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## Isaiah 51

Numerous exegetes think this chapter is given in relation to the Babylonian exiles. While to a measure, like most of Isaiah's prophecies, it can be applied to multiple settings, the main topic, instead, revolves around the latter-days and the gathering of Israel. Alexander gives the Jewish perspective: "INTERPRETERS are much divided with respect to the particular period which constitutes the subject of this prophecy. The modern Jews regard it as a promise of deliverance from their present exile and dispersion by the Messiah, whom they still expect." As LDS we would say this is about the dispersed of Israel being gathered in the last days, in preparation for the Second Coming of Christ. There are also, some allusions to the millennium. As Jennings mentions, it is at times difficult to know if it is the Father or the Son speaking, and says, "One word from the clear light of the New Testament spoken by the Servant solves the difficulty: 'I and My Father are one.'" Whenever this happens, as LDS we know it is the Son speaking through Divine Investiture the words of the Father. These words are transmitted to us by the Prophet Isaiah.

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vv. 1-3. Ibn Ezra has: "The prophet speaks now to the good people, who believe in the words of the prophets. *Look*, etc. Be not surprised how Zion can again be filled with her children as before . . ." Slotki/Rosenberg interpret Ibn Ezra as saying that despite the few faithful, they will receive the prophetic promises: "They have but to look to Abraham and Sarah to realize that a whole nation may arise from one small family." When The Church of Jesus Christ of Latter-day Saints was officially established, likewise, it was done by six individuals full of hope and a vision for a Church—as depicted in Daniel—that would be carved out of a mountain without hands. Calvin reminds us of Paul's words regarding Abraham: "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness" (Romans 4:18-22). Nyman well has: "A careful analysis of the covenant made with Abraham and Sarah shows that it will be fulfilled in the last days. The Doctrine and Covenants reveals that Abraham's covenant is now being fulfilled (see D&C 103:17; 132:30). Isaiah's invitation for the righteous to look to Abraham and Sarah pertains to this same time period."<sup>1</sup>

1 ¶ HEARKEN unto me, ye that follow after righteousness; ye that seek the LORD, look unto the rock from [whence] ye are hewn, and to the hole of the pit from [whence] ye are digged.

*HEARKEN unto me, ye that follow after righteousness.* The Targum (Ⓣ) has, "Hearken to my Word, ye that follow after truth." The LXX (ⓖ) reads, "Hearken to me ye who are in pursuit of righteousness." The Douay-Rheims (ⓓ) has, "Give ear to me, you that follow that which is just." Cowles reminds us that "the expression, 'follow after righteousness,' appears first in the writings of Moses (Deuteronomy 16)." There we have: "That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee" (Deuteronomy 16:20). Cowles also points us to Proverbs 15:9b, "[the LORD] loveth him that followeth after righteousness." In the New Testament we similarly read: "But thou, O man of God . . . follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Timothy 6:11-12). Can there be any more beautiful words than to hear from the Savior, "Hearken unto me, ye that follow after righteousness"? The Lord loves those who follow after righteousness: "The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness" (Proverbs 15:9). To follow after righteousness makes a person a *man or woman of God*: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (1 Timothy 6:11). The Savior said, "And blessed are all they who do hunger

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<sup>1</sup> Nyman, Monte S., *Great are the Words of Isaiah*, p.194.

and thirst after righteousness, for they shall be filled with the Holy Ghost” (3Nephi 12:6). I am so grateful for the Book of Mormon, where it completes and amplifies what we have in the New Testament, “Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Matthew 5:6). The question is left begging, *filled with what?* The answer, explodes with majesty, power and strength: *filled with the Holy Ghost!* How often, in the scriptures, we are asked to listen, to hearken to the word of the Lord. ¶ *Ye that seek the LORD.* The Targum (Ⓣ) has, “Who seek instruction from the Lord.” The LXX (Ⓟ) reads, “And who are seeking the Lord.” In Isaiah’s typical parallel structure, he repeats the same sentiment, ye that follow after righteousness / ye that seek the Lord. The Lord promises that we shall not seek Him in vain, “I love them that love me; and those that seek me early shall find me” (Proverbs 8:17). The Lord invites us to seek Him with faith, and not to follow half-heartedly: “But if from thence thou shalt seek the LORD thy God, thou shalt find [him], if thou seek him with all thy heart and with all thy soul” (Deuteronomy 4:29). ¶ *Look unto the rock from whence ye were hewn.* The Targum (Ⓣ) has, “Consider that ye were cut out like a stone hewn from a rock.” The LXX (Ⓟ) reads, “Look at that hard rock which you have been hewing.” Instead of *rock*, the Peshitta (Ⓢ) has *mountain* (Lamsa) / *mount* (BPE). In present usage, this expression about the rock and the pit is sometimes given a negative and sometimes a positive turn. So also Alexander, who says: “In the same category may be safely placed the old dispute, whether Abraham is called a rock because he was strong in *faith* (Romans 4:20), or because he was as good as *dead* (Hebrews 11:12) when he received the promise.” It seems to me that it is the *positive* that is here intended. We are first asked to *look* [לַבֵּטָח] unto the *rock* and then asked to *look* [לַבֵּטָח] unto *Abraham and Sarah*.

Regarding the figure of Abraham, Barnes writes: “To Abraham the founder of the nation. The figure is taken from the act of quarrying stone for the purposes of building; and the essential idea here is, that God had formed the nation from the beginning, as a mason constructs a building; that he had, so to speak, taken the materials rough and unhewn from the very quarry; that he had shaped, and fitted them, and moulded them into an edifice. The idea is not that their origin was dishonorable or obscure. It is not that Abraham was not an honored ancestor, or that they should be ashamed of the founder of their nation. But the idea is, that God had had the entire moulding of the nation; that he had taken Abraham and Sarah from a distant land, and had formed them into a great people and nation for his own purpose. The argument is, that he who had done this was able to raise them up from captivity, and make them again a great people.” Govett quotes Hebrews 11:12:

“Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.” In Hebrew the word *stone* is often used where in English we might use *rock*. For instance, see the book, *The Western Wall Tunnels: Touching the Stones of our Heritage*. Luther says: “He calls Abraham a rock because of his complete and vigorous faith. So the evangelist writes (Matthew 3:9): ‘God is able from these stones to raise up children to Abraham.’” ¶ Delitzsch writes: “Abraham and Sarah they are mentally to set before them, for they are *types* of the *salvation* to be anticipated now” (emphasis added). Kay shows us that the true rock is not Abraham, but the God of Abraham, Isaac and Jacob by pointing us to Deuteronomy 32:18: “‘the Rock that *begat thee* . . . God that *formed thee*,’ where the word for ‘formed’ is the same that is used in ISAIAH 51:2 for Sarah.” The reference to Deuteronomy is truly beautiful: “For the LORD’s portion is his people; Jacob is the lot of his inheritance . . . he led him about, he instructed him, he kept him as the apple of his eye . . . then [Israel as a nation] forsook God *which* made him, and lightly esteemed the Rock of his salvation . . . Of the Rock that *begat thee* thou art unmindful, and hast forgotten God that *formed thee*” (Deuteronomy 32:9, 10b, 15b, 18, also see vv. 3-4 that leave no doubt that Christ is the Rock). Gill has: “Jerom thinks Christ is meant by both, the Rock of ages, in whom is everlasting strength; to whom men are to look for salvation, righteousness, and strength; and out of whose pierced side flowed blood and water: and in this sense he is followed by Cocceius, who interprets the rock of Christ, the Rock of salvation; out of whose side flowed the church, as out of the hole of a pit or cistern.” Once again, the recurring principle: *Beautiful Feet*. Christ *lends* to His prophets and disciples some of His sacred titles and attributes. Here, they are lent to Abraham and to Sarah. ¶ President Brigham Young contrasted the good, or God, with our weaknesses and forgetfulness when he said: “This people . . . are apt to forget their God, the pit from which they were dug, and the rock from which they were hewn, everyman turning to his own way. Seemingly the Lord is chastening us until we turn and do His will.”<sup>2</sup> God is thus represented by the rock and the pit. Christ is often referred to as the Rock of our salvation. Abraham and Sara are mentioned in the next verse as *types* of this Rock. While this scripture reminds us of our honorable *earthly* heritage, Elder George F. Richards reminds us of our *heavenly* heritage: “So every man and every woman under the sound of my voice is either a son of God or a daughter of God. He is our eternal Father. And as things earthly are typical of things heavenly, when we think of Father we naturally

<sup>2</sup> Young, President Brigham. 31 July 1853. JD 1:162.

think of Mother. We think of being born. So we have been born of our heavenly parents in the spirit, and in our spirit birth have inherited attributes and qualities of a God-like character. What a noble parentage! What a noble ancestry we are of! What manner of men and women ought we to be? In the language of the scripture we might say: Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.”<sup>3</sup> ¶ *And to the hole of the pit from whence ye are digged.* The Targum (Ⓣ) has, “That ye were cut out like a mass hewn out of a hollow cistern.” The LXX (Ⓟ) reads, “And into that deep pit which you have digged.” Barnes explains: “The word rendered ‘hole’ means such an excavation as men make who are taking stones from a quarry. It expresses substantially the same idea as the previous member of the verse. This language is sometimes addressed to Christians, with a view to produce humility by reminding them that they have been taken by God from a state of sin, and raised up, as it were, from a deep and dark pit of pollution. But this is not the sense of the passage, nor will it bear such an application. It may be used to denote that God has taken them, as stone is taken from the quarry; that he found them in their natural state as unhewn blocks of marble are; that he has moulded and formed them by his own agency, and fitted them into his spiritual temple; and that they owe all the beauty and grace of their Christian deportment to him; that this is an argument to prove that he who had done so much for them as to transform them, so to speak, from rough and unsightly blocks to polished stones, fitted for his spiritual temple on earth, is able to keep them still, and to fit them for his temple above.” In contrast to the pit mentioned in ISAIAH 51:14, Cowles well says: “The ‘rock’ and the ‘hole of the pit’ constitute but a single figure. It compares the Hebrew people to a stone cut from a quarry. Abraham was the old quarry from which all these stones were taken—the hole in the ground when they were taken out.”

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## 2 Look unto Abraham your father, and unto Sarah [that] bare you: for I called him alone, and blessed him, and increased him.

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*Look unto Abraham your father, and unto Sarah that bare you:* The Targum (Ⓣ) has, “Consider Abraham your father, and Sarah who conceived you.” The LXX (Ⓟ) reads, “Look to Abraham your father, and to Sarah who brought you forth.” Elder McConkie has: “Abraham alone is the father of us all, speaking after the manner of the flesh, and all who receive the

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<sup>3</sup> Elder George F. Richards, General Conference Report, LDS Church News, *Deseret News*. April 1941, p. 113.

blessings of the gospel are either natural or adopted sons in his everlasting family.”<sup>4</sup> And further, “To Joseph Smith the Lord said: ‘Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne . . . Go ye, therefore, and do the works of Abraham.’ (D&C 132:29, 32.)”<sup>5</sup> And we are to look up not just to Abraham, but to his righteous wife, Sara, our mother. Elder Orson Hyde taught: “In the first place, then, we will look unto Abraham our father, and to Sarah who bore us, for if we are Christ’s, then we are Abraham’s seed, and heirs according to the promise . . . I look then unto Abraham as my father, and unto Sarah as my mother who bore me. How was it, then, with Abraham? He is said to be the father of the faithful, and the great head of the Church in the days of the Patriarchs, and the head of those who have been adopted into the covenant of Jehovah through the blood of His only begotten; for if we are Christ’s then we are Abraham’s seed, and heirs according to the promise. If, by the virtue of the Savior’s blood, our sins are washed away, we are the children of Abraham; we hail him as our father, and Sarah as our mother; he is the father of the faithful, he is the father of many nations . . . Jehovah promised that in him and in his seed all the nations of the earth should be blessed, as a pattern of piety, and as the great head of the Church. Because of his faithfulness in keeping the commandments of Jehovah on earth, he drew from on high this great promise.”<sup>6</sup> ¶ Through Patriarchal Blessings, we can learn how we are connected to Abraham: “The practice of giving patriarchal blessings is a constant reminder of the honor and glory of family: . . . They prompt those who receive blessings to ‘look unto Abraham, your father,’ (2 Nephi 8:2) to ‘do the works of Abraham’ (D&C 132:32; cf. John 8:39), to be willing to be ‘chastened and tried even as Abraham’ (D&C 101:4), and to recognize that Abraham’s willingness in offering up his son was ‘a similitude of God and his Only Begotten Son’ (Jacob 4:5). In short, the command to honor one’s father and mother does not end with death, nor with the unfolding growth of the human family.”<sup>7</sup> A Patriarchal Blessing is something we ought to never take for granted, but must be faithful to its instructions. Indeed, the blessings pronounced in Patriarchal Blessings are limited by our ability to remain faithful. The Apostle Paul wrote: “Know ye

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<sup>4</sup> McConkie, Bruce R. *The Millennial Messiah* (The Messiah Series), Salt Lake City, Utah: Deseret Book Company, 1978-82, p. 245.

<sup>5</sup> McConkie, Joseph Fielding. *Gospel Symbolism*. Salt Lake City, Utah: Bookcraft, 1985, p. 154.

<sup>6</sup> Orson Hyde, *Journal of Discourses*. 26 vols. London: Latter-day Saints’ Book Depot, 1854-1886. April 6, 1853, Vol. 2, p. 79.

