
Isaiah 52

The resurrected, exalted Christ explained this chapter when He made His appearance in the American Continent. Of special interest are 3 Nephi 16:1-20; and 20:13-46. Between these two Book of Mormon chapters, our Redeemer quotes or alludes to all but two verses (ISAIAH 52:4-5) of ISAIAH 52—which is pronounced in the context of the *Day of the Gentile Nations*. In essence, the Lord tells us how the Gentiles—for *Gentiles* read *Gentile nations* (see 3 Nephi 20:20)—will be receptive to the fullness of the Gospel while Israel will at first reject it. The Gentiles will be greatly blessed with the Holy Ghost and play a vital role in gathering Israel from the four quarters of the earth. The unbelieving Gentiles will help further scatter Israel. The Gentile nations will become prideful and many shall reject the fullness of the Gospel. The Lord will remember the covenant with Israel. The inheritance of the Lamanites would be within the American Continent. The Lord will greatly strengthen the gathered of Israel and be in their midst, fulfilling the Abrahamic covenant. To Judah the Father will give the land of Jerusalem and in due time the Gospel will be preached to them, also. The day will come in which the Jews will pray unto the Father in the name of Messiah, even Jesus Christ. As a descendant of the Jewish people from my paternal heritage, my most valued treasure is the unshakable testimony of the Divinity of Jesus the Messiah, Son of God. A testimony I gained from reading the Book of Mormon when I was nineteen. When the Jews as a nation turn unto Christ, then ISAIAH 52:8-10 shall be fulfilled (3 Nephi 16, 20), and Jerusalem (put for not only Jerusalem but for all of Israel) shall lift up her voice in rejoicing song. The people of Judah shall be redeemed, as the arm of the Father is made manifest before the nations through Christ and His servants. Then the Lord recaps Isaiah 52 from the first verse: when all these things happen Jerusalem will be inhabited by the righteous; she will again put on the garments of the holy Priesthood and will no longer be a captive. She will be redeemed, not with money but through the atonement and will truly know the Holy One of Israel, Jesus Christ. Jerusalem will rejoice over the beautiful feet of the Savior; her priesthood will be unpolluted; the Lord will protect her and be her rearward; shall be lifted very high; will understand the atonement and the sacrifice of the Holy One; and Israel shall be gathered and the covenant fulfilled. For this chapter we have very important additional study aids from the Book of Mormon (e.g., Mosiah 12:21-24), D&C (e.g., D&C 113:7-10; 45:18-30) and the words of the Brethren. Among the Gentile authors, there are those who have a good understanding of the general setting. For instance, Birks has: “The fulness of the promise, and the order in the vision, confirm the application to a time still future, when Jerusalem will cease to be ‘trodden down of the Gentiles,’ and to a deliverance of which the Return from Babylon was a pledge and partial earnest only.” Of the last three verses and flowing into ISAIAH 53, Skinner beautifully has: “The tragedy of which they have been spectators [the Servant’s contemporaries] makes an impression far more profound and convincing than any direct teaching could have done, compelling them to recognise the mission of the Servant, and at the same time producing penitence and confession of their own sin. The whole conception here given of the Servant of the Lord makes the prophecy the most remarkable anticipation in the Old Testament of the ‘sufferings of Christ, and the glory that should follow.’” Urwick writes: “Entering devoutly upon the consideration of it, we seem to hear a voice—the voice of the Christian experience of eighteen centuries—echoing from innumerable scenes of penitence, of sorrow, and of death: ‘*Take thy shoes from off thy feet, for the place whereon thou standest is holy ground.*’ Here we seem to enter the holy of holies of Old Testament prophecy—that sacred chamber wherein are pictured and foretold *the sufferings of Christ and the glory which should follow* . . . The more accurately and closely the passage is studied, the clearer does its Messianic import appear . . . No interpretation of this chapter at all comes up to its tone and befits its language, save that which recognizes here the invitations, the blessings, the triumphs of the gospel of Christ . . . Our English version of this famous passage is in the main as correct as it is beautiful. Compared with any newly attempted and competing translations, it far transcends them in sublime simplicity and in pathos.”

vv. 1-6. The restored Priesthood will be a matter of great power as the Church is restored, the Priesthood is exercised in righteousness, and Holy Temples are built. The scattered remnant shall be gathered as the Book of Mormon goes forth and The Church of Jesus Christ is restored. The Lord’s name is blasphemed but the time will come when it shall be honored.

1 ¶ AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

AWAKE, awake; put on thy strength, O Zion. The Targum (Ⓣ) has, “Reveal thyself, reveal thyself, put on thy strength, O Zion.” The LXX (ⓖ) reads, “AWAKE, awake, Sion! clothe thyself, Sion, with thy strength.” The Peshitta (Ⓢ) lacks the clause, *put on thy strength*. The Douay-Rheims (ⓓ) has *arise, arise* instead of *awake, awake*. ¶ Rabbi Ibn Ezra has: “All agree that this prophecy has reference to the time yet to come . . . How could this prophecy be referred to the deliverance and return of the captives in Babylon, when it is said, ‘the uncircumcised and unclean shall no more come unto thee.’” Cowles likewise says that this verse “is entirely too strong to correspond” to the return from Babylon. Wordsworth has: “This is an alarm which . . . is a call to Zion to awake, and to arouse the world from the slumber and prison of sin and Satan by the trumpet of evangelical preaching to all Nations.” ¶ This verse and much of this chapter is intimately associated with the Priesthood. Also see the repetition of the words holy, beauty, garments and glory [especially in ⓓ] in these passages. Wordsworth finishes his observations with these beautiful thoughts, that it is Christ who “imparts His own beauty and glory to her [i.e., to His Church, to Zion].” From D&C 113 we read, “Questions by Elias Higbee: What is meant by the command in ISAIAH, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to? [Answer:] He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost” (D&C 113:7-8). ¶ Elder Franklin D. Richards beautifully taught about the priesthood and about service: “Behold! as I look abroad this afternoon in this house, I contemplate the great mass of this congregation that are partakers of the Holy Priesthood. It is not a few that are partakers of the holy calling, the authority to administer in the name of the Lord Jesus Christ. It is the echo of that saying that is written in the Scriptures where the Lord has said that He would take of Israel and make of them a nation of kings and priests unto Himself. . . . Here is Israel gathering together, being taught of the Lord, to learn of His ways and walk in His paths, that they may receive the blessing and be clothed upon with power, as the Prophet said: ‘Awake, awake; put, on thy strength, O Zion; put on thy beautiful garments, O Jerusalem.’ What are these beautiful garments? These beautiful garments are [to be clothed] upon with the authority and power of the Holy Priesthood. It is that which makes people beautiful; it is that which makes people useful; it is that which causes the Saints to sing: ‘How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good,

