of the text. It means ‘tread down’ (Malachi 3:21). Thus what they are drinking is what has been ‘pressed out.’” Redak suggests (in Rosenberg): “This may refer to grape wine or pomegranate wine, both extracted from the fruits by pressing. Compare Amos 9:13; Malachi 3:21.” Cowles writes: “The persistent foes of the church and of her Messiah must meet this fearful doom—to eat their own flesh and be drunken with their own blood as men who drink sweet wine.” Elder Bruce R. McConkie said: “Truly, in the last days men ‘shall be drunken with their own blood, as with sweet wine.’ All these things have begun; they are now underway, and they shall increase in intensity and in horror until that dreadful day when the God of battles himself shall descend from heaven with a shout and with the trump of the archangel.”⁶¹ This verse, then, seems to be a reversal of the cursing mentioned in *Rain in Due Season*, in Deuteronomy 30:7: “And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.” Nephi explains (1Nephi 22:13, 14b): “And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood . . . and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it.” ¶ *And all flesh shall know that I, the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.*

In the Targum (Ⓒ) notes, Pauli explains that the Royal Polyglot has, “בְּנֵי בִשְׂרָא,” that is, *sons of flesh*. The LXX (Ⓔ) reads, “And all flesh shall know that it is I the Lord who delivered thee. And who uphold the strength of Israel.” Instead of *redeemer*, the Peshitta (Ⓔ) has *helper*. The Douay-Rheims (Ⓓ) has, “And all flesh shall know, that I am the Lord that save thee, and thy Redeemer the Mighty One of Jacob.” *All flesh shall know* . . . reminds us of ISAIAH 40:1-8. Finally, Nägelsbach has: “There occurs a repetition of ISAIAH 26b in ISAIAH 60:16.” Nephi writes: “And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people. And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel; wherefore, he shall execute judgment in righteousness. And the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil, which shall be built up among the children of men, which kingdom is established among them which are in the flesh—For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet. And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory. And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture. And now behold, I, Nephi, say unto you that all these things must come according to the flesh. But, behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel if it so be that they will repent” (1Nephi 22:20-28).

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⁶¹ McConkie, Elder Bruce R. *The Millennial Messiah: The Second Coming of the Son of Man*, p.373-374.