<sup>7</sup> Patriarchal Blessings, Ludlow, Daniel H., ed. *Encyclopedia of Mormonism*. New York: Macmillan Publishing Company, 1992.

therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham” (Galatians 3:7-9). ¶ *For I called him alone, and blessed him, and increased him.* The Targum (Ⓣ) has, “For Abraham was one alone in the world, and I brought him to my service, I also blessed him and multiplied him.” The LXX (ⓖ) reads, “For he was an individual when I called him; and I blessed him and loved him and multiplied him.” Instead of *for I called him alone*, the Peshitta (Ⓢ) makes emphasis on the fact that Abraham was just one person when he was called, before he blessed and multiplied. The Douay-Rheims (ⓓ) has *multiplied* instead of *increased*. The Masoretic text (Ⓜ) has *and blessed him*, אֶבְרָהָם וְאֶבְרָהָם, while the DSS 1QIsa<sup>a</sup> (Ⓟ) has *and made him fruitful*, וְאֶבְרָהָם וְאֶבְרָהָם. Alexander writes: “*For I have called him one*] which does not mean, I have declared him to be such, or so described him; but, I have called (*i.e.* chosen, designated) him, when he was only one, *i.e.* a solitary individual, although the destined father of a great nation (Genesis 12:2). This sense of the word *one* is clear from Ezekiel 33:24, where, with obvious allusion to this verse, it is put in opposition to *many*: *Abraham was ONE, and he inherited the land; and we are MANY, (much more than) is the land given to us for an inheritance.*” ¶ Regarding the second part of the clause, Cowles suggests: “The point of the promise turns largely on this future sense of the verbs, ‘*I will bless*’ and *I will increase* him. It is especially unfortunate that the received translation should have ignored this future sense and promise.” Barnes has: “*For I called him alone*] – HEBREW, ‘For one I called him;’ that is, he was alone; there was but one, and he increased to a mighty nation. The point of the declaration here is, that God had called one individual—Abraham—and that he had caused him to increase until a mighty nation had sprung from him.” To the Prophet Joseph Smith the Lord revealed that: “Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne” (D&C 132:29). Through the Abrahamic covenant all the nations of the world have been blessed. “By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only [son]: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which [is] upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice” (Genesis 22:16b-18). ¶ How would the nations

of the earth be blessed? President Joseph Fielding Smith explains: “Without doubt much of the promise of blessings to the nations has been lost through the transcribing and translating of the scriptures. In the Book of Abraham we find a more accurate account as follows: ‘My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee. And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations; And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal’ (Abraham 2:8-11) . . . We are preaching the gospel now in all parts of the world, and for what purpose? To gather out from the Gentile nations the lost sheep of the house of Israel. It is by this scattering that the Gentile nations have been blessed, and if they will truly repent they are entitled to all the blessings promised to Israel, ‘which are the blessings of salvation, even of life eternal.’”<sup>8</sup>

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**3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.**

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The Targum (Ⓣ) has, for the last two clauses, “They that offer thanksgiving, and the voice of them that praise.” The LXX (ⓖ) reads, “And now Sion, I will comfort thee. I have indeed comforted all her desolations, and I will make her waste places like a garden; and those west of her like the garden of the Lord. In her shall be found joy and gladness, thanksgiving and the sound of praise.” Instead of the two *comforts*, the Peshitta (Ⓢ) has *build* and in the second instance *build* (Lamsa) / *rebuild* (BPE). The Douay-Rheims (ⓓ) has, “The Lord therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her desert as a place of

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<sup>8</sup> Smith, Joseph Fielding. *Answers to Gospel Questions*. vols. 1-5. Salt Lake City: Deseret Book, 1957-1966. Vol. II, p. 53.

pleasure, and her wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving, and the voice of praise.” The DSS 1QIsa<sup>a</sup> (Q), for *found* gives us מוצא, while the Masoretic text (M) has

מִצָּרָא as does 1QIsa<sup>b</sup> (Q) (מוצא). At the end of this verse, the expression *sorrow and mourning shall flee away* (compare to Masoretic text (M) in Isaiah 51:11, נָסוּ יְגוֹן וְאַנְחָה), appears only in the DSS 1QIsa<sup>a</sup> (Q), נָס יְגוֹן וְאַנְחָה, but not in the Masoretic text (M).

Abarbanel in Slotki/Rosenberg have, regarding *her waste places*: “The prophet compares Zion to Abraham and Sarah, who were childless for many years. So will Zion be bereft of her children for many years, but will eventually become like Eden, the garden of the Lord, cf. Genesis 13:10.” Redak, in Rabbi Rosenberg explains that this verse is written in the *prophetic perfect*, i.e., as something so sure that it has already been

accomplished. So also Orelli, regarding *comfort*, נָחַם.

We shall consider two different applications of this verse. First, the establishment of Zion in the *American Continent*, and then Zion in *Israel*. ¶ ZION, AMERICAN CONTINENT. Elder Orson Pratt forcefully taught: “But God has said that he would make the wilderness a fruitful field, and streams in the desert, and he has fulfilled his promise. Pioneers, if any of you are here today, let me ask you a question—When you came down from the mouth of Emigration Canyon, where Camp Douglas is now situated, into this region of country, in July, 1847, what did the ground appear like? Did you dig down and make any experiments? ‘O yes, in many places.’ How far did you dig down? ‘Some of us dug many feet to see if there was any appearance of moisture.’ Did you find anything? What was the appearance of the soil? It looked as though there had been no rain for many generations. What do we find now? We find this same parched-up soil, for some five square miles, where Salt Lake City is located, converted into fruitful gardens, planted with apple, pear, peach, plum, and other kinds of fruit trees adapted to the climate, and in the spring season of the year, in the months of May and June, this locality is like one vast garden full of blossoms, so much so that strangers are astonished beyond measure to see such a large extent of country so much like a garden. Now let us see what Isaiah says about it, for he looked upon it as well as you, if he did live twenty-five hundred years ago. ‘The Lord shall comfort Zion, he will make her wilderness like Eden, her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody.’ Indeed! Did you see it, Isaiah, as well as the people that live in our day? Did you see a people go into the desert and offer up thanksgiving and the voice of melody? Did you see that desert and wilderness redeemed from its sterile condition and

become like the garden of Eden? ‘O yes,’ says Isaiah, ‘I saw it all, and I left it on record for the benefit of the generation that should live some two or three thousand years after my day.’”<sup>9</sup> Elder Woodruff said: “Are we not, as a whole people, witnesses unto God our Eternal Father and all men this day that this prophecy has been fulfilled under our eyes? It is peculiar that, although this is the chosen people of God, they have been called to settle the desert and barren spots of this earth? It is peculiar in one sense, and yet it is quite natural in another, when we take into consideration that through the conversion of the desert wastes into gardens and thus fulfilling the prophecies, the Lord has had a chance to prove His people, to develop a superior type of manhood and womanhood, and to bring out the best qualities of their natures. I rejoice in the work our people are performing. I rejoice that the Lord has aided and befriended us, and that He has raised up many friends from those who are not of our faith to assist us in getting our rights and to aid us in establishing the Gospel of the Lord Jesus in various parts of the world.”<sup>10</sup> Elder Clawson said: “This vast congregation are living witnesses of the literal fulfillment of these words of the prophet. Was not this land a veritable wilderness in the year 1847? Has it not been transformed into a garden like Eden? This land has become choice above all other lands. We want no better. And I am inclined to think that the Lord can lead us to no better land than we have at the present time, unless a special blessing is conferred upon the land beyond what we have received. And in this conference we have seen the joy of the people; we have witnessed their gladness. We have heard the voice of thanksgiving from this stand, from the lips of the Elders of Israel. Here in this choir we have heard the voice of melody. Isaiah must have had his eye upon these occasions; and in the great visions that were given to him he must have witnessed the gatherings of the people of the Lord. Oh, how our hearts have been made to rejoice upon this occasion!”<sup>11</sup> President Charles W. Nibley was passionate about his feelings about Zion and this verse of Isaiah: “Do you know of anything more beautiful than this verse of Isaiah’s? I am going to take the liberty of reading it again: ‘For the Lord shall comfort Zion: he will comfort all her waste places.’ . . . Were there waste

<sup>9</sup> Pratt, Elder Orson. “Fulfillment of Prophecy—The Desert Watered and the Wilderness Made Fruitful—Zion in the Valleys of the Mountains—Increase of Her families Like a Flock—Her Peace, Plenty, and Prosperity. Sunday afternoon, 30 August 1875. (JD 18:144, OP), p. 148.

<sup>10</sup> Woodruff, Elder A. O., General Conference Reports, LDS Church News, Deseret News. Excerpts 1970-1996. Salt Lake City: *Deseret News Publishing Company*. April 1902, p. 34.

<sup>11</sup> Clawson, Elder Rudger, General Conference Reports, LDS Church News, Deseret News. Excerpts 1970-1996. Salt Lake City: *Deseret News Publishing Company*. April 1905, p. 35.

places here when our pioneers came? Was there anything here but waste and desert and wilderness? There were no paths. Go around in other countries where there is food for wild game and you will find trails—for jack-rabbits at least. You will find a trail for the deer, you will find tracks. There was not anything of the kind here. For it was so much of a waste and so much of a wilderness and desert, and so barren, that there was scarcely any game except way back in the mountains. It was in very deed a trackless waste, a wilderness. There were no streets, no paths, no trails, no anything, —just a desert. Yet the prophet of the Lord a few days after arriving here, putting down his cane right on this block, prophesied, ‘Here we will build the temple of the Lord.’ ‘For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her deserts like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.’ Is the voice of melody here today? Is there any place in the world where there are sweeter singers and more of them in proportion to the population than right here? Is there any more of thanksgiving and the voice of melody anywhere else in the world according to numbers, than there is here in this land? This is Zion. The Lord will comfort Zion and all her waste places, and he will make her wilderness like Eden and her desert like the garden of the Lord.”<sup>12</sup> The Pioneers have turned, with God’s help, a wilderness into a most beautiful and productive place. When the Saints move to Jackson County, they are likely to do the same. ¶ ZION, ISRAEL. The land of Israel would be blessed as has long been predicted, and her blessing would begin to take place along with the restoration of the Gospel in the latter days. Orson Pratt speaks of these associated events: “Let us now hear what the Lord has said to David in relation to the salvation of Israel. David saw the long captivity of Jacob, and prayed earnestly that the Lord would show mercy to them. He prays thus: ‘Turn us, O God of our salvation, and cause thine anger towards us to cease. Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation’ (Psalm 85). After he had thus prayed for Israel whom he saw in a long captivity, he then says, ‘I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints; but let them not turn again to folly.’ From this we perceive, that notwithstanding the Lord has been angry with Jacob for many generations, yet He will again ‘speak’ to them. But let us read the following verses, that we may learn in what manner He will

<sup>12</sup> President Charles W. Nibley, General Conference Reports, LDS Church News, Deseret News. Excerpts 1970-1996. Salt Lake City: Deseret News Publishing Company. April 1930, p. 29.

‘speak peace.’ ‘Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven.’<sup>13</sup> Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before Him, and shall set us in the way of His steps.’ O, what a glorious answer David received to his prayer of captive Israel. He learned that the Lord would ‘speak peace’ to them by causing ‘Truth to spring out of the earth,’ (Psalm 85:11) and then, and not till then, ‘Righteousness should look down from heaven’ in behalf of captive Israel; then he learned that the land of Israel should again ‘yield her increase,’ because ‘the Lord should give that which is good.’ This agrees with what we have already quoted from Isaiah: so that both David and Isaiah saw how Israel were to be delivered. One says it shall be by truth and righteousness, combining together, truth coming out of the earth and righteousness at the same time looking down from heaven; while the other declares that Israel should ‘speak out of the ground,’ after which, Jacob should no longer be made ashamed. David says, that after truth springs out of the earth, the land of Israel ‘should yield its increase.’ Isaiah says, that in the day that the marvelous work and a wonder is accomplished, then ‘Lebanon shall be turned into a fruitful field,’ ‘and the deaf shall hear the words of the book.’ David says, that then is the time, that ‘righteousness shall go before Him, and shall set us in the way of His steps.’ Isaiah says, ‘That the book shall cause those who erred in spirit to come to understanding.’ Every event concerning this latter-day work in behalf of Israel, which David describes in his Psalm, is also described by Isaiah; the latter gives many particulars, however, which the former does not.”<sup>14</sup> Today, Israel continues to become an agricultural powerhouse. ¶ MILLENNIUM. Looking further into the future, Elder McConkie said, “At the Second Coming of our Lord, ‘the earth will be renewed and receive its paradisiacal glory’ (Tenth Article of Faith), that is, it will return again to the edenic state and millennial conditions will exist. Of this restoration Isaiah said: ‘For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.’” (Isaiah 51:3; Ezekiel. 36:35.)”<sup>15</sup> ¶ *Like Eden* [לִּיקֵדֶן]... *like the*

<sup>13</sup> These words are an allusion to the First Vision and the coming forth of the Book of Mormon.

<sup>14</sup> Orson Pratt, Divine Authenticity of the Book of Mormon, 1850-1851, Latter-day Tracts, p. 95. (Typos corrected from Infobase version)

<sup>15</sup> McConkie, Bruce R. Mormon Doctrine. 2d ed. Salt Lake City, Utah: Bookcraft, 1966, p. 303.

*Garden of the LORD*, [גֶּן־יְהוָה]. Calvin has: “And will make her desert like a place of delights] The Prophet here alludes to a passage in the writings of Moses, in which he relates that man was at first placed in “the garden of Eden” [גֶּן־עֵדֶן] (Genesis 2:15), that is, in ‘a place of delights,’ from which he was driven out . . .” Eden, עֵדֶן means, “*delight, pleasure*” (Gesenius). One of my favorite exegetes, Rawlinson, has: “The Prophet Joel compares Judaea before its desolation to the garden of Eden (Joel 2:3) and Ezekiel, like Isaiah, prophesies that it shall once more become ‘like the garden of Eden,’ when the exiles have returned to it (Ezekiel 36:35<sup>16</sup>). The Ezekiel and Isaiah references, however, have their major application to the last days, when Israel will again be a garden and an exporter of fruits and vegetables and when Zion will likewise flourish. Both in terms of Israel and in terms of Zion. Joel, speaks of the desolation that will take place in the last days, with the approach of the Second Coming. The full measure of its fulfillment will be during the Millennium, when the earth will once again become like the Garden of Eden (גֶּן־עֵדֶן) or the Garden of the LORD (גֶּן־יְהוָה).

vv. 4-8. Regarding verses 4-5, Henderson writes: “These verses are so obviously parallel to Isaiah 42:1-4, 6, that they must be regarded as referring to the same subject—the establishment of the gospel dispensation.” Kay, regarding 4-6 has: “[Christ] here invites them to listen to Him (ISAIAH 51:1, 4, 7); not now as the suffering Son of Man, but as the Ruler and Saviour of the world (ISAIAH 51:4-6).” The Gospel will go forth. The Gospel will be written in the hearts of Christ’s disciples. Those who do not hearken will suffer.