that publisheth salvation; that saith unto Zion, Thy God reigneth!’ It is that excellence of the knowledge of God that makes men and women beautiful, and makes their acts delightful when they are performed in righteousness in the name of the Lord Jesus Christ . . . As Apostles, as Bishops, as High Priests, as Elders, as well as fathers and mothers, we need to get more of the spirit of this great work in all its different branches, and keep it with us; always have a blessing to dispense; everywhere a word of comfort and consolation to bestow.”¹ President Russel M. Nelson gave one of the most moving talks in the Priesthood Session of the April General Conference, entitled “The Price of Priesthood Power.” In part he said: “We need to pray from our hearts . . . Are you willing to pray to know how to pray for more that brings enduring power. Are you willing to pray *to know how to pray for more power*? The Lord will teach you. Are you willing to search the scriptures and feast on the words of Christ—to study earnestly in order to have more power? If you want to see your wife’s heart melt, let her find you on the Internet studying the doctrine of Christ or reading your scriptures!” ¶ *Put on thy beautiful garments, O Jerusalem, the holy city*: Targum (Ⓣ) has, “Put on thy beautiful garments, O Jerusalem, the city of holiness.” The LXX (ⓖ) reads, “Put on thy glory. O Jerusalem, thou holy city!” The Douay-Rheims (ⓓ) has, “Put on the garments of thy glory, O Jerusalem, the city of the Holy One.” Gill, who died shortly before the Gospel was restored, says: “Put on thy beautiful garments, O Jerusalem, the holy city; another name for the Gospel church (see Hebrews 12:22), and which is called ‘the holy city’; referring to the times in the latter day, when holiness shall more appear and prevail . . . when saints shall be built up in their holy faith, and more closely attend to holy ordinances, and walk in an holy conversation and godliness; and especially the New Jerusalem church state will answer to this name, and so it is called, (Revelation 21:2,10), and when the saints will ‘put on’ their ‘beautiful garments’ . . . the witnesses will no more prophesy in sackcloth; the marriage of the Lamb will come; the bride made ready, being clothed with fine linen, clean and white, the righteousness of the saints, the garments of Christ’s salvation, and the robe of his righteousness; which are the beautiful garments here meant . . .” Wordsworth, another Gentile author, for פְּנֵי תְּפָאֵרֶתָּהּ has: “*beautiful garments*” Literally, garments of glory and beauty, such as were worn by Aaron the High Priest. See Exodus 28:2, 40, where the same words are used; cp. 2 Chronicles 3:6; and below, ISAIAH 60:7; 64:11, where the word here rendered beautiful is applied to the Temple. The

¹ Richards, Elder Franklin D., “Our Labors are Interesting and Peculiar, Etc.” *Journal of Discourses*, Vol. 26, No. 11, Jan. 18, 1885, pp. 98 ff.

Priesthood and the Temple of Zion receive new beauty and glory in the Church of Christ, Who fulfils all that was pre-signified by them, and imparts His own beauty and glory to her.” Here we quote the Exodus and Isaiah: “And thou shalt make **holy garments** [בְּגָדֵי-קֹדֶשׁ] for Aaron thy brother **for glory and for beauty** [לְכָבוֹד וְלִתְפָאֲרֹת]” (Exodus 28:2); “And for Aaron’s sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, **for glory and for beauty** [לְכָבוֹד וְלִתְפָאֲרֹת]” (Exodus 28:40); “**Our holy and our beautiful house** [בֵּית קֹדְשֵׁנוּ וְתִפְאֲרֵתֵנוּ], where our fathers praised thee” (ISAIAH 64:1 1a). Kay also, “*Put on thy garments of beauty*] s.w.a. Exodus 28:2 (of Aaron’s priestly robes).” ¶ Elder Wilford Woodruff spoke frequently on the topic of the beautiful garments. He made it clear that Zion had not yet fully been clothed with them, but was rather in the process of putting them on: “. . . this Zion so often spoken of in holy writ, has got to arise and put on her beautiful garments; these mountain vales have got to be filled with the saints of God and temples reared to his holy name, preparatory to the time when ‘the Gentiles shall come to thy light, and kings to the brightness of thy rising.’ And [the] time will come when the nations are fully warned by the preaching of the servant of God, and his judgments commence to be poured out upon the world, in fulfillment of the revelations of St. John.”² This quote from 1878 is particularly interesting to me not only because it makes an allusion to the day of the Gentile Nations, but also because it prophesies of a time when the Wasatch front would be filled with temples as it is today. Elder Woodruff also said: “I thank God I live in this day and age of the world. I thank God that I heard the Gospel. I thank the Lord I have been made partaker of the holy priesthood in connection with the Gospel . . . I realize and understand, as well as I know anything, that this kingdom is ordained to stand. It will grow and increase. Zion will arise and put on her beautiful garments . . . We are surrounded with temptations which have a tendency to lead us away. We have got to guard against them; we have got to increase our faith and live nearer and nearer to the Lord.”³ ¶ *For henceforth there shall no more come into thee the uncircumcised and the unclean.* Targum (Ⓢ) has, “For the uncircumcised and the polluted shall pass no more through thee.” The LXX (Ⓛ) reads, “No more shall the uncircumcised and the unclean pass through thee.” The Douay-Rheims (Ⓣ) has, “For henceforth the uncircumcised, and unclean

shall no more pass through thee.” The ellipsis that is missing here is *uncircumcised of heart* which goes well with the *unclean*. In its most complete sense, the fulfillment of this prophecy will have to wait to the Millennium. So also Elder McConkie, who speaks of uncircumcised of heart and further, states that: “In the day of which we speak there will be none who are unclean in the telestial sense of the word, for the wicked will be destroyed by the brightness of His coming. And there will be none who are uncircumcised, as it were, for all who seek the blessings of the Holy City will be in harmony with the plans and purposes of Him whose city it is.”⁴ Keith says: “The description can apply only to the time yet to come, when God, having turned his hand upon her, shall purge away her dross . . .”

2 Shake thyself from the dust; arise, [and] sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

Shake thyself from the dust; arise, [and] sit down, O Jerusalem: The Targum (Ⓢ) has, “sit upon the throne of glory” instead of *sit down*. Leaning on the Targum (Ⓢ) Wordsworth has: “*Arise, and sit down*] As a queen on a throne.” Rashi (in Rabbi Rosenberg) follows the Ⓢ and has: “*sit down*—on a throne.” The LXX (Ⓛ) reads, “Shake off the dust, and stand up: assume thy seat, O Jerusalem!” This figure is taken from captives who sit on the ground or dirt. Zion is commanded to arise, shake off the dirt, and sit down in her throne. Lowth well notes that this scripture also alludes to ISAIAH 51:23 where the children of Israel were depicted as prostrate. ¶ Speaking of the rising of Zion, Elder Wilford Woodruff boldly testified: “When he, who has the authority, preaches the Gospel, he promises, in the name of Jesus Christ, to all that believe and obey, that the Holy Ghost will be given them. By virtue of this promise, all such can know for themselves, whether it is of God, or whether it is of man . . . Our boys [and now our girls, also—GB] are often called from the plow and the workshop, to go abroad to the nations to disseminate the principles of the everlasting Gospel. By what power are our young men sustained, who go forth, inexperienced, without much education, presenting in meekness, to a learned and intelligent world, the Gospel of Christ? God, through his angels, attends them; he strengthens their feeble knees, and gives them utterance . . . The Lord chose poor, illiterate fishermen, and sent them forth to combat, and even to confound the wisdom

² Woodruff, Elder Wilford. “Faith, Etc.” *Journal of Discourses*, Vol. 19, No. 50, 30 June 1878, p. 359.

³ Woodruff, Elder Wilford. “Duties and Responsibilities, Etc.” *Journal of Discourses*, Vol. 21, No. 22, Jul. 3, 1880, p. 196.

⁴ McConkie, Bruce R. *The Millennial Messiah: The Second Coming of the Son of Man – Restoring the Kingdom to Israel.* (The Messiah Series.) Salt Lake City, Utah: Deseret Book Company.

of the wise. His Gospel is represented today, by the weak things of the earth . . . And what is the result of our preaching? Let facts speak for themselves . . . Why have we been so successful, thus far, in accomplishing so great a work? Simply, because God has confirmed our preaching, and the testimonies we have borne, by conferring the Holy Ghost, with signs following the believers . . . Angels have visited the earth and delivered the keys of salvation to the Prophet Joseph. He lived long enough to effect a complete organization of the Church, strictly according to the revelations of God to him. God has in our day given gifts to men, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ . . . Faith in the Lord Jesus Christ, repentance and baptism for the remission of sin, are absolute requirements, which must be complied with, before the Holy Ghost can be received. These signs, says the Apostle, shall follow them that believe: in my name shall they cast out devils, they shall lay hands on the sick and they shall recover, etc. These blessings are the right of every honest believer in Christ. They were set in the Church by the Savior, and remain with the Church, as a mighty cloud of witnesses . . . those of every land and clime wherever the Gospel has been preached and a Branch of the Church organized [can testify of these things] . . . I know that we are engaged in the great latter-day work, the work of the living God. And I know that Joseph Smith was a Prophet of God, chosen and set apart to usher in this last dispensation of the fullness of times.”⁵ In this same talk, Elder Woodruff eloquently speaks of the Gospel being preached to Israel, especially as the day of the Gentile Nations comes to an end. Then it will certainly be fulfilled, that Jerusalem—put for all of the nation of Israel and the scattered remnant—will rise from the ground and once again be favored of the Lord. ¶ *Loose thyself from the bands of thy neck, O captive daughter of Zion.* The Targum (Ⓣ) has, “The chains of thy neck are broken, O captive congregation of Zion.” The LXX (Ⓛ) reads, “Loose the chain from thy neck, O captive daughter of Zion!” Instead of *loose thyself from the bands*, the Peshitta (Ⓟ) has *loose the bands*. The Douay-Rheims (ⓓ) has, for the first clause, “Loose the bonds from off thy neck.” This has reference to the idea of rising from the dust, or from captivity and symbolically sitting in a chair, leaving the shackles of slavery behind. Skinner well has: “The description is influenced by the contrast (evidently intentional) to the taunt-song on the ‘daughter of Babylon’ (ISAIAH 47:1 ff.)” Part of the process of getting off the ground would include dusting off the dust of the apparel. Barnes explains: “She is now called on to cast off these chains from her neck, and to be again at liberty. In captivity,

⁵ Woodruff, Elder Wilford. “Simplicity of the Gospel, Etc.” *Journal of Discourses*, Vol. 18, No. 27, Aug. 13, 1876, p. 219.