**4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.**

*Hearken unto me, my people; and give ear unto me, O my nation:* The Targum (ܛ) has, “Listen to my Word, O my people, and give ear, O my congregation, to my service.” The LXX (ϸ) reads, “Hear me; hear me, my people, and ye kings; listen to me.” The Douay-Rheims (Ϸ) has *tribes* instead of *nation*. Sadly, every effort is made by the Gentile authors to wrest the blessings that await Israel in the last days, as they return to Christ, and give them to the Gentiles. So Lowth, who here has:

<sup>16</sup> The Pulpit commentary incorrectly has 37:35. See also Wade, who quotes Ezekiel 36:35.

“For עַמִּי, *my people*, the Bodley MS, and another, read עַמִּים, *ye peoples*; and for לְאוּמֵי, *my nation*, the Bodley MS, and eight others (two of them ancient), read לְאוּמִים *ye nations*; and so the Syriac in both words.

The difference is very material: for in this case the address is made, not to the Jews, but to the Gentiles, as in all reason it ought to be; for this and the two following verses express the call of the Gentiles, the islands, or the distant lands on the coasts of the Mediterranean and other seas.” Henderson admits the presence of these readings but refutes the alternate reading and interpretation: “. . . but the evidence in its favour [that this refers to the Gentiles and not the Jews] is not to be weighed against that by which the reading of the *Textus Receptus* is supported, especially if we take the internal evidence into the account.” Wade also defends the *Textus Receptus*. Baltzer, in part, has: “. . . it is possible, with Schoors, to argue in favor of a construction that follows the sense, not the grammatical rules. It is the individuals constituting people and nation who are being addressed. The striking series of first person singular suffixes (‘my’) in the whole text, including the effect of the i sound at the end of the Hebrew words, also speaks against a change to the plural.” Indeed, here the Lord calls Israel *my people* and *my nation* (עַמִּי and לְאוּמֵי), very significant, as we have underscored in the discussion on the Abrahamic covenant as well as *Rain in Due Season*. The Gentile Nations have been called upon to help gather Israel in the last days, for which I am moved with the deepest gratitude. ¶ *For a law shall proceed from me.* The LXX (ϸ) reads, “For from me shall proceed a law.” The Douay-Rheims (Ϸ) has, “For a law shall go forth from me.” According to Elder McConkie, this verse is related to the restoration of the Gospel, when “The fulness of my everlasting gospel shall be restored, and it shall be as it was in days of old.”<sup>17</sup> תּוֹרָה, means *law* and *doctrine*, but also *instruction*, either human or divine (see Gesenius). In TDOT Lindars has: “God does not give תּוֹרָה except through such functionaries as prophets and priests.” LDS would say that revelations and teachings for the Church come through the living Prophet, as well as instructions from the Brethren, both living and from the past, and through the Holy Scriptures (including the Bible, Book of Mormon and Pearl of Great Price). But also, instruction, on an individual basis will also come through the Holy Spirit. The law that will proceed is referred to earlier in Isaiah, and is most especially related to General Conference addresses: “And many people shall go and say, Come

<sup>17</sup> McConkie, Bruce R. *The Promised Messiah*. The Messiah Series. Salt Lake City, Utah: Deseret Book Company, 1978-82, p. 331.

ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem” (ISAIAH 2:3). ¶ *And I will make my judgment to rest for a light of the people.* The Targum (Ⓢ) has, “And my judgment like a light; the nations which I led into captivity shall praise it.” The LXX (Ⓛ) reads, “And my judgment shall be for the light of nations.” The Douay-Rheims (Ⓜ) has, “And my judgment shall rest to be a light of the nations.” Elder McConkie continues: “When the Lord said, ‘A law shall proceed from me, and I will make my judgment to rest for a light of the people’ (Isaiah 51:4); when the call shall go forth, ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee’ (ISAIAH 60:1); when the pronouncement was made, ‘The Lord God will cause righteousness and praise to spring forth before all the nations’ (ISAIAH 61:11); when the divine word shall say, ‘Lift up a standard for the people,’ and the call shall go forth ‘unto the end of the world, Behold, thy salvation cometh’ (ISAIAH 62:10-11)—when all these and many like pronouncements were and shall be made, be it known that they all refer to the Lord’s great latter-day work of restoration. His purposes were known to his ancient friends.”<sup>18</sup> ¶ “My judgment” or the judgment of God is perfect, it combines justice and mercy. It is *righteous judgment*. It seems to point to the day when the Lord will reign upon the earth: “. . . that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory” (10<sup>th</sup> Article of Faith). A day when the Lord will be our light, for there will be no need for the sun: “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof” (Revelation 21:23). Until then, we are still guided through the light, by following the promptings of the Holy Ghost. It is through following such promptings and speaking as moved by the Spirit that we may have that light even here, in this imperfect time. We need to both teach and be taught by that Spirit: President Young taught: “When an individual, filled with the Spirit of God, declares the truth of heaven, the sheep hear that, the Spirit of the Lord pierces their inmost souls and sinks deep into their hearts; by the testimony of the Holy Ghost light springs up within them, and they see and understand for themselves. This is the way the Gospel should be preached by every Elder in Israel, and by this power every hearer should hear; and if we would know the

voice of the Good Shepherd, we must live so that the Spirit of the Lord can find its way to our hearts.”<sup>19</sup>

**5 My righteousness [is] near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.**

*My righteousness is near; my salvation is gone forth.* The LXX (Ⓛ) reads, “My deliverance is approaching speedily.” The Douay-Rheims (Ⓜ) has, “My just one is near at hand, my saviour (*salvator meus*, Vulgate, Ⓜ) is gone forth.” The first clause seems to be speaking of the expiatory sacrifice; the latter seems to be both a reference to the atoning sacrifice, and to the invitation for all to come unto Christ through the restored Gospel. I find it interesting, that despite what Lowth just said in Isaiah 51:4, here he has: “The word צְדָקָה, righteousness, is used in such a great latitude of signification, for justice, truth, faithfulness, goodness, mercy, deliverance, salvation, &c., that it is not easy sometimes to give the precise meaning of it without much circumlocution: it means here the faithful completion of *God’s promises to deliver his people*” (emphasis added). Young, regarding קָרוֹב says: “Stress falls upon the first word *Near*, for it brings out the most important point concerning the Lord’s righteousness. Balaam said of the Messiah, ‘I behold him, but not near’ (Numbers 24:17), by which he meant that the approach of the Messiah would not be for a long time to come . . . Deliverance from Babylon captivity was only a forerunner or first taste of the promised salvation.” ¶ *And mine arms shall judge the people.* The Targum (Ⓢ) has, “And the nations shall be judged by the strength of the arm of my might.” The LXX (Ⓛ) reads, “And my salvation shall go forth as light; and on mine arm nations will rely.” The Peshitta (Ⓟ) also renders *people* plural, as does the Masoretic text (מַזְרְעֵי, עַמִּים). The Masoretic text (מַזְרְעֵי) has *And mine arms*, מַזְרְעֵי, while the DSS 1QIsa<sup>a</sup> (Ⓜ) has *And thine arms*, מַזְרְעֵי, and does 1QIsa<sup>b</sup> (Ⓜ), מַזְרְעֵי. Jenour, speaking of these verses, has: “I shall only here observe, that as these are the words of Christ, and foretell the establishment of the Gospel dispensation.” The Lord Himself will personally judge the people: “O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is

<sup>18</sup> McConkie, Bruce R. *The Millennial Messiah*. The Messiah Series. Salt Lake City, Utah: Deseret Book Company, 1978-82, p. 107.

<sup>19</sup> Young, Brigham. *Discourses of Brigham Young*. Compiled by John A. Widtsoe. Salt Lake City: Deseret Book, 1978, p. 431.

none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name” (2 Nephi 9:41). The *arm* is symbolic of power and strength. ¶ *The isles shall wait upon me, and on mine arm shall they trust.* The Targum (Ⓣ) has, “The isles shall hope for my Word, and they shall wait for the strength of the arm of my might.” The LXX (ⓖ) reads, “The islands will expect me and on mine arm they will rely.” The Douay-Rheims (Ⓣ) has, “The islands shall look for me, and shall patiently wait for my arm.” The DSS 1QIsa<sup>a</sup> (Ⓢ) has *and on thine arm*, **וְאֵל זְרַעוּ**, while the Masoretic text (Ⓜ) has *and on mine arm*, **וְאֵל-זְרַעִי**, as does DSS 1QIsa<sup>b</sup> (Ⓢ), **וְאֵל זְרַעִי**. Barnes says: “*The isles shall wait upon me*] The distant nations; the heathen lands. The idea is, that distant lands would become interested in the true religion, and acknowledge and worship the true God.” The isles includes the American continent and the islands of the sea, where there will be a special devotion to the Lord in the last days. I was able to witness that in person, as the LDS chapels in some of the Polynesian nations (2011 visit) are as close to each other as one finds in Salt Lake City. For this land is a special and promised land (although the promise is conditional, as conditional as that on the promised land of Israel). “And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands” (1 Nephi 2:20).

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**6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.**

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*Lift up your eyes to the heavens, and look upon the earth beneath: For the heavens shall vanish away like smoke, and the earth shall wax old like a garment.* The LXX (ⓖ) reads, “Turn up your eyes to heaven; then look down on the earth below! for the heaven is like smoke condensed, and the earth shall grow old like a garment.” Instead of *wax old*, the Peshitta (Ⓢ) has *wear out*. The Douay-Rheims (Ⓣ) has, for the first instance, *heaven* in singular; instead of *wax old*, it renders it *worn away*. The DSS 1QIsa<sup>a</sup> (Ⓢ) has *[to the] heavens*, **שָׁמַיִם**, while the Masoretic text (Ⓜ) has *to [the] heavens*, **לְשָׁמַיִם**, as does the DSS 1QIsa<sup>b</sup> (Ⓢ), **לְשָׁמַיִם**. The DSS 1QIsa<sup>a</sup> (Ⓢ) has *and see who formed these* (DSSB),

**וּרְאוּ מִי בְרָא אֶת אֱלֹהֵי**, while the Masoretic text (Ⓜ) has *For [the] heavens shall vanish away like smoke, and the earth shall wax old like a garment*, **כִּי-שָׁמַיִם כְּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כְּבִגְד תִּבְלָה**, as does the DSS 1QIsa<sup>b</sup> (Ⓢ)—clear despite the large *lacunae*, **כִּן שָׁמַיִם כְּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כְּבִגְד תִּבְלָה**.

¶ These words, *Lift up your eyes to the heavens, and look upon the earth beneath*, also remind us of the allusion found to the Book of Mormon in Psalm 85:11, “Truth shall spring out of the earth; and righteousness shall look down from heaven.” Certainly, the First Vision would come before the passing of the earth. Parry, Parry, and Peterson write: “Lift up your eyes . . . look. If we will open our spiritual eyes and look, we will see signs in heaven and on earth. Joseph Smith assured us that when we begin to see signs, we may be confident that all that the Lord has prophesied will be fulfilled: ‘We see that perilous times have come, as was testified of. We may look, then, with most perfect assurance, for the fulfillment of all those things that have been written, and with more confidence than ever before, lift up our eyes to the luminary of day, and say in our hearts, Soon thou wilt veil thy blushing face [History of the Church, 3:291].’”<sup>20</sup> ¶ In the matter of the passing of the earth, Horsley, leaning on Jerome, wrote: “From these words [in ISAIAH 51:6] St. Jerome draws an argument, that the heavens and the earth are not to be destroyed, but to *undergo a change for the better*” (emphasis added). So also Birks: “The waxing old of the earth, like a garment, plainly refers to the habitable surface, rather than to the solid globe. It implies no destruction of the planet, but a change affecting its whole condition as the home and dwelling-place of mankind.” ¶ These things have long been understood by the LDS. Elder Orson Pratt taught, “In like manner! What! the earth and the heavens to die? Yes, the material heavens and earth must all undergo this change which we call death . . .”<sup>21</sup> President Joseph Fielding Smith, speaking of the death of the world, taught: “Following that glorious era [the thousand years of peace and righteousness], there shall come again a time of wickedness, for we read, ‘when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle the number of whom is as the sand of the sea.’ The defeat of Satan will follow, and then will come the end of the mortal earth. It shall die, as all things upon it shall die, and it will be

<sup>20</sup> Donald W. Parry, Jay A. Parry, and Tina M. Peterson, *Understanding Isaiah*.