chains or bands were attached to various parts of the body. They were usually affixed to the wrists or ankles, but it would seem also that sometimes collars were affixed to the neck.” In ISAIAH 1:8 we said that *daughter of Zion*, בִּתְצִיִן, stood for *Jerusalem*. But it well stands, also, for all of the remains of scattered Israel. ¶ “[Questions by Elias Higbee:] What are we to understand by Zion loosing herself from the bands of her neck; 2d verse? [Answer:] We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles” (D&C 113:9-10). The curses are an allusion to those found in the *Rain in Due Season* chapters. After the “blessing and the curse” (Deuteronomy 30:1b) have been experienced by Israel, then the *bands of her neck* will be removed, and the gathering of Israel shall commence wherein she will be gathered back unto Christ “from all the nations, whither the LORD thy God hath scattered thee” (Deuteronomy 30:4), even from “the outmost parts of heaven” (Deuteronomy 30:4). There we read that Jehovah Himself will gather and fetch. This promise of the gathering of Israel in the latter-day is repeated throughout the Scriptures. We thus read: “Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone [i.e., where they have been scattered], and will gather them on every side, and bring them into their own land” (Ezekiel 37:21). Note once again, that it is Jehovah Himself who will gather Israel. And how will He accomplish that? The Savior and Redeemer of the world will use the Bible and the Book of Mormon (Ezekiel 37:15-28) to accomplish such a wonderful task.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

For thus saith the LORD, Ye have sold yourselves for nought. The LXX (Ⓛ) reads, “For thus saith the Lord, You were sold for nought.” The Peshitta (Ⓟ) has, for the second clause, “You were sold for nought.” The Douay-Rheims (ⓓ) has, for the second clause, “You were sold gratis,” or *Gratis venundati estis* (ⓓ). The Spanish LDS RV2009, leaning on RV 1960, reads: “Ye were sold for nought” (de balde fuisteis vendidos) rather than “Ye have sold yourselves for nought” (KJV). ¶ Indeed, almost all of the translations and the exegetes render the clause as does the Spanish Reina Valera, rather than what we have in the AV. The idea, they argue, is that no

money was paid for them when the children of Israel were taken away captive, and thus no money is needed to redeem them. While there is much to be said for this argument, I prefer the rendering offered in the AV. Birks suggests: “*Not with silver*] The received version gives the main thought, and is simpler in style, but obscures an important allusion (see 1 Peter 1:18-19).” There we have: “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Peter 1:18-19). Wordsworth likewise has: “. . . ye [shall] be redeemed freely by Christ . . . with the price of His own blood shed freely for you (1 Peter 1:18).” ¶ In ISAIAH 50:1 we saw: “Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.” (This verse in itself is not a proof that the AV translation is correct, as others have ‘you were sold’ rather than ‘ye sold yourselves’). From a historical perspective we know that the children of Israel sold themselves—nay, even more, in the Biblical language we see that they *prostituted* themselves. Except while a normal prostitute gets paid for her services, Jerusalem (standing for Israel as a nation) paid her lovers, instead: “They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary” (Ezekiel 16:33-34). Both Samaria and Judah (standing for the north and the south) were also compared to prostitutes, the older and younger sister, *Ahalah* and *Aholibah* (Ezekiel 23:4b , *אַהֲלָה הַגְּדוּלָה וְאַהֲלִיבָה אֲחֹתָהּ*). ¶ *And ye shall be redeemed without money.* The LXX (6) reads, “And you shall be ransomed, not with money.” Henderson translates the verse similarly to the AV: “For thus saith Jehovah: *As ye sold yourselves for nought.* So ye shall be redeemed without money” (emphasis added). Alexander writes: “The reflexive meaning given to *נִמְכַּרְתֶּם* in the English version (*ye have sold yourselves*), is not sustained by usage, nor required by the context, either here or in Leviticus 25:39, 47” yet Alexander admits that Gesenius finds the reflexive appropriate in the latter (*נִמְכַּר*). There we read in the AV “and be sold unto thee” and “sell himself unto the stranger,” respectively. The following are some of the Bible translations that suggest that the Israelite sells himself rather than is sold by another in the context of Leviticus 25:47: ASV, BBE, Bishops, CEV, CJB,

Darby, DRB, ERV, ESV, Geneva, GNB, GW, HCSB, ISV, JPS, JUB, KJV, LBLA, LITV, NASB, NBLH, Leeser, Rotherham, RV, Reina Valera, SRV, SSE, and Webster. ¶ In ISAIAH 50:1, interestingly, we have the Lord saying that He had sold Israel, and then, in the very same verse, explains that indeed Israel had sold herself. After saying: “. . . or which of my creditors is it to whom I have sold you (*נִמְכַּרְתֶּיךָ*)?” the Lord seems to say, *wait a second!* and corrects the statement, “Behold, for your iniquities have ye sold yourselves (*נִמְכַּרְתֶּם*).” The prophet Joseph Smith made substantial changes to ISAIAH 50:1, but left the idea that Israel had sold herself intact: “*Yea, for thus saith the LORD, Have I put thee away, or have I cast thee off for ever? For thus saith the Lord, Where [is] the bill of your mother's divorcement? To whom I have I put thee away, or to which of my creditors [is it] to whom I have I sold you?; yea, to whom have I sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.*” Speaking of former times, Barnes suggests: “Men do not usually give up captives and slaves, in whatever way they may have taken them, without demanding a price or ransom. But here God says that he designs to effect their deliverance without any such price being demanded or paid, and that as they had gone into captivity unpurchased, so they should return unpurchased. Accordingly he so overruled events as completely to effect this. The Babylonians, perhaps, in no way could have been induced to surrender them. God, therefore, designed to raise up Cyrus, a mild, just, and equitable prince; and to dispose him to suffer the exiles to depart, and to aid them in their return to their own land. In this way, they were rescued without money and without price, by the interposition of another.” I rather think that being *sold for naught* rather means that Israel gained nothing by abandoning the Lord.

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there. The LXX (6) reads, “Thus saith the Lord, My people went down to Egypt at first to sojourn there.” The Douay-Rheims (1) has, “For thus saith the Lord God: My people went down into Egypt at the beginning to sojourn there.” Here we have mention of two types of oppression, the first as received in Egypt and the second in Assyria (with an ellipsis we might also include Babylon). Birks says: “The word, Egypt, comes first in the original, and shows that the main thought is the enumeration of the

past trials of Israel, as a ground for their deliverance at last.” ¶ Faussett explains: “*Went down*—Judea was an elevated country compared with Egypt.” In the writings of the Jews, also, anytime people went to Jerusalem they *went up*, regardless of where they went there from. And the opposite, they *went down*, when they left Jerusalem. Delitzsch writes: “Israel went down to Egypt, the country of the Nile valley, with the innocent intention of sojourning, i.e., living as a guest there in a foreign land; and yet (as we may supply from the next clause, according to the law of a self-completing parallelism) there it fell into the bondage of the Pharaohs, who, whilst they did not fear Jehovah, but rather despised Him, were merely the blind instruments of His will.” ¶ *And the Assyrian oppressed them without cause*. The LXX (Ⓞ) reads, “And to the Assyrians they were carried by force.” The Peshitta (Ⓢ) has “And the Assyrian carried them away with violence (BPE) / *took them captive by force* (Lamsa). The Douay-Rheims (Ⓟ) has, “And the Assyrian hath oppressed them without any cause at all.” Wordsworth leaning on Vitranga and Delitzsch, agrees with me that in the type of Asshur, Babylon is also included: “The comprehensive word Asshur is used to signify the oppression of Israel by Assyria, as well as that of Judah by Babylon.” Delitzsch has: “Asshur then oppressed it . . . as אֲשׁוּר is the synonym of אֲשׁוּר in ISAIAH 40:17; 41:2) ‘for nothing,’ i.e., without having acquired any right to it, but rather serving in its unrighteousness simply as the blind instrument of the righteousness of Jehovah, who through the instrumentality of Asshur put an end first of all to the kingdom of Israel, and then to the kingdom of Judah.”

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day [is] blasphemed.

Now therefore, what have I here, saith the LORD, that my people is taken away for nought? The Targum (Ⓣ) has, “Therefore now I am ready to redeem *them*, saith the Lord; for my people was sold for naught.” The LXX (Ⓞ) reads, “Now therefore why are you here? Thus saith the Lord, Because my people were taken away for nought.” The Douay-Rheims (Ⓟ) has, “And now what have I here, saith the Lord: for my people is taken away gratis.” Birks suggests that this verse means something like: “How can I be glorified in suffering My people to continue in such heavy affliction, when their trials have been so severe, and have lasted so long?” Keith

observes: “. . . the Lord is represented as struck with astonishment or indignation at the condition to which he sees his people Israel reduced—removed unjustly from their own land—treated cruelly by their oppressors—and in the dishonour of Israel the God of Israel dishonoured. This view of their condition appears, from what follows, to be a general one, embracing their state up to the period of their deliverance. The expression ‘what have I here,’ is literally, ‘what to me here’ . . . For the state of things described here, the people of God oppressed, and the name of God despised, a remedy must be found, and one is promised. They would be made to know the Lord by the deliverance which they would experience when restored finally to their own land. In the doings of that day they will see what will vindicate the honour of the Almighty, and put an end to all blasphemy of his name.” Jenour has: “For, as in former times when they had gone down *into Egypt to sojourn*, the Egyptians had oppressed them and Jehovah delivered them, not they themselves; so would it be now; he would not quietly look on, and suffer them to be oppressed without measure, and finally destroyed; but would interpose on their behalf. This is what seems to be implied in the expression, *Now, what do I here?* by which Jehovah intimates that he would not remain an idle spectator of his people’s sufferings.” There is something akin to the *Hosea Principle*. In one verse the Lord castigates Israel and says the children of Jacob are no longer His people and He is not their God, but in the very next verse speaks of the glory that awaits Israel in the latter days (Hosea 1:9-10). Here, similarly, an allusion is made to Israel selling herself for nothing—or without cause—but in the very next verse, the Lord, full of tenderness, makes it clear He will not tolerate the abuse to which Israel has been submitted to. ¶ *They that rule over them make them to howl, saith the LORD*. The Targum (Ⓣ) has, for the first clause, “The nations that ruled over them boasted.” The LXX (Ⓞ) reads, “(express your amaze; and raise the mournful cry!) Thus saith the Lord.” The Douay-Rheims (Ⓟ) has, “They that rule over them treat them unjustly, saith the Lord.” ¶ *They that rule over them, Rabbi Rosenberg points to the Targum (Ⓣ), that suggests that this is of the nations where Israel was exiled to.* ¶ Lowth suggests *boast for howl*: “*make their boast of it*] For יהלילו, ‘make them to howl,’ five MSS (two ancient) have יהללו, ‘make their boast;’ which is confirmed by the Chaldee paraphrast, who renders it מִשְׁתַּנְּחִין.” Leeser likewise offers: “. . . its rulers vaunt aloud.” ¶ *And my name continually every day [is] blasphemed*. The Targum (Ⓣ) has, “And they continually, all the day, provoke *them* to anger, because of the worship of my name.” The LXX (Ⓞ) reads, “On your account my name is continually reviled among the nations.” The Douay-

Rheims (Ⓟ) has, “And my name is continually blasphemed all the day long.” Skinner suggests that rather than *blasphemed*, **נִסְּאָ** literally means *despised*. Gesenius has “to deride, to despise, to reject with contempt and derision.” TDOT has *abuse, slander, contemptible, despise, abhor*. HALOT gives *disdain, dishonour, spurn, discard*. ¶ Wordsworth well says: “My Name is blasphemed by the heathen, who imagine that in conquering My People they have conquered Me.”

6 Therefore, my people shall know my name; yea, therefore [they shall know] in that day they shall know that I [am] he that doth speak; behold, [it is] I.