<sup>21</sup> Journal of Discourses, 26 vols. London: Latter-day Saints' Book Depot, 1854-1886. July 25, 1852, p. 282.

consumed by fire. This, however, is not the end of the earth; it shall not be destroyed, even though it shall be dissolved and melt with fervent heat. Isaiah predicted the passing of the earth in these words: ‘Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished’ (ISAIAH 51:6). Again he said: ‘The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish’ (ISAIAH 24:4). The Psalmist has added his testimony to this passing in these words: ‘Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee’ (Psalm 102:25-28). And Peter also has proclaimed this great event: ‘But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up’ (2Peter 3:10). And then we have the testimony of our Lord: ‘Heaven and earth shall pass away, but my word shall not pass away’ (Matthew 24:35).”<sup>22</sup> President Joseph Fielding Smith also taught that “Here we have predictions that the earth shall pass away, die, and all its inhabitants shall also die in like manner. This truth was not generally and correctly understood until the Lord made known in revelations to Joseph Smith that this should be the case. When Isaiah said the earth should ‘fall and not rise again,’ the interpretation is that it should not be restored to the same mortal or temporal condition. When the earth passes away and is dissolved it will pass through a similar condition which the human body does in death, but like the human body so shall the earth itself be restored in the resurrection and become a celestial body, through the mercy and mission of Jesus Christ. This reference to a new heaven and earth, spoken of in D&C 29: 22-23, and 77:1-2, is not the same as that spoken of by Isaiah in ISAIAH 65:17. The ‘new heavens and new earth’ referred to in this scripture, and also in D&C 101:23-31, had reference to the change which shall come to the earth and all upon it, at the beginning of the Millennial reign, as we declare in the tenth article of the Articles of Faith. This is the renewed earth when it shall receive its paradisiacal glory, or be restored as it was before the fall of man. ‘The new heaven and new earth’

<sup>22</sup> Smith, Joseph Fielding. *The Restoration of All Things*. Salt Lake City: Deseret Book, 1973, pp. 295-296.

we are discussing in D&C 29, is the final change, or resurrection, of the earth, after the ‘little season’ which shall follow the Millennium. When this time comes all things are to be restored by and through the resurrection. One of the important things made known in this revelation is the fact that not only man is redeemed from death to receive immortality and eternal life, but so also shall all the creations of God be blessed, ‘For all old things shall pass away, and all things shall become new, even the heaven (i.e. the heavens belonging to this earth) and the earth, and all the fulness thereof, both of men and beasts, the fowls of the air, and the fishes of the sea; and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.’”<sup>23</sup> In summary, President Joseph Fielding Smith taught: “We discover from the word of the Lord that the earth, like mankind upon it, is passing through various stages of development, or change. It was created and pronounced good.<sup>24</sup> It partook of the decree of mortality coming through the fall. It is now passing through the telestial condition, in which telestial beings predominate and rule. It will then pass into the ‘renewed,’ or restored state, for a thousand years as a terrestrial earth and the abode of terrestrial inhabitants. Then comes the end. The earth like all creatures living on it must die. Then it will, like all creatures, receive its resurrection and be celestialized because it obeys its law.”<sup>25</sup> ¶ *And they that dwell therein shall die in like manner:* The Targum (Ⓣ) has, “So shall it wax old, and its inhabitants, also, they shall die.” The LXX (Ⓛ) reads, “And like those things the inhabitants shall perish.” The Douay-Rheims (Ⓛ) has, “And the inhabitants thereof shall perish in like manner.” Cheyne and some others suggest that instead of *perish in like manner*, we should read *like gnats*: “Like the mosquitos of the Euphrates and the Nile (but the word is applicable to insects both with and without wings).” Birks has: “The righteous and salvation of Christ will outlast all the changes, however great, of the visible universe.” ¶ President Joseph Fielding Smith has

<sup>23</sup> Smith, Joseph Fielding. *Church History and Modern Revelation*. Salt Lake City, Utah: The Council of The Twelve Apostles of The Church of Jesus Christ of Latter-Day Saints, 1946, Volume I, pp. 132-133.

<sup>24</sup> Before the Fall, explains Elder McConkie, the condition of the earth was Terrestrial, as it will likewise be during the Millennial day. The waters of Noah represent a baptism by water while “when the Lord comes again, our earth will be baptized with fire.” Furthermore, “This earth, the very planet on which we live, is being prepared for eternal salvation. As with all things, it was created as a spirit sphere . . . As with men, so with the earth; both shall die and both shall be resurrected.” After quoting D&C 43:30-32, Elder McConkie explains that “This is the second day of burning, the day when planet earth becomes a celestial sphere.” McConkie, Bruce R. *The Millennial Messiah*. The Messiah Series. Salt Lake City, Utah: Deseret Book Company, 1978-82, p. 535-536.

<sup>25</sup> Smith, Joseph Fielding. *Church History and Modern Revelation*. Salt Lake City, Utah: The Council of The Twelve Apostles of The Church of Jesus Christ of Latter-Day Saints, 1946, Volume II, p. 66.

this to say about men (after speaking about what would happen to the earth before the Millennium): “When Adam transgressed in the Garden of Eden he died the spiritual death, as well as changing his nature and bringing upon himself mortality. Spiritual death is banishment from the presence of God, and Adam was shut out from the presence of the Lord. Angels were sent to him, however, to teach him the plan of salvation. The earth probation was prolonged that he might repent and accept the plan offered to him. Through his repentance, baptism and confirmation, he was brought back again into the presence of God through the Holy Ghost. This same spiritual death comes upon all unrepentant and unbaptized men, and the only way they can be brought from spiritual death to spiritual life is through obedience to the Gospel. By this means all men may be redeemed, as Adam was, from the spiritual fall, but all who will not receive the Gospel ‘cannot be redeemed from their spiritual fall, because they repent not.’ (D&C 29:44.) The ‘second death’ is like the first death, spiritual banishment . . .”<sup>26</sup> ¶ *But my salvation shall be for ever, and my righteousness shall not be abolished.* The Targum (Ⓢ) has, for the second clause, “And my righteousness shall not tarry (the Royal Polyglot reads לֹא יִשְׁכַּח, ‘shall not be broken’).” The Targum (Ⓢ) has, “But my salvation shall endure forever, and my saving mercy shall never fail.” The LXX (Ⓛ) reads, “But my salvation shall endure forever, and my saving mercy shall never fail.” The Douay-Rheims (Ⓡ) has, for the second half, “And my justice shall not fail.” In the *Evening and Morning Star* we read: “The righteous have nought to fear; the promise of deliverance to them is certain; though the heathen rage, though bigots cry delusion, yet they know that those who put their trust in the Lord, will never be confounded.”<sup>27</sup> *Forever*, or לְעוֹלָם.

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**7 Harken unto me, ye that know righteousness, the people in whose heart [is] I have written my law; fear ye not the reproach of men, neither be ye afraid of their revilings.**

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*Harken unto me, ye that know righteousness.* The Targum (Ⓢ) has, “Harken unto my Word, ye that know the truth.” The LXX (Ⓛ) reads, “Harken to me, ye who know judgment.” The Douay-Rheims (Ⓡ) has,

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<sup>26</sup> Smith, Joseph Fielding. *Church History and Modern Revelation*. Salt Lake City, Utah: The Council of The Twelve Apostles of The Church of Jesus Christ of Latter-Day Saints, 1946, Volume I, p. 133.

<sup>27</sup> The *Evening and Morning Star*. 1832 - 1834, Independence [Zion], Missouri, and Kirtland, Ohio, Volume I, Number 11, April 1833, Independence, Mo., p. 86.

“Harken to me, you that know what is just.” Birks writes, regarding ISAIAH 51:7-8: “The persecutors of the faithful will become like a moth-eaten garment, but these confessors shall “receive a crown of righteousness that fadeth not away.” ¶ An important part of beautiful scripture is the repetition that gives force to it. This chapter started with the words: “Harken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged” (ISAIAH 51:1). Kay, with his superb insights notes: “*ye that know*] No longer only, ‘that seek’ (ISAIAH 51:1): for they have His ‘law in their heart’ (cp. Psalm 40:8).” ¶ *The people in whose heart I have written my law.* The Targum (Ⓢ) has, “The people in whose heart is the instruction of my law.” The LXX (Ⓛ) reads, “Ye people, in whose heart is my law.” The Douay-Rheims (Ⓡ) has, “My people who have my law in your heart.” Here we are once again speaking of תּוֹרַת as *divine instruction* (see Gesenius). In Jeremiah we read: “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” (Jeremiah 31:33). ¶ *Fear ye not the reproach of men, neither be ye afraid of their revilings.* The Targum (Ⓢ) has, “Be ye not afraid of the reproaches of the sons of men, neither be terrified on account of their grandeur.” The LXX (Ⓛ) reads, “Fear not the reproach of men, nor be overcome by their contempt.” The Douay-Rheims (Ⓡ) has *blasphemies* instead of *reviling*. In other words, fear God more than man. Elder Lynn G. Robbins shared this beautiful anecdote about the question, “Which way do you face?”: “President Boyd K. Packer surprised me with this puzzling question while we were traveling together on my very first assignment as a new Seventy. Without an explanation to put the question in context, I was baffled. ‘A Seventy,’ he continued, ‘does not represent the people to the prophet but the prophet to the people. Never forget which way you face!’ It was a powerful lesson. Trying to please others before pleasing God is inverting the *first and second great commandments*. It is forgetting which way we face. And yet, we have all made that mistake because of the fear of men. In Isaiah the Lord warns us, ‘Fear ye not the reproach of men.’” The Prophet Joseph Smith likewise taught: “I have reason to think that the Church is being purged . . . All these are wonders and marvels in our eyes in these last days. So long as men are under the law of God, they have no fears—they do not scare themselves. I want to stick to my text, to show that when men open their lips against these truths they do not injure me, but injure themselves. To the law and to the testimony, for these principles are poured out all over the Scriptures. When things that are of the greatest importance are passed

over by the weak-minded men without even a thought, I want to see truth in all its bearings and hug it to my bosom. I believe all that God ever revealed, and I never hear of a man being damned for believing too much; but they are damned for unbelief.”<sup>28</sup> We can note that both of these Brethren are directing this warning particularly to Church members, *lest after taking hold of the plow decide to look back* (see Luke 9:62). See also my paper, “Why was Saul rejected from being king?”<sup>29</sup> We continue this conversation in ISAIAH 51:12.

**8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.**

*For the moth shall eat them up like a garment, and the worm shall eat them like wool:* The Targum (Ⓢ) has, “For they vanish like a garment, which the moth eateth, and like wool, which rottenness seizeth.” The LXX (Ⓟ) reads, “For they are like a garment which shall be worn out by time, and like woollens which shall be devoured by a moth.” The Douay-Rheims (Ⓣ) has *moth* instead of *worm*. Whitehouse explains: “We have in the opening parallel clauses a pair of Hebrew synonyms for 'moth,' for which our language does not provide equivalents.” What in ISAIAH 40:6-8 was given as grass and flowers, here we have as a wool garment that is easily devoured by moths. The grass and the flower cannot withstand the heat of the sun, nor can the garment made of wool withstand the moth. Maimonides, according to Rabbi Rosenberg, felt this passage addressed the “nations of the world who oppressed Israel.” ¶ *But my righteousness shall be for ever, and my salvation from generation to generation.* The LXX (Ⓟ) reads, “But my saving mercy shall endure forever, and my salvation to generations of generations.” The Douay-Rheims (Ⓣ) has, “But my salvation shall be for ever, and my justice from generation to generation.” As mentioned already, this is a similar allusion than that made in Isaiah 40:6-8: “The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.” Just like the *Word* there represents the Lord, so here *my righteousness* and *my salvation* also are the Lord’s. Generation to generation is another way of

saying *forever*, לְעֹלָם. So it is that both the Lord’s righteousness and salvation are לְעֹלָם.

vv. 9-16. Rawlinson well says of the markers, *Awake, awake*, which begin this section, the next, and ISAIAH 52:1: “Here we have thrice over ‘Awake, awake’—not, however, an exact repetition in the Hebrew, but a near approach to it—each summons forming the commencement of a new paragraph or subsection.” The עֹרִי עֹרִי is identical to that in ISAIAH 52:1. All three, however, have the *same* root, עֹרַר. “A number of editors (Volz, Budde, Elliger, Muilenburger etc.)” says Claus Westermann, “take the view that Isaiah 51:9-52:2 represent a single consciously designed unit. The start of each of the three parts of it (51:9, 17; 52:1) is very clearly marked.” The power manifested by the Lord in ancient times would be manifested once again to the joy of the Saints and the consternation of the adversary.

**9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. [Art] thou not it that hath cut Rahab, [and] wounded the dragon?**

*Awake, awake, put on strength, O arm of the LORD.* The Targum (Ⓢ) has, “Reveal thyself, reveal thyself, put on the strength of might from the Lord.” The LXX (Ⓟ) reads, “Awake, awake, Jerusalem! and clothe thyself with the strength of thine arm.” The Douay-Rheims (Ⓣ) has *arise, arise* instead of *awake, awake*. Skinner has, “Literally, ‘clothe thyself with strength,’ as Psalm 93:1 [. . . he is clothed with majesty; the LORD is clothed with strength . . .] The arm of the LORD . . . as a symbol of His might, possibly with a reference back to ISAIAH 51:5.” Cheyne suggests two possibilities: “it seems natural to regard it, with Gesenius, as an exhortation of Jehovah to himself (compare Judges 5:12, ‘Awake, awake, Deborah’), or, if we object to a rhetorical formula in so solemn a passage, as a fragment of deliberation within the plurality of the Godhead (compare Genesis 1:26; 11:7).” Following this last possibility and leaning on Birks, but changing the direction, Cheyne says that “God the son . . . corresponds to the Arm (as also the Name and to the Face).” ¶ *Awake, as in the ancient days, in the generations of old.* The Targum (Ⓢ) has, “Reveal thyself as in the days of old, in the generations which were at the beginning: was it not for thy sake O congregation of Israel.” The LXX (Ⓟ) reads, “Awake as at the beginning of day.” The Douay-Rheims (Ⓣ) has, “Arise as in the days of old, in the ancient generations.”

<sup>28</sup> TPJS 374.

<sup>29</sup> <http://holyscriptures7.blogspot.cl/2010/06/why-was-saul-rejected-from-being-king.html?m=1>

Barnes suggests: “*Awake, as in the ancient days*] That is, in the time when the Jews were delivered from their bondage in the land of Egypt.” ¶ [Art] *thou not it that hath cut Rahab, [and] wounded the dragon?* The Targum (Ⓣ) has, “That I broke the mighty, *that* I destroyed Pharaoh and his host, who were strong as a dragon?” The Peshitta (Ⓢ) has something like, “Thou didst decree a harsh sentence that didst slay the dragon.” The Douay-Rheims (Ⓟ) has, for the first clause, “Hast not thou struck the proud one.” Rashi, in Slotki/Rosenberg, suggests that Rahab is “a poetical name for Egypt meaning ‘the proud.’<sup>30</sup>” This is especially interesting to me, as pride is the greatest instrument of evil and is often associated with Satan, with Babylon and with Egypt. Cheyne brilliantly has: “*That hewed Rahab in pieces ...*] Compare Psalm 89:10, ‘Thou hast broken Rahab in pieces as one that is slain; thou hast scattered thine enemies with thy strong arm.’ In both these passages, the exegetical tradition from the Targum onwards has taken Rahab (with which the ‘dragon’ of the parallel line is clearly synonymous) as a symbolic expression for Egypt . . . The great enemy of Jehovah on earth was described in expressions coined originally for the constantly recurring ‘war in heaven’ between the powers of light and darkness. In confirmation of this, see chap. 15 of the Egyptian *Book of the Dead* (Birch’s transl. in Bunsen’s *Egypt*, vol. vi.), where the sun-god Ra is addressed thus: ‘Hail! thou who hast cut in pieces the Scorners and strangled the Apophis’ (i.e., the evil serpent). This suggests the possibility that in the passage before us the prophet alludes not only to the fate of the earthly but to that of the heavenly Rahab. The strife between light and darkness . . .” Birks has: “The dragon alludes to the crocodile, as an emblem of Pharaoh. The earlier wonders of the Exodus are made the pledge of a still greater deliverance.” Cowles also, “Egypt’s king, slain in the Red Sea, is compared to the dragons or crocodiles of the Nile.”

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10 [Art] thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

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[Art] *thou not it which hath dried the sea, the waters of the great deep.* The Targum (Ⓣ) has, “Was it not for thy sake, O congregation of Israel that I dried up the sea, the water of the great deep.” The LXX (Ⓟ) reads, “Art thou not as the generation of old, which dried up the sea—the swelling water of the deep?” Just as in the

previous verse, the Peshitta (Ⓢ) makes this an affirmative statement rather than a question. The Douay-Rheims (Ⓟ) has, “Hast not thou dried up the sea, the water of the mighty deep.” Barnes has: “*Art thou not it?* Art thou not still the same? The ground of the appeal is, that the same arm that dried up the sea, and made a path for the Jewish people [during the Exodus], was still able to interpose and rescue them.” ¶ *That hath made the depths of the sea a way for the ransomed to pass over?* The Targum (Ⓣ) has, “I made the depth of the sea a way for the ransomed to pass over?” The LXX (Ⓟ) reads, “Which made the depths of the sea a road for the delivered and redeemed to pass?” Instead of *ransomed*, the Peshitta (Ⓢ) has *redeemed*. The Douay-Rheims (Ⓟ) has, “Who madest the depth of the sea a way, that the delivered might pass over?” Skinner suggests: “The reference to the Exodus is here unmistakable.” Barnes has: “This is the common illustration to which the Hebrew prophets and poets appeal when they wish to refer to the interposition of God in favour of their nation.” This allusion to the saving of Israel from Egyptian captivity, now, is turned towards a future time, when redemption would once again play a role. At different times such redemption from Egypt, or from Babylon, would be a spiritual one, and at other times would entail both a physical and spiritual work. Similar allusions to God’s former power and His present day ability to redeem are found in the verses surrounding D&C 133:68 (see D&C 133:57 ff.). ¶ Skinner, once again, has: “. . . every exhibition of Jehovah’s power over the sea was regarded as a repetition on a smaller scale of the original miracle of creation. Both alike are illustrations of what the ‘arm of the Lord’ can do, and of the great miracle of redemption to which the prophet looks forward.” If we substitute spiritual Babylon or *the world*, this passage from Barnes is perfect: “The word rendered *ransomed* is that which is commonly rendered *redeemed*. The argument in this verse is, that he who had overcome all the obstacles in the way of their deliverance from Egypt was able also to overcome all the obstacles in the way of their deliverance from Babylon; and that he who had thus interposed might be expected again to manifest his mercy and save them again from oppression. The *principle* involved in the argument is as applicable now as it was then. All God’s past interpositions—and especially the great and wonderful interposition when he gave his Son . . . constitute an argument that he will still continue to regard the interests of his people, and will interpose in their behalf and save them.” ¶ Elder Orson Pratt taught: “What do we want with an highway in the desert? We have already read about the highway through the Red Sea, and through the seven streams of the river of Egypt that is to be cast up like it was in ancient days; but what need have we for a highway in the desert? It is for the ransomed of the Lord to pass over. What ransomed of

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<sup>30</sup> רַהַב means proud, arrogant, plus also fierce and insolent (Gesenius, HAL).

the Lord? Those who are ransomed from among the nations, by the proclamation of the everlasting Gospel, those who listen to the angelic message that comes from heaven; they who have toiled with ox teams, mule teams and handcarts and wheelbarrows to get themselves here, to lay a foundation of the work of God in the midst of this desert. They need a highway here, that the balance who are to come hereafter, and they will come by hundreds of thousands, may come swiftly, and more speedily than by handcart conveyances.”<sup>31</sup> Israel is now being gathered from the four quarters of the earth with great effort.

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**11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy and holiness [shall be] upon their heads; they shall obtain gladness and joy; [and] sorrow and mourning shall flee away.**

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*Therefore the redeemed of the LORD shall return, and come with singing unto Zion.* The Targum (Ⓣ) has, “Thus the redeemed of the Lord shall be gathered together (the Royal Polyglot reads תְּרִבּוּן, ‘they shall return’) out of their captivity, and come to Zion with singing.” The LXX (Ⓛ) reads, “For under the guidance of the Lord they shall be brought back, and shall come to Sion with joy and everlasting gladness.” The Douay-Rheims (ⓓ) has, “And now they that are redeemed by the Lord, shall return, and shall come into Sion singing praises.” Elder Mark E. Petersen quoted this verse and ISAIAH 51:3 as associated with the gathering of Israel.<sup>32</sup> Elder LeGrand Richards with his beautiful testimony said: “[Isaiah] saw the redeemed of the Lord come up and sing in the heights of Zion. And where do you find anything in the world to fulfill that like the singing of the Tabernacle Choir for over fifty years without a break?”<sup>33</sup> Elder Orson Pratt said: “Therefore, Latter-day Saints, when you return to build up the waste places of Zion, and when you build up the New Jerusalem upon the place that he has appointed, whatever materials shall be used, by the blessing of the Priesthood, which God has ordained, these materials will endure forever: they will continue during the thousand years, without waste, and when they shall be caught up to heaven, when the earth flees away, they will still endure in all their perfection and beauty. When these cities shall descend

again upon the new earth, in its immortal and eternal state, they will still be as enduring as the earth itself, no more to be subject to the curse, and therefore, will no more waste; death is gone—everything that is corruptible in its nature has ceased, so far as this habitable globe is concerned, and all sorrow and mourning are done away. May God bless the Latter-day Saints, and may our minds be kept steadfast upon the nature and glory of the promises to the righteous, and the great events that must be fulfilled, looking for the coming of the Church of the Firstborn, looking for the day of peace, the day of rest, when Jesus shall reign king of kings as he now reigns in heaven. May the Lord stir up the minds of his people that they may seek for those things in the future, and may we put away from our minds everything calculated in its nature to shut out the spirit of the living God from our hearts.”<sup>34</sup> ¶ The Prophet Joseph Smith admonished: “. . . be very prayerful, very humble, and very charitable; working diligently, spiritually and temporarily for the redemption of Zion, that the pure in heart may return with songs of everlasting joy to build up her waste places, and meet the Lord when He comes in His glory. Brethren, in the name of Jesus Christ, we entreat you to live worthy of the blessings that shall follow, after much tribulation, to satiate the souls of them that hold out faithful to the end.”<sup>35</sup> I love Jennings words here, regarding the restoration of the Jews in the Latter-days: “Nothing but unpardonable violence to Romans 11, as well as to a great part of the Old Testament can account for the denial of the restoration of the Jews to their land, and eventually to the favor of their Jehovah . . . [and later in the same chapter beautifully adds] Have we no sympathy for Israel in the sorrows that she must still pass through? Have we never been stupefied by the chastening strokes of our God? Has never a blow, or a series of blows, befallen us, and the heavens were brass, the while the very moan of petition died upon our lips, and, in silent misery, we lay like that netted deer? Then, as the storm passed, we became awake to a Love that had directed all these sufferings for our truest good; and as a chastened child with the tears still on his cheeks, climbs his father's knee and lays down his head on the shoulder, so we have awakened to a Love that we thought we knew well, but now feel how shallow that knowledge has been. If there should be one who reads these lines, who has recently wept under affliction, Awake, awake, my beloved brother or sister. Be not so stupefied as to forget that chastening is not the *end*, but only the *way* to peace and most tender comforting.” ¶ *And everlasting joy and holiness shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away.* The Targum (Ⓣ) has,

<sup>31</sup> Pratt, Elder Orson, “The Restoration of the Jews and the Rebuilding of Jerusalem—The Latter-Day Kingdom of God—Gathering of Israel” *Journal of Discourses*, Vol. 14, No. 9, 26 May 1871, pp. 58–70.

<sup>32</sup> Petersen, Elder Mark E., *Isaiah for Today*, p.134.

<sup>33</sup> Richards, Elder LeGrand. October 1980 General Conference.

<sup>34</sup> Pratt, Elder Orson. JD 18:335.

<sup>35</sup> TPJS 78

“And everlasting joy shall be theirs, which shall not cease: and a cloud of glory shall shadow over their heads; they shall find joy and gladness, and there shall be an end of sorrow and sighing for the house of Israel.” The LXX (Ⓔ) reads, “For praise shall crown their head and joy shall overtake them. Grief and sorrow and sighing are fled.” Instead of *mourning*, the Peshitta (Ⓔ) has *sighing* (Lamsa) / *moaning* (BPE). The Douay-Rheims (Ⓓ) has, for the first clause, “And joy everlasting shall be upon their heads.” ¶ Elder McConkie taught: “Joy is a gift of the Spirit. It comes from the Holy Ghost, is granted to those who gain a remission of their sins (Mosiah 4:3, 20; Alma 22:15) . . . In the latter-days Israel ‘shall come to Zion, singing with songs of everlasting joy’ (D&C 45:71; 66:11; 101:18; 109:39; 133:33; Isa. 51:11).”<sup>36</sup> Elder Jedediah M. Grant testified: “I say, that man knows the most who enjoys the greatest portion of the Holy Spirit . . . To impress the knowledge that he possesses upon the minds of others, he must have the Holy Ghost. I wish to enquire whether the channel is open between you and the heavens, and do you draw daily from that source? If so, then you are in the narrow path, and rejoicing in the truth. I mention this that you may come to the school prepared to receive the impression that may be given [and] have your minds prepared to be instructed in doctrine, and in the love of God, and pray that you may receive a proper impression upon what may be advanced; for you must receive item after item, principle after principle, here a little and there a little (ISAIAH 28:10), until you get a fountain of wisdom. I want you to follow the impression that would lead you to serve God, and the still small voice of God will direct you in all your ways, and you will be wrapped up and live in revelation, and it will be your food by day and by night, and it will cause the mind to expand and the heart to leap with joy. I tell you, that if you have the Holy Ghost you can understand, and you can be impressed with truth, and that truth will make you free, and you will not forget those things which you receive under the impressions of the Holy Spirit.”<sup>37</sup> Elder Marion G. Romney shared: “Somebody recently asked how one could know when he is converted. The answer is simple. He may be assured of it when by the power of the Holy Spirit his soul is healed. When this occurs, he will recognize it by the way he feels, for he will feel as the people of Benjamin felt when they received remission of sins. The record says, . . . the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience.”<sup>38</sup>

<sup>36</sup> McConkie, Elder Bruce R., *Mormon Doctrine*, 2<sup>nd</sup> ed., p.397.

<sup>37</sup> Grant, Elder Jedediah M. *Journal of Discourses* 3:2.

<sup>38</sup> Romney, Elder Marion G., *Conference Report*, October 1963, pp. 23-26.

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12 I am he, [even] yea, I [am] he that comforteth you; behold, who [art] thou, that thou shouldest be afraid of a man [that] shall die, and of the son of man [which] shall be made [as] grass;

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*I am he, yea, I am he that comforteth you.* The LXX (Ⓔ) reads, “I THE I AM am he who comforteth thee.” Certainly the Ⓔ seems to have some relation to the LDS version, here. The Douay-Rheims (Ⓓ) has, “I, I myself will comfort you.” As in Isaiah 48:12, and as before the woman at Jacob’s Well, Jehovah here says, אֲנִי־הוּא, *I am He*. These are among the most lovely words in all the Scriptures. Jehovah then expands on these words by adding, אֲנֹכִי הוּא מְנַחֵמְכֶם, *I am He that comforteth you.* ¶ President Gordon B. Hinckley, speaking to the family of President Howard W. Hunter after his death said: “May they be comforted, sustained, and blessed by Him who declared, ‘I, even I, am he that comforteth you.’”<sup>39</sup> Barnes has: “The word ‘I’ is repeated here to give emphasis to the passage, and to impress deeply upon them the fact that their consolation came alone from God.” Jennings well says: “Jehovah places a strong emphasis on its being Himself who will intervene. The law may be given by the disposition of angels, but He will depute no one to redeem—it is Himself from beginning to end. Thus He cries here, ‘I, even I, and no other; no archangel, principality, or power of heaven will I permit to comfort Zion.’” This comfort is intimately connected to the comfort offered by the Lord to Israel in ISAIAH 40:1-2a, “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem.” ¶ *Behold, who art thou, that thou shouldest be afraid of a man that shall die.* The Targum (Ⓒ) has, “Of whom are ye afraid? of a mortal man (literally, ‘a man that dieth’).” The LXX (Ⓔ) reads, “Recollect what thou wast when terrified at a mortal man.” The Douay-Rheims (Ⓓ) has, “Who art thou, that thou shouldst be afraid of a mortal man.” Nägelsbach has: “Forgetting Jehovah (ISAIAH 51:13 is really the cause both of fearing men and of the continual trembling.” Calvin well writes: “It is exceedingly base to tremble at the threatenings of men to such a degree as to care nothing about God’s assistance; for he displays his power for this purpose, that he may at least fortify; us against every attack. Accordingly, by an excessive fear of men we betray contempt of God. Hence it is evident how sinful it is to be agitated by the terrors of men, when God calls us to repose. And indeed it is amazing ingratitude in men, who, when they hear that

<sup>39</sup> Hinckley, President Gordon B. April 1995 General Conference.