Interestingly we follow ideas which are connected, *for no reason* (connects verses 4-5); and *my name* (connects verses 5-6). The Targum (Ⓢ) has, “Therefore my name shall be magnified among the nations: therefore at that time ye shall know, that I *am* He that hath spoken: and my Word shall abide (the Royal Polyglot inserts **לְעֶלְמָא**, ‘for ever’). The LXX (Ⓟ) reads, “Therefore in that day my people shall know my name. Because I THE I AM, the same who am speaking, am at hand.” The Douay-Rheims (Ⓟ) has, “Therefore my people shall know my name in that day: for I myself that spoke, behold I am here.” Horsley has: “*in that day*] The day, which is yet to come, when Jesus Christ will reveal himself to the Jewish nation, in sensible and notable proofs of his presence, his power, and majesty.” We see that in contrast to having His name blasphemed or despised; now His name will be known and revered. There is indeed much significance to the *name* of the **LORD**, **יהוה**, associated with I AM that I AM, **אֲשֶׁר אֶהְיֶה**. The Targum (Ⓢ) paraphrase⁶ has: “I AM HE WHO IS AND WHO WILL BE.” More completely, we have in the Targum (Ⓢ), **כִּדְנָא תִּימְרַ לְבְנֵי יִשְׂרָאֵל אֲנָא הוּא דְהוּינָא**, say to the sons of Israel I AM HE WHO IS, **וְעֵתִיד לְמִיכּוּי**, AND WHO WILL BE. CJB, based on the Masoretic text has: “God said to Moshe, ‘Ehyeh Asher Ehyeh [*I am/will be what I am/will be*],’ and added, ‘Here is

⁶ Targum Jonathan (Ⓢ) more completely has, “And the Lord said יי למשה ואמר (רין דאמר) unto Moshe למשה, He who spake (דאמר) and the world was למשה (והוה עלמא); who spake (אמר), and all things were (והוה כולא). And He said (אמר), This thou shalt say to the sons of Israel (כדנא תימר לבני ישראל), I AM HE WHO IS (אנא הוא דהוינא), AND WHO WILL BE (ועתיד למיכוי), hath sent me unto you (שדרני לותכון).”

what to say to the people of Isra’el: ‘Ehyeh [*I Am or I Will Be*] has sent me to you.’” Although also based on the Masoretic text, AMP incorporates the idea of the Targum (Ⓢ): “And God said to Moses, I AM WHO I AM and WHAT I AM, and I WILL BE WHAT I WILL BE; and He said, You shall say this to the Israelites: I AM has sent me to you!” Ten days ago, 13 March 2016, for the all-Chile conference (President Russel M. Nelson presided), I was electrified as one of the Sister speakers quoted: “Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, *even Jesus Christ*, that *I am* the *Son of the living God*, that *I was*, that *I am*, and that *I am to come*” (D&C 68:6, emphasis added). The whole idea of the *name of the Lord*, is to testify of His being and of His coming to this earth and be born of an immortal Father and a mortal mother. From the perspective of the passage in Exodus, it was looking forward. Now, in D&C 68:6, the Lord testifies of these same truths again, but in part looking backwards—and also forward. He was, He is, and He is to yet come again. The Lord who *was* has reference to His mortal ministry as well as to His pre-mortal existence. The Lord who *is* has reference to the resurrected Lord. The Lord who *will be* has reference to eternity, but also to His Second Coming. Skinner points us to Ezekiel 20: “And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the LORD when I have wrought with you for my name’s sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the LORD GOD” (Ezekiel 20:42-44). And furthermore, Skinner points us to Ezekiel 5:13b, regarding *he that doeth speak*: “. . . and they shall know that I the LORD have spoken it . . .” In the Doctrine and Covenants we likewise have: “For, behold, *it is I that speak*; behold, I am the light which shineth in darkness, and by my power I give these words unto thee” (D&C 11:11, emphasis added). Luther reminds us that the Lord said, “My sheep hear My voice⁷.” ¶ *In that day*. Young says: “The phrase *in that day* tells when the people will know, namely, in the day when God manifests His power.” ¶ Speaking of **יהוה**, as associated with *my name*, Lowth has: “*For I am He that promised*] For **הוה**, the Bodley MS, and another, have **יהוה**; “for I am **JEHOVAH** that promised:” and another ancient MS adds **יהוה** after **הוה**. The addition of **JEHOVAH** seems to be

⁷ John 10:27.

right, in consequence of what was said in the preceding line, ‘My people shall know my name.’”

vv. 7-12. The beautiful feet of Jesus Christ and of those who proclaim His gospel. Isaiah 8-10 was explained by the Savior Himself in the Book of Mormon in the following context: During Christ’s visit to the American Continent He speaks (1) of His other sheep that were not from Jerusalem or the other areas He ministered in, (2) how the Gentiles will be receptive to the fullness of the Gospel while Israel will at first reject it, (3) the vital role the Gentile Nations will play in gathering Israel to the Gospel from Jerusalem and the four quarters of the earth, (4) how the unbelieving Gentiles will further help scatter and harm Israel, (5) how Israel will be humbled by the Gentiles, (6) how many among the Gentile Nations will become prideful and reject the fullness of the Gospel, and (7) how the Lord will take the fullness of the Gospel from the prideful Gentiles—but not from the Gentiles who repent, “. . . then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel . . . Verily, verily, I say unto you, thus hath the Father commanded me—that I should give unto this people this land for their inheritance. And then the words of the prophet Isaiah shall be fulfilled, which say: Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God” (3 Nephi 16:11-13, 16-20). Of verses 7-10, Westermann writes: “The words radiate exultation, an exultation which can only be very imperfectly conveyed in translation and commentary, for the force of the original is lost. They are to be thought of as sung.”