God is on their side, derive no hope from his magnificent promises, so as to venture boldly to exclaim, ‘If God be for us, who can be against us?’ (Romans 8:31) . . . for God is treated with the highest dishonor when we doubt his truth, that is, when we are so completely overcome by human terrors that we cannot rest on his promises.” ¶ *And of the son of man which shall be made as grass.* The Targum (Ⓣ) has, “Or of a son of man, who is counted like grass?” The LXX (Ⓟ) reads, “And at a son of man who are withered like grass.” Instead of *made as grass*, the Peshitta (Ⓢ) has *that dries up like grass* (Lamsa) / *that dries as an herb* (BPE). The Douay-Rheims (Ⓝ) has, “And of the son of man, who shall wither away like grass?” In ISAIAH 40:6—building in crescendo to ISAIAH 40:8—we see man’s mortality compared to grass. In contrast, it is said of our Savior, “the Word of our God shall stand **for ever** [לְעוֹלָם].” Keith similarly has: “The period to which allusion is made in these verses seems to be to the time when the Lord shall gather all nations against Jerusalem to battle, previous to the time of national judgment, when it shall be said to Israel, ‘Fear not, thou worm Jacob; I will help thee, saith the Lord,’ (see ISAIAH 41:14). That such is the bearing of this verse is corroborated by parallel texts. Thus, in a passage which refers clearly to the final restoration of Israel—for it is the time when all flesh shall see the glory of the Lord—there is the same allusion to the comfort which she will then receive, to the overthrow of the nations gathered together against her, and to the immutability of the word of the Lord: ‘Comfort ye my people cry unto her that her warfare is accomplished . . . (ISAIAH 40:1 ff.)” Gill considers the possibility that it is not man in general to whom these words refer, but rather: “Or it may be, the man of sin, the son of perdition, antichrist, is here referred to, who in his time has made all to tremble at him (Revelation 13:3-4), but must die, and his power too, and will be destroyed with the breath of Christ’s mouth, and the brightness of his coming; and therefore his church and people have no reason to be afraid of him.” Such a thought fits in well with the struggle below, ISAIAH 51:18-20.

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready<sup>✓</sup> to destroy? and where [is] the fury of the oppressor?

✓ or, made himself ready

*And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth.*

The Targum (Ⓣ) has, “And that thou shouldest forget the worship of the Lord thy maker, who has suspended the heavens and founded the earth.” The LXX (Ⓟ) reads, “And forgettest the God who made thee—him who made the heaven and founded the earth.” The Douay-Rheims (Ⓝ) has, “And thou hast forgotten the Lord thy maker, who stretched out the heavens, and founded the earth.” Barnes well says: “These verses are designed to rebuke that state of the mind—alas, too common even among the people of God—where they are intimidated by the number and strength of their foes, and forget their dependence on God, and his promises of aid. In such circumstances God reproves them for their want of confidence in him, and calls on them to remember that he has made the heavens, and has all power to save them.” ¶ *And hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where [is] the fury of the oppressor?* The Targum (Ⓣ) has, “And shouldest fear continually all the day because of the fury of the oppressor, as if he were ready to destroy; and where is now the fury of the oppressor?” The LXX (Ⓟ) reads, “And wast every day in continual dread of the furious countenance of thine oppressor.” The Douay-Rheims (Ⓝ) has, “And thou hast been afraid continually all the day at the presence of his fury who afflicted thee, and had prepared himself to destroy thee: where is now the fury of the oppressor?” If we do not follow Christ, then indeed we will have much to fear: “And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth” (Leviticus 26:36, *Rain in Due Season*). Whitehouse has: “*where is the fury*] Again a rhetorical interrogative, to which the negative answer ‘nowhere’ is expected.” Cowles suggests that this fear shows a lack of confidence in God: “The Hebrew idiom, ‘Who art thou, and thou wast afraid’ (the form of the original) means simply, Why then hast thou been afraid? It is not strictly, Why *shouldest* thou be afraid? although this is implied; but the question expresses an actual and culpable distrust of God.” The oppressor is none other than Satan, “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!” (ISAIAH 14:12). Wordsworth has: “*where is the fury of the oppressor?*] Where is the fury of Pharaoh’s host? At the bottom of the Red Sea; and Israel is delivered. And where is the fury of Babylon? It also is fallen in the hour of its idolatrous revelry, and Israel is free. Where is the fury of Satan? He has been vanquished by Christ on the Cross, and the World is redeemed.” ¶ Elder Orson Pratt testified: “If we are faithful to our covenants, the fury of the oppressor will not harm us, and where will be the strong arm of man? It will be like

the flax in the flame, like a moth-eaten garment, the wicked shall vanish away, and there will be no place found for them. Then hearken to the counsel that *proceeds from the First Presidency*, and hold up your heads, and do not let them droop, and in this way, we shall prosper, and obtain a holy dwelling place in the presence of our God forever”<sup>40</sup> (emphasis added).

#### 14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

*The captive exile hasteneth that he may be loosed.* The Targum (Ⓢ) has, “Vengeance hasteneth to be revealed.” The LXX (Ⓞ) reads, “For how did he consult to carry thee away!” The Lamsa Peshitta (Ⓢ) has, “The oppressor hastened to destroy the mighty ones.” The Douay-Rheims (Ⓟ) has, “He shall quickly come that is going to open unto you.” Cheyne (see AMP, BBE, Darby, ESV, FDB, FLS, Henderson, JPS, LITV and TLV) translates as צָעָה as *stooped*, “*He that was bent down*” i.e., by the weight of his fetters, or by confinement in the stocks (Jeremiah 20:2; 29:26).” The complete clause is translated by Cheyne as: “He that was bent down is quickly released.” Henderson has: “Speedily shall the bending prisoner be released.” Henderson explains that a: “five-holed wooden machine, which held the body in a bent posture, the head as well as the hands and feet being fixed in it. A more distressing posture cannot well be imagined . . . [and regarding the *pit*] שְׁחָתָה,<sup>41</sup> here as in בּוֹר, Jeremiah 38:6, Zechariah 9:11, means a cistern without water, converted into a dungeon.” Regarding צָעָה, Ibn Ezra has: “צוּעָה *The captive exile.* Comp. צוּעִים ‘oppressors.’ וְצוּעוּהוּ ‘and they shall oppress them’ (Jeremiah 48:2). The literal meaning of the word, though a participle active, is ‘bound;’ he who is oppressed, and is in distress, is, as it were, bound. This meaning of the word is proved by the words which follow: ‘that he may be loosed.’” Barnes has: “The word here used and rendered ‘captive exile,’ צָעָה from צָעָה means properly that which is turned on one side, or inclined, as e.g. a vessel for pouring (Jeremiah 48:12). Then it means that which is inclined, bent, or bowed down as a captive in bonds.” ¶ *And that he should not die in the pit.* The Targum (Ⓢ) has, “And the righteous shall not die in the pit.” The LXX (Ⓞ) reads,

<sup>40</sup> Pratt, Elder Orson. JD 3:70.

<sup>41</sup> Gesenius has: “שְׁחָתָה f. with suff. שְׁחָתָהם Ezek. 19:4, 8 (from the root שָׁחַת, like נָחַת, from the root נָחַת), a *pit*.”

“But where now is the fury of thine oppressor?” The Lamsa Peshitta (Ⓢ) has, “But they shall not die or be destroyed.” The Douay-Rheims (Ⓟ) has, “And he shall not kill unto utter destruction.” Alexander suggests: “. . . whether the phrase in question mean *for hell*, or *for the grave*, or *in the pit*, or *to destruction*, the general sense is still that the captive shall not perish in captivity. This general promise is then rendered more specific by the assurance that he shall not starve to death, which seems to be the only sense that can be put upon the last clause.” Faussett has: “The scene is primarily Babylon, and the time near the close of the captivity. Secondly, and antitypically, the mystical Babylon, the last enemy of Israel and the Church, in which they have long suffered, but from which they are to be gloriously delivered.” To me, that Satan will not have power over the dispersed children of Israel for the Gospel would be preached in the Spirit World as well as throughout the earth. ¶ *Nor that his bread should fail.* The Targum (Ⓢ) has, “Nor be in want of their food.” The LXX (Ⓞ) reads, “For when thou art saved he shall not stand; nor long continue.” The Douay-Rheims (Ⓟ) has, “Neither shall his bread fail. This seems an allusion to *Rain in Due Season* curses and blessings about hunger. Perhaps related to spiritual hunger that will be satisfied by the Lord, who comes upon the scene in our next verse.

#### 15 But I [am] the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts [is] his name.

The Targum (Ⓢ) has the first half as, “For I am the Lord thy God, who rebuketh the sea, though its waves roar.” The LXX (Ⓞ) reads, “Because thy God am he who tempesteth the sea and causeth the billows thereof to roar; the Lord of Hosts is my name.” The Peshitta (Ⓢ) renders it something like, “I am the Lord thy God who rebukes the sea and calm the waves.” The Douay-Rheims (Ⓟ) has, “But I am the Lord thy God, who trouble the sea, and the waves thereof swell: the Lord of hosts is my name.” יהוה צְבָאוֹת שְׁמוֹ, *LORD of hosts his name*, reminds us that the Lord’s role here is that of a warrior. Cheyne says: “Israel’s God has at his command all the forces, the potencies, the ‘hosts’ of heaven and earth.” Rawlinson—as well as a number of exegetes—point this verse as an allusion to the power of the Lord as He saved Israel from their Egyptian captivity: “*But I am the Lord thy God, that divided the sea*; rather, for I, the Lord thy God, am he that divided the sea (compare ISAIAH 51:10). The reference is once more to the great miracle wrought at the Exodus, when the Red Sea was ‘divided’ before the host of Israelites (Exodus 14:21; Psalms 74:13). *Whose waves roared* (see Exodus 14:27; 15:10).”

16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, **Behold**, thou [art] my people.

*And I have put my words in thy mouth.* The Targum (Ⓣ) has, “I have put the words of my prophecy in thy mouth (the Royal Polyglot reads **בְּפִיִּי נִבְּאִיתִי**, ‘into the mouth of the prophets’).” The LXX (Ⓞ) reads, “I will put my words in thy mouth.” I believe that these are the words the Father put in the mouth of His beloved, even Christ. Our Savior spoke only the words of the Father. Cheyne has: “‘I put my words in thy mouth’ is precisely parallel to the speech of the Servant, ‘he made my mouth as a sharp sword’ . . . and the next clause, ‘in the shadow of my hand I covered thee,’ is even verbally almost identical with the Servant’s declaration, ‘in the shadow of his hand he hid me’ (ISAIAH 49:2).” Kay, also, with additional proof has: “*I have put my words in thy mouth*] Who, then, can the Person here addressed be, but the Great One of whom God said to Moses, ‘I will raise them up a prophet from among their brethren, like unto thee; and will put My words in His mouth’ (Deuteronomy 18:18, *s.w.*; cp. John 3:34)? The same terms are employed in ISAIAH 59:21.” Alexander, after looking at some alternatives, also has: “. . . the Messiah is the object of address, and that his work or mission is here described.” ¶ *And I have covered thee in the shadow of mine hand.* The Targum (Ⓣ) has, “And with the shadow of my power have I protected thee.” The LXX (Ⓞ) reads, “And cover thee under the shelter of my hand.” The Douay-Rheims (Ⓟ) has *protected* instead of *covered*. Barnes has: “It refers to the restoration of the Jews to their own land; to the re-establishment of religion there; to the introduction of the new economy under the Messiah, and to all the great changes which would be consequent on that.” The religion to be founded, though, would begin with the angel spoken in the Book of Revelation 14:6, Angel Moroni: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” Redak, in Rabbi Rosenberg, makes a connection to the words being in both “your mouth and in your heart” to Deuteronomy 30:14. That verse and those that surround it are indeed themes that run through this chapter in Isaiah, and are an important part of *Rain in Due Season*: “And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And

the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it” (Deuteronomy 30:6-16). ¶ *That I may plant the heavens, and lay the foundations of the earth.* The Targum (Ⓣ) has, “To raise up the nation, concerning which it hath been promised that they shall be as many as the stars of heaven, and to establish the congregation it has been promised concerning them, that they shall multiply like the dust of the earth.” The LXX (Ⓞ) reads, “With which I made the heaven and founded the earth.” Instead of *plant*, the Peshitta (Ⓢ) has *stretched forth* (Lamsa) / *extended* (BPE). The Douay-Rheims (Ⓟ) has, “That thou mightest plant the heavens, and found the earth.” Skinner has: “The conception of a new moral universe about to be created is partly anticipated [see especially ISAIAH 51:6] . . . This verse, however, adds the further idea that the new creation is the ultimate goal of God’s dealings with Israel . . .” Cheyne has: “For the use of the verb ‘to plant,’ comp. Daniel 11:45. The figure is that of a tent with its stakes set firmly in the ground (comp. ISAIAH 40:22).” So also Henderson, regarding **לְנַטֵּעַ** (*to plant*): “**לְנַטֵּעַ** . . . is the proper term by which to denote the fixing or establishment of the heavens, conceived of *as a tent*,—a metaphor not unusual with the sacred writers. It signifies *to plant*, in the sense of fixing or driving into the ground, the pins or pegs to which the cords of a tent are fastened.” As LDS, the Lord has revealed the same use of this expression for our Stakes in Zion (D&C 82:14; ISAIAH 54:2). ¶ *And say unto Zion, Behold, thou*

*art my people.* The Targum (Ⓒ) has, “And to say to the inhabitants of Zion, ye are my people.” The LXX (Ⓔ) reads, “And say to Sion, Thou art my people.” The Douay-Rheims (Ⓓ) has, “And mightest say to Sion: Thou art my people.” Elder Orson Pratt has: “. . . this latter-day gathering was to be a people called ‘the redeemed of the Lord;’ they were to go into a wilderness country. They were called, in many parts of the Scripture writings, ‘the people of Zion,’ and ‘the Zion of the latter days.’ . . . It seems that the people of Zion are to be gathered out from all lands, from every nation under heaven, from the four points of the compass . . .”<sup>42</sup> Skinner has: “*and say unto Zion, etc.*” לְאַמֵּר usually . . . introduces the direct speech: and the following words are certainly those of Jehovah.” Indeed, Jehovah is the speaker throughout. And what does He say? Hear oh Israel: “*Thou art my people!*” We have often spoken about the words *my people* being a recognition of the Abrahamic covenant (see Leviticus 26:12). Horsley has: “In this verse the transition is made . . . to that of the final conversion and restoration of the Jews. For the Jewish people is the Zion here meant.” Although Horsley says Jewish people, all of Israel is intended.

vv. 17-23. As in the last section, the double repetition of *awake* marks a new thought. The repeated word in Hebrew is הִתְעוֹרְרִי הִתְעוֹרְרִי. Skinner does well in saying that in these verses, at least in part, “The prophet, [is] returning to the thought [of] ISAIAH 40:2, [and] announces that the period of Jerusalem’s degradation has expired.” It is clear, however, that these verses yet contain much that would be painful to Israel before that cup of trembling is to be removed. Jerusalem, in the last days, will be surrounded by her enemies. There will be little consolation to her. The Lord will give Jerusalem two special servants as spoken in the book of Revelation.

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, [and] wrung [them] out.

*Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury.* The Targum (Ⓒ) has, “Magnify thyself, magnify thyself; arise, O Jerusalem! who hast received from the Lord the cup of His wrath.” The LXX (Ⓔ) reads, “Awake, awake, stand up, Jerusalem who hast drunk from the

hand of the Lord the cup of his indignation.” The Douay-Rheims (Ⓓ) has *arise, arise* instead of *awake, awake* and *wrath* instead of *fury*. Regarding the repetition of *awake* [*rouse oneself*—Orelli], הִתְעוֹרְרִי הִתְעוֹרְרִי, Keith says: “The same exciting language as is used here — ‘Awake, awake,’ is addressed to her in the beginning of the following chapter. It implies the suddenness as well as the magnitude of the change which she will then experience.” Slotki/Rosenberg have: “*the cup of His fury*] A common metaphor of the prophets to describe Divine retribution (cf. Jeremiah 25:15 ff., Ezekiel 23:32 ff.).” Nägelsbach has: “[Jerusalem] has received from the hand of its Lord the cup of His fury, which by its intoxicating contents, is also a cup of reeling, and has drunk it to the dregs, even sipped it empty.” ¶ *Thou hast drunken the dregs of the cup of trembling, [and] wrung [them] out.* The Targum (Ⓒ) has, “The vial of the cup of cursing thou hast drunk, and thou hast removed it.” The LXX (Ⓔ) reads, “For thou hast drunk the cup of horror—the great cup of his wrath; and drained it.” The Peshitta (Ⓔ) has *drunk to the last drop* (BPE) / *drained it* (Lamsa). Instead of *the dregs of the cup of trembling*, the Peshitta (Ⓔ) has “the dregs of the cup of trembling, and drained it” (Lamsa) / “drunk to the last drop of the cup of terror” (BPE). The Douay-Rheims (Ⓓ) has, “Thou hast drunk even to the bottom of the cup of dead sleep, and thou hast drunk even to the dregs.” In Deuteronomy 28:65, *Rain in Due Season*, we read, among the punishments that Israel would receive for her unfaithfulness: “And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.” Here we reproduce Jeremiah 25:15-18-38, alluded to earlier, beginning with Jerusalem but then expanding the punishment throughout the world—for those who would not repent (compare with 3 Nephi 9-12): “For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD’s hand, and made all the nations to drink, unto whom the LORD had sent me: To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; [then numerous nations are mentioned] Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly

<sup>42</sup> Pratt, Elder Orson. JD 21:272.

drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts. Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the LORD. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.” This cup of trembling is given that we might repent (see 3 Nephi 9:13). Barnes points us to Revelation 14:10: “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” Birks has: “*Thou hast drunk deep*] The word rendered ‘dregs,’ A. V., means rather the bowl or the lowest part of the cup (Alexander, Hahn, Stier, Delitzsch). Thus it implies either the large size of the cup, or the thoroughness with which it has been drunk to the very bottom.” Cowles has: “The word rendered ‘dregs’ is now generally held to mean a cup or bowl, and compounded with the other word for cup as we might say, a ‘goblet-cup.’—‘Trembling’ is reeling as if with intoxication. ‘Wrung out,’ is rather *sucked* out, drained to its last drop.” Whitehouse prefers: “Who hast drunk from Yahweh’s hand—the cup of His wrath, Yea the bowl of reeling—hast drunken, hast drained,” and further reminds us that “the metaphor of a cup” was used by Christ in Mark 14:36: “And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.”

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18 And [there is] none to guide her among all the sons [whom] she hath brought forth; neither [is there any] that taketh her by the hand of all the sons [that] she hath brought up.

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*And there is none to guide her among all the sons whom she hath brought forth.* The Targum (Ⓣ) has, “comfort” for *guide*. The LXX (Ⓞ) reads, “And of all thy children which thou didst bring forth there was not one who comforted thee.” Instead of *guide*, the Peshitta (Ⓢ) has *comfort*. The Douay-Rheims (Ⓟ) has, “There is none that can uphold her among all the children that she hath brought forth.” Cowles writes in contrast: “The verbs rendered ‘guide,’ and ‘take by the hand,’ are precisely those which are used pertinently to express what Christ does for his people, guiding them as a shepherd, his flock; grasping their hand strongly to impart strength and powerfully sustain . . . But Zion has none among all her sons (other than the Messiah) to sustain and to lead her thus.” ¶ *Neither is there any that taketh her by the hand of all the sons that she hath brought up.* The LXX (Ⓞ) reads, “Nor was there one who took hold of thy hand: no, not of all the sons whom thou didst raise.” The Douay-Rheims (Ⓟ) has *children* instead of *sons*. It has been well suggested by some LDS scholars the Jerusalem is lacking the Priesthood, among her sons.

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19 These two [things] sons are come ✓  
unto thee; ~~who~~ they shall be sorry for  
thee?, thy desolation, and destruction, ✓ ✓  
and the famine, and the sword; and by  
whom shall I comfort thee?

✓ happened                      ✓ ✓ breaking

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*These two sons are come unto thee.* The Targum (Ⓣ) has, “Two tribulations have come upon thee, O Jerusalem.” The LXX (Ⓞ) reads, “Because these things have befallen thee.” The Douay-Rheims (Ⓟ) has, “There are two things that have happened to thee.” Most exegetes find that this verse is very difficult to understand as it stands. Almost without exception the exegetes are confused by the two [תִּשְׁבָּעִים] *things* and like Wade say something like: “*These two things*. Strictly, two pairs of things, (1) the desolation of the land and destruction of the city; (2) the starvation and the slaughter of the population.” Gladly, we know that such an approach is not necessary, as from modern revelation we know that it is two *sons* rather than two *things*. ¶ Elder John Taylor said: “The Spirit of light and truth will be opposed by the spirit of darkness and

error. They are two antagonistic powers which will strive for the mastery until error is vanquished and overcome. John speaks of two Prophets that will prophesy in Jerusalem, and that will have power to cause that it rain not in the days of their prophecy, to turn the waters into blood, and to smite the earth with plagues as often as they will. The nations of the earth will be gathered against them, and they will be overcome by their enemies; and hence it is said their dead bodies shall lie in the streets of Jerusalem for three days and three nights. The wicked will so rejoice in their success and gloat over the destruction of those Prophets that they will indulge in feasting and sending gifts one to another, because of the destruction of those men of God. But by-and-by, we read the spirit of life sent from the Great God shall again enter their tabernacles, and they shall be received up into heaven in the sight of their enemies, who shall then experience the fury of the Almighty. The Prophet Zechariah gives an interesting account of what shall take place in Jerusalem about the time of the appearance of these two great Prophets.”<sup>43</sup> Jackson explains: “The book of Revelation further associates these two witnesses with the symbolism of two olive trees and two candlesticks mentioned in Zechariah 4:11-14, Revelation 11:4. In the Doctrine and Covenants the Lord identified these two witnesses as ‘two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers’ (D&C 77:15).”<sup>44</sup> In D&C 77:15 we have: “Q. What is to be understood by the two witnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.” Nyman says, “Because the people of Judah have no sons with the priesthood among them, two other sons (who have the priesthood) are to be sent to them.”<sup>45</sup> ¶ *They shall be sorry for thee, thy desolation, and destruction, and the famine, and the sword.* The Targum (ⓧ) has, “Thou art not able to arise; when four shall come upon thee, spoiling and destruction, and famine, and the sword.” The LXX (Ⓞ) reads, “Who will condole with thee? Desolation and destruction, famine and the sword.” Instead of

<sup>43</sup> Taylor, Elder John. Safety of the Saints at Home—Contrast of Their Position With that of the United States. Discourse delivered in the Tabernacle, Great Salt Lake City, 28 April 1861. (See Zechariah 12–14.)

<sup>44</sup> Jackson, Kent P., ed., *Studies in Scripture*, Vol. 4:1 Kings to Malachi, p.147-148.

<sup>45</sup> Nyman, Monte S., *Great are the Words of Isaiah*. See further comments in ISAIAH 51:20.

*desolation*, the Peshitta (Ⓢ) has *plunder*. The Douay-Rheims (Ⓟ) has *who* instead of *they*. Elder Parley P. Pratt, leaning on Josephus, applies part of this desolation to the destruction of Jerusalem as happened seventy years after the birth of Christ. He quotes the warning in *Rain in Due Season* (Deuteronomy 28:56) about such extreme famine that women [as would men, see Deuteronomy 28:54] would eat their own children.<sup>46</sup> ¶ Who shall be sorry for Jerusalem? Christ will be sorry of Jerusalem and send these two servants spoken off in the book of Revelation, who will be full of the pure love of Christ. ¶ *And by whom shall I comfort thee?* The Targum (ⓧ) has, “There shall be none to comfort thee beside me.” The LXX (Ⓞ) reads, “Who will comfort thee?” The Douay-Rheims (Ⓟ) has, “Who shall comfort thee?” This clause seems to be a reference to the two prophets, who like fiery bulls, will protect Jerusalem from her enemies.

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20 Thy sons have fainted **save these two**, they lie at the head of all the streets, as a wild bull in a net; they are full of the fury of the LORD, the rebuke of thy God.

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*Thy sons have fainted save these two.* The Targum (ⓧ) has, “Thy children shall be torn in pieces.” The LXX (Ⓞ) reads, “Thy sons? Some are astounded.” The Douay-Rheims (Ⓟ) has, “Thy children are cast forth.” The sons who have fainted refers to the inhabitants of Jerusalem at a time when they are persecuted and hated from every side. *Thy sons*, is a reference to God’s people. Similarly to the time when Goliath provoked Israel and most were scared of the giant, so too, in the last days there will be a continuing hatred towards Israel. Instead of David as the champion of Judah, there will be two prophets raised to be champions for Jerusalem. ¶ *They lie at the head of all the streets, as a wild bull in a net.* The Targum (ⓧ) has, “They shall be cast at the head of all the streets as broken vials.” The LXX (Ⓞ) reads, “Some asleep at the head of every way, like a parboiled beet.” The Peshitta (Ⓢ) has something like: *they lie at every street corner, as wilted beet.* The Douay-Rheims (Ⓟ) has, “They have slept at the head of all the ways, as the wild ox that is snared.” Henderson—and numerous exegetes—suggests: “The oryx is an animal of the antelope species, which, in the East, is still caught in a net.” ¶ *They are full of the fury of the LORD, the rebuke of thy God.* The LXX (Ⓞ) reads, “Some are full of the indignation of the Lord, enervated by the Lord God.” The Douay-Rheims (Ⓟ) has, “Full of the indignation of the Lord, of the rebuke of thy God.”

<sup>46</sup> Journal of Discourses, Vol. III, Parley P. Pratt, October 7, 1855, pp. 132-137.