7 ¶ And then shall they say, How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

The Targum (Ⓢ) adds, “of the land of Israel” after *mountains*, and also, after *salvation*, has “Saying to the congregation of Zion, The kingdom of thy God is revealed.” The LXX (Ⓛ) reads, “Like beauty on the mountains— like the feet of one proclaiming peace, like one proclaiming glad tidings. Because I will cause thy salvation to be proclaimed, Saying, Sion, thy God will reign.” The Douay-Rheims (Ⓜ) has, “How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!” Westermann observes: “North comments laconically, ‘but feet are hardly beautiful.’ But this fails to see that ‘the beautiful’ means something different in Hebrew thought than it does for us. The beautiful is something that comes about . . . The messenger’s feet are not objectively beautiful. Their beauty consists in their intimation of the beauty of the coming of the tidings; and this is beautiful because it awakens jubilation.” Nägelsbach likewise observes: “The feet stand for what they do. The feet walk, come.” ¶ From the Jewish perspective, Ibn Ezra seems to suggest that this verse speaks of the Lord JEHOVAH for he says: “*Thy God reigneth*] This is the explanation of הַנְּנִי ‘behold, it is I.’” Please note the final word in ISAIAH 52:6 is הַנְּנִי, that is, *behold, [it is] I*. Or, it is I, JEHOVAH. So it is the feet of the LORD God who are the beautiful feet. There is much confusion among the Gentile authors as to whose beautiful feet these are. But not among all, as for instance, we have Jenour who understands it of Messiah: “These are the words of the ministers of religion; who, in the character of watchmen placed upon the walls of Jerusalem, behold a messenger of good tidings swiftly approaching over the tops of the distant hills, and immediately communicate the glad intelligence to those within the city, that is, the church, by breaking forth into a song of gratulation⁸ and praise. But who is this messenger? He is no other than the Messiah himself . . .” McFadyen suggests: “A beautiful picture of Jehovah’s return to Zion.” Kay has: “Primarily, Messiah himself.” Gill, not a LDS, again, beautifully writes: “. . . of John the Baptist, the forerunner of our Lord; best of Christ himself, the messenger of the covenant, who was anointed to preach glad tidings to the meek, and by whom grace, peace, life, and salvation came; and also of the apostles of Christ, for to Gospel times are these words applied . . . It may be applied to all other ministers of the Gospel in later ages, who are bringers of the same good tidings to the children of men, to whom their very feet are beautiful, and even at a distance, upon the high mountains . . . [and then speaking of Moroni] The words may with the greatest propriety, and in agreement

⁸ Happiness, satisfaction, joy (see *Wiktionary*).

with the context, be understood of that angel, or set of Gospel ministers in the latter day, represented as flying in the midst of the heavens, having the everlasting Gospel to preach to all nations, which will precede the fall of Babylon (Revelation 14:6,8).” ¶ The feet can walk and the feet can run. Luther says: “To run means to serve in the office of preacher, as Paul says (Philippians 2:16): ‘I did not run in vain.’ Thus the foot is the instrument of this running. For when the Gospel runs, it proclaims all good things . . .” ¶ Cowles well says: “Bearing tidings so joyful, who would not say of these gospel heralds [in the sense of those who bring good news, as in 2Samuel 18:19-32] that their very feet were beautiful?” Keith has: “It is also applied, by adaptation, by Paul, to ministers of the gospel (Romans 10:15). A very similar passage, and referring also to the reign of Christ over Israel at last, is that in ISAIAH 40:9 (margin). The appearance of the messenger on the mountains around Jerusalem is followed by the rejoicing of the watchmen on the walls of the city at the good tidings.” ¶ I feel I have much to say about the *How beautiful⁹ upon the mountains* [מִהַ-נְאוּי עַל-הַהָרִים] principle. Whose feet [רַגְלֵי] are the beautiful feet? They are the feet of the *Savior*, of *Messiah*, our Lord. They announce *peace* [שְׁלוֹם], *good* [טוֹב] and *salvation*¹⁰ [יְשׁוּעָה]. The message, further, may be translated not only as *thy God reigneth*, but also, *Dein Gott ist König!* (GLB), that is, *Thy God is King!* (see GNB, GW, LEB, Rotherham). Baltzer has: “מֶלֶךְ אֱלֹהֶיךָ.”¹¹ This can be rendered: ‘your God has proved himself king’ or ‘as king reigns your God.’ There is no doubt that in the context this sentence is connected with the formula יהוה מלך.¹² Indeed, Jehovah never ceased to be Israel’s King, but we forsook Him for an earthly king. The good news is that He again is seen to be our King, our Redeemer, our All. In Ezekiel 37:22 we read this promise in connection to the preaching of the Book of Mormon: “And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” And furthermore, the Second David or Christ: “And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them” (Ezekiel 37:24). Can there be any better news? The Gospel has been restored upon the earth and Israel has

turned to the Lord. That the Savior is willing to share this glory with all those who help—be they angels or men—bring glad tidings of the restored gospel unto others, it is true, but first and foremost, these words are about the beautiful feet of Jesus Christ, the Holy One of Israel. And what are the mountains? It is the temple of our God, and also symbolical of the expiatory sacrifice of our Lord. And once again, the Lord is willing to share this with all who will help by doing family history and temple work, “And saviours shall come up on mount Zion . . .” (Obadiah 1:21). Furthermore, as we consider “And it shall come to pass in the last days, *that* the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come 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 2:2-3), it becomes clear that the mountains represent the temple. What we have then, is a massive effort of missionary and ordinance work directed to both the living and the dead. Why are the feet mentioned? It is an interesting exchange we find in John, which is associated with the last hours of Christ’s time upon the earth and preparatory to his atonement: “NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples’ feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit . . .” (John 13:1-10a). How beautiful are the feet which have been cleansed by the atoning sacrifice of the Savior and now go forth to preach the Gospel! Paul speaks of the preaching of the Gospel and quotes Isaiah: “For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear

⁹ *Nauvoo*, נְאוּי.

¹⁰ *Salvation*, יְשׁוּעָה, also *Yeshua*, that is, *Jesus* the Christ.

¹¹ מֶלֶךְ, *reigneth*, but with different Masoretic points, מֶלֶךְ, *King*.