This verse is in relation to the two witnesses or servants who will die and be resurrected in Jerusalem. “[Sometime] After the times of the Gentiles are fulfilled,” explains Elder Orson Pratt, “. . . the nations that live in the regions round about Jerusalem will gather up like a cloud, and cover all that land round about Jerusalem. They will come into the Valley of Jehoshaphat, east of Jerusalem, and they will lay siege to the city. What then? The Lord will raise up two great Prophets, they are called witnesses, in the Revelation of St. John. Will they have much power? Yes, during the days of their prophesying they will have power to smite those who undertake to destroy them, and until their testimonies are fulfilled they will be able to keep at bay all those nations besieging Jerusalem, so that they will not have power to take that city. How long will that be? Three and a half years, so says John the Revelator. If any man hurt them, they shall have power to bring upon that man, nation or army, the various plagues that are there written. They will have power to smite the earth with plague and famine, and to turn the rivers of water into blood. And when they have fulfilled their prophecy, then the nations that have been lying before Jerusalem so long, waiting for an opportunity to destroy the city, will succeed in killing these two Prophets, and their bodies, says John’s Revelation, will lie in the streets of Jerusalem three days and a half after they are killed. What rejoicing there will be over the death of these men! Those who have been waiting so long and anxiously for this to take place, will no doubt send gifts one to another, and if the telegraph wires are not destroyed, they will telegraph to the uttermost parts of the earth that they have succeeded in killing the two men who had so long tormented them with plagues, turning the waters onto blood, etc. But by and by, right in the midst of their rejoicing, when they think the Jews will now certainly fall a prey to them, behold there is a great earthquake, and in the midst of it these two Prophets rise from the dead, and they hear a voice up in the heavens saying—‘Come up hither;’ and they immediately ascend in the sight of their enemies. What next? Notwithstanding all this, those nations will be so infatuated, and so determined to persecute the people of God—as much so as Pharaoh and his army in ancient days that they will say—‘Come, now is the time to pitch into the Jews and destroy them.’ And they will commence their work of destruction, and they will succeed so far as to take one half the city, and while they are in the very act of destroying Jerusalem, behold the heavens are rent, and the Son of God with all the heavenly hosts appears, and he descends and rests upon the summit of the Mount of Olives, which is before Jerusalem on the east. And so great will be the power of God that will then be made manifest, that the mountain will divide asunder, half going towards the south, and half towards the north, producing a great valley going

east and west, from the walls of Jerusalem eastward. What next? The Jews that are not taken captive by these nations, will flee to the valleys of the mountains, says the Prophet Zechariah; and when they get into that great valley, where these personages are who have descended, they expect to find the Deliverer which their Prophets have spoken of so long . . . The personage they have been looking for some eighteen hundred years is the true Messiah, and now, say they—‘He has come to deliver us.’ But how great will be their astonishment when, while looking at their Deliverer, they see that his hands are marred considerably! Say they, one to another—‘There are large scars in his hands; and there is another large scar in his side, and behold his feet, they are scarred also!’ And, as the Prophet Zechariah has said, they will begin to enquire of him—‘What are these wounds with which thou art wounded?’ And he replies—‘These are the wounds with which I was wounded in the house of my friends.’ What then? Then they begin to believe . . . [and those who are] convinced they begin to mourn, and they mourn every family apart, and their wives apart. The family of the house of Levi apart and their wives apart; the family of the house of David and their wives apart, and all their families that remain will mourn, they and their wives apart, and there will be such mourning in Jerusalem as that city never experienced before. What is the matter? What are they mourning about? They have looked upon him whom their fathers pierced, they behold the wounds, they are now convinced that they and their fathers have been in error [for centuries], and they repent in dust and ashes. The next step for them will be baptism for the remission of their sins. They look upon him whom their fathers pierced and they mourn for him as one who mourns for his only son, and, as Zechariah says, they are in bitterness for him. But repentance alone would not be sufficient, they must obey the ordinances of the Gospel; hence there will be a fountain opened at that time on purpose for baptism. Where will it be opened? On the east side of the Temple. A stream will break out from under the threshold of the Temple, says the Prophet, and it will run eastward, and will probably pass directly through the deep valley made by the parting of the Mount of Olives. It will run eastward, and as you go down from the Temple a few thousand cubits it increases so rapidly that it becomes a great river that cannot be forded. This is the fountain that Zechariah says is open to the inhabitants of Jerusalem and to the house of David for sin and uncleanness. ‘How is it that says one? . . . Why yes, baptism for the remission of sins. [And this water which breaks out from the threshold of the Temple, will not only run eastward but westward also, and there will be a great change in the land there, certain portions rising up, others lowered, rough places made smooth and mountains cast down; and half the waters of this spring which will burst forth,

will go towards the former sea and half to the other sea; in other words half towards the Dead Sea and half toward the Mediterranean.] Then the Jews will receive the Gospel and they will be cleansed from all their sins by being baptized in water for their remission. Then will be fulfilled the words of the Prophet Isaiah, when speaking of Jerusalem—‘For henceforth there shall no more come into thee the uncircumcised and the unclean.’ But the name of the city from that day will be—‘The Lord is there;’ that is, the Lord will be personally there, there with his Apostles and with all his ancient Saints, for Zechariah says that when he comes and stands his feet on the Mount of Olives, all his Saints will come with him . . . From that day forward there shall be written upon the bells of the horses and upon the vessels of the house of the Lord—‘Holiness to the Lord’ . . .”<sup>47</sup>

**21 Therefore hear now this, thou afflicted, and drunken, but not with wine:**

The LXX (Ⓞ) reads, “Therefore hear, thou, who hast been humbled, and who art drunk, but not with wine.” The Douay-Rheims (Ⓜ) has, “Therefore hear this, thou poor little one, and thou that art drunk but not with wine.” Redak, in Rabbi Rosenberg, suggests there is an ellipsis meant when we read drunk, and adds the words “drunk from troubles.” Ibn Ezra similarly suggests an ellipsis: “*And drunken with*] Supply חַמָּה ‘anger,’ אַף ‘wrath,’ or רַעוּת ‘evils.’” Alexander well has: “Not with wine, but with the wrath of God, which had already been described as *a cup of reeling* or intoxication . . . The Targum supplies from *distress*. Kimchi inserts *the wrath of God*.” These words are associated with words of comfort to Israel who has suffered for so long, and the removal of the cup of trembling.

**22 Thus saith thy Lord the LORD, and thy God [that] pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, [even] the dregs of the cup of my fury; thou shalt no more drink it again:**

*Thus saith thy Lord the LORD.* The LXX (Ⓞ) reads, “Thus saith the Lord, the God” The Douay-Rheims (Ⓜ) has, “Thus saith thy Sovereign the Lord.” As Wade has, “Better, *thy Lord Jehovah*,” which is more literal:

<sup>47</sup> Pratt, Elder Orson. Return of the Jews to Jerusalem. Discourse delivered in the New Tabernacle, Salt Lake City, Sunday Afternoon, 25 July 1875.

אֲדַנְךָ יְהוָה. ¶ *And thy God [that] pleadeth the cause of his people.* The Targum (Ⓣ) has, “Even thy God will take vengeance of judgment for His people.” The LXX (Ⓞ) reads, “who judgeth his people.” The Douay-Rheims (Ⓜ) has, “And thy God, who will fight for his people.” Rawlinson has: “*The Lord... that pleadeth the cause of his people* (comp. Jeremiah 50:34, which contains an allusion to this passage). As his people have a relentless adversary, who accuses them continually, and pleads against them, (Revelation 12:10) so it is needful that they should have an untiring advocate. God himself is this Advocate.” ¶ *Behold, I have taken out of thine hand the cup of trembling, [even] the dregs of the cup of my fury; thou shalt no more drink it again:* The Targum (Ⓣ) has, “Behold, I have taken away the cup of cursing, the vial of the cup of my fury; thou shalt no more drink it again.” The LXX (Ⓞ) reads, “Behold I have taken out of thy hand the cup of horror—the great cup of mine indignation; and thou shalt no more drink it again.” The Douay-Rheims (Ⓜ) has, “Behold I have taken out of thy hand the cup of dead sleep, the dregs of the cup of my indignation, thou shalt not drink it again any more.” Lowth, in part, says: “The bold image of the cup of God’s wrath, often employed by the sacred writers, is nowhere handled with greater force and sublimity than in this passage of Isaiah.” Faussett, regarding this clause, well says: “This cannot apply to Israel after the return from Babylon, but only to them after their final restoration.” Young has: “The cup of reeling (i.e., the cup that causes reeling) is conceived as yet in Zion’s hand, and from this goblet-cup Zion is no more to drink. The original is forceful: *thou shalt not add to drink it again*.” One of the reasons for all of this mercy is that Christ has also drunk of the bitter cup, on our behalf. ¶ Elder Orson Hyde assured that those who turn to God will no longer have to drink this cup: “I have no enmity towards anyone, but my general feeling is, Heaven bless the Saints and may Heaven destroy every influence that is arraigned against Zion. And the Lord will do this; and I will prophesy in the name of the Lord God of Hosts that if we continue to walk in the light of truth, to labor to build up Zion, that cup of trembling spoken of by the Prophet Isaiah shall never return to your lips nor to our habitations, but we will float along increasing in power and strength from day to day, continually rejoicing in the truths of our holy religion.”<sup>48</sup>

**23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and**

<sup>48</sup> Hyde, Elder Orson. JD 10:112.

thou hast laid thy body as the ground, and as the street, to them that went over.

*But I will put it into the hand of them that afflict thee.*

The 1QIsa<sup>a</sup> (ⓐ) adds וְיִמְעִיךְ, and oppressed (DSSB, of those who afflicted and oppressed you, also see Young). The LXX (ⓑ) reads, “And I will put it into the hands of them, who have injured thee and oppressed thee.” The Douay-Rheims (ⓓ) has, “And I will put it in the hand of them that have oppressed thee.” Regarding מְיַדָּם [afflict, root יָדָּה] Young says: “Isaiah uses a root also found in Lamentations 1:12<sup>49</sup>, and the reading is confirmed by the Qumran Scroll.” The cup of the wrath of God will be taken from Israel and from Judah, and placed upon those who persecute her. So it is that in *Rain in Due Season* the Lord promises Israel, that once she is converted, the cup of trembling will be removed from her lips and given to those who afflict her: “And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul” (Deuteronomy 30:7-10). Cowles has: “This verse answers to our Lord’s warning (Matthew 21:44-26). Judgment has lighted heavily on the Jews, who stumbled at the stumbling-stone; but the judgment on those Gentile persecutors, who have despised or perverted the Gospel, will be heavier still. The Christian nation, which renounces Christ, builds its house on the sand; and when the floods arise, and the winds blow fiercely, it must fall, and great will be the fall of it.” Interestingly, we read that the Angel Moroni taught the Prophet Joseph Smith that the day of the Gentile was at hand and furthermore, “[Moroni] quoted also the third chapter of Acts, twenty-second and twenty-third<sup>50</sup> verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when ‘they who would not hear his voice should be cut off from among the people,’ but soon

<sup>49</sup> מְיַדָּהּ, root יָדָּהּ.

<sup>50</sup> “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people” (Acts 3:22-23).

would come” (JS-History 1:40b). Elder Orson Hyde taught that those who hurt the Saints will have to drink the bitter cup: “Now concerning the times and seasons in which we live. The Lord says by the mouth of Isaiah, ‘Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.’ What are you going to do with this text, my friends? I will put it into the hands of them that have afflicted thee. What was that army up here for? They were sent as agents of the Almighty to take away this cup of trembling, which had afflicted us for so many years, and they carried it away with them down yonder, and they then began to drink of it and have been drinking of it ever since. Do you know that there was a kind of tremor with some of us at that time? But I tell you what it is, the nerves have become settled, and those who sought to make us drink the dregs are drinking them now, and they will continue to do so until the dregs are all drunk out. I have no feeling against anyone, and I regret exceedingly that these of whom I speak should have brought upon themselves these terrible calamities which now afflict our once happy country.”<sup>51</sup> ¶ *Which have said to thy soul, Bow down, that we may go over:* The LXX (ⓑ) reads, “Who have said to thy soul, Crouch down that we may walk over thee.” The Douay-Rheims (ⓓ) has, “And have said to thy soul: Bow down, that we may go over.” Barnes shows that in Biblical times similar procedures took place elsewhere: “Thus in Joshua 10:24, ‘Joshua called for all the men of Israel, and said unto the captains of the men of war that went with them, come near, put your feet upon the necks of these kings.’ So David says, ‘Thou hast given me the necks of mine enemies’ (Psalm 18:40). ¶ *And thou hast laid thy body as the ground, and as the street, to them that went over.* The Targum (ⓔ) has, “And thou hast humbled thy glory as the ground, and thou becamest like the street to them that passed by.” The LXX (ⓑ) reads, “When thou hadst bent thy body down level with the earth in the street, to them passing along.” The Peshitta (Ⓢ) has, “And thou hast made your people like the ground and like the street to them that passed by.” The Douay-Rheims (ⓓ) has *way* instead of *street*. Skinner explains: “*Bow down, that we may go over*] The figure is taken from the Eastern custom of treading or even riding on the backs of conquered enemies. Compare Lane’s account of the Mohammedan ceremony of the *Dooseh* or ‘Treading,’ as he witnessed it at Cairo in 1834; when the Sheikh of

<sup>51</sup> Hyde, Elder Orson.JD 10:70.

the Saadiyeh dervishes,<sup>52</sup> mounted on horseback, rode over the prostrate bodies of a large number of dervishes (see *Manners and Customs of the Modern Egyptians*, pp. 417 f., 432 f. [Ed. 1890].) and thou hast laid (S'r'c.] so that thou madest thy back as the earth." Barnes, also leaning on the same author, has: "Mr. Lane (*Modern Egyptians*, vol. i. p. 199) describes an annual ceremony which may serve to illustrate this passage: 'A considerable number of Durweeshes [i.e., dervishes], says he (I am sure there were not less than sixty, but I could not count their number), laid themselves down upon the ground, side by side, as close as possible to each other, having their backs upward, having their legs extended, and their arms placed together beneath their foreheads. When the Sheikh approached, his horse hesitated several minutes to step upon the back of the first prostrate man; but being pulled and urged on behind, he at length stepped upon them: and then without apparent fear, ambled with a high pace over them all, led by two persons, who ran over the prostrate men, one sometimes treading on the feet, and the other on the heads. Not one of the men thus trampled on by the horse seemed to be hurt; but each the moment that the animal had passed over him, jumped up and followed the Sheikh. Each of them received two treads from the horse, one from one of his fore-legs, and a

second from a hind-leg.' It seems probable that this is a relic of an ancient usage alluded to in the Bible, in which captives were made to lie down on the ground, and the conqueror rode insultingly over them." ¶ Elder Erastus Snow has: ". . . if his Spirit is poured out upon the people so generally, it will be because their hearts are prepared to receive it, because their ears have been opened to the word of God, and faith has been begotten in them. They have listened to the call of the Almighty, and have received the message of salvation sent unto them. But shall all people be thus converted unto the Lord? Shall the king upon the throne, the judges who have judged for reward, the Prophets who have divined for money, the priests who have taught for hire, the murderer, the idolater, the abominable, those who have oppressed and ruled mankind with a rod of iron, who have said to the souls of men, 'Bow down, that we may walk over you?' Shall all these be converted unto the Lord of hosts and receive of these blessings? . . . the Prophets have not so predicted."<sup>53</sup>

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<sup>52</sup> *Dervish*, according to *Webster's 11<sup>th</sup> Edition*: "a member of a Muslim religious order noted for devotional exercises (as bodily movements leading to a trance)."

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<sup>53</sup> Snow, Elder Erastus. *Ancient Prophecy, Relating to the Time of the Restitution of All Things, to Be Fulfilled*. JD 16:200. Discourse delivered in the New Tabernacle, Salt Lake City, Sunday Afternoon, 14 September 1873.