¹² *Jehovah is King*.

without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Romans 10:13-15). The importance of missionary work is plainly seen in the scriptures and particularly upon reading the whole of chapter 15 in Mosiah. But let us take this matter up by course. What is the setting of Mosiah 15, where these verses are so clearly explained? In verses 1-7 we see that Yahweh would himself come upon the earth and suffer for our sins, and this makes the subject of the chapter clear, it is about the atoning sacrifice of Jesus Christ: “AND now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people. And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—And they are one God, yea, the very Eternal Father of heaven and of earth. And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people. And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth. Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father” (Mosiah 15:1-7). Next we read about the glorious resurrection of Messiah, for the grave would not be able to hold Him in captivity. Abinadi continues: “And thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men—Having ascended into heaven, having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice. And now I say unto you, who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed?” (Mosiah 15:8-10). And *who* shall be His seed? This is indeed a wonderful question, a glorious question. Abinadi continues and gives us the answer: “Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto

their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the kingdom of God. For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed” (Mosiah 15:11-13). The answer, then, is that all those who throughout the ages are willing to hear and walk in the steps of the Savior are redeemed of Him. What glory, beauty and praise to be given to Him who died in Calvary for us. And are we to be content that we might be counted among such? God forbid. We must be willing to share this knowledge with everyone we meet. We must testify of the divinity of Christ and of the restored Gospel. We must help to bring the good tidings. Abinadi continues and explains that the feet of all those who help in this process will become beautiful: “And these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion: Thy God reigneth! And O how beautiful upon the mountains were their feet! And again, how beautiful upon the mountains are the feet of those that are still publishing peace! And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever!” (Mosiah 15:14-17). But never, never, be deceived, as the true beautiful feet, the Beautiful Feet are those of Yahweh, Redeemer of Israel, Holy One of Israel, He who trampled the grapes alone: “And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people; For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished. But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead” (Mosiah 15:18-20). The happiness that awaits those who have walked in the way of truth, is beyond description, for these shall come forth in the first resurrection: “And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ—for so shall he be called. And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are

the first resurrection. They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death. And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life” (Mosiah 15:21-25). And in contrast, what of those who will not listen? Should we not tremble if we do not share with them that which we know to be true? “But behold, and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. Therefore ought ye not to tremble? For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny justice when it has its claim” (Mosiah 15:26-27). The chapter ends up with the wonderful news that the Gospel would be preached to all people: “And now I say unto you that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue, and people. Yea, Lord, thy watchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God” (Mosiah 15:28-31). So, then, what is the *how beautiful upon the mountains principle*? It is that the Saviour of mankind is willing to share with us His glory, and wishes for us to be one with Him through the at-one-ment or atonement, as he is one with the Father. ¶ Elder William W. Phelps spoke of this verse in relation to the gospel being taken to the Lamanites and lifting their condition: “No man that possesses a spark of love for his fellow-beings—a mite of righteousness, or a grain of faith as large as a mustard seed, but will rejoice to see Israel’s latter day at hand; yea, who can refrain from joy, when, phoenix-like, he beholds the Indians begin to raise out of their fourteen hundred years of darkness and error, to prepare for glory—for robes of righteousness—for the coming of the Savior, when they can shine on this choice land, in the kingdom of God, like the stars of heaven, and bud and blossom as the rose; yea, become the joy of the whole earth? And how much is the joy of our hearts enlarged, when it is

known the ‘poor Indians,’ are to be raised from their low estate, and miserable condition, by the everlasting gospel; even the fullness of the gospel contained in the book of Mormon, and other books of God? No wonder the pure in heart will return to Zion, singing songs of everlasting joy—no wonder there is joy in heaven over repenting sinners, and no wonder the prophet exclaimed: —‘How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!’—ISAIAH 52:7.”¹³ Elder Carlos E. Asay also spoke much on the topic, but I only share this powerful testimony which he has given us: “Everyone who proclaims the gospel of Christ and who seeks to become a savior of men shall be a messenger with beautiful feet, whether standing upon the mountains or upon the plains. ‘What position,’ asks Wilford Woodruff, ‘can any man occupy on the face of the earth, that is more noble, God-like, high and glorious than to be a messenger of salvation unto the human family?’ (In *Journal of Discourses* 13:319.) The answer, of course, is an emphatic ‘None!’ * * * ... the future of all mankind marches forward on the feet of those ‘that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth’ (Mosiah 12:21). How very beautiful are the feet of those who have, are still, and who shall hereafter publish peace! I close with my personal testimony of the divinity of missionary service, its sanctifying nature, and this stirring declaration: ‘Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!’ (D&C 128:19.)”¹⁴ ¶ In D&C we read: “For there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men . . . and who are only kept from the truth because they know not where to find it—Therefore, that we should waste and wear out our lives in bringing to light [the truth of the Gospel]” (D&C 123:12-13a). All of us know sisters and elders who have worked so hard in the mission field and are an example of wearing their lives to share the Gospel truths. One stake president

¹³ Cowdery, Oliver, et al., eds. *Messenger and Advocate: The Latter Day Saints’ Messenger and Advocate*. 3 vols. Kirtland, Ohio: F. G. Williams & Co., et al., October 1834 to August 1837. Electronic text prepared by the Department of Church History and Doctrine, Brigham Young University, 1991.

¹⁴ Asay, Carlos E. *The Seven M’s of Missionary Service*. Salt Lake City, Utah: Bookcraft, 1996.

shared this story, which was retold by Elder S. Gifford Nielsen, about “a pair of tattered-looking, bronzed shoes. . . These are shoes of a young convert to the Church whose family situation was strained, yet he was determined to serve a successful mission and did so in Guatemala. Upon his return I met with him to extend an honorable release and saw his shoes were worn out. This young man had given his all to the Lord without much, if any, family support. He noticed I was staring at his shoes and asked me, ‘President, is anything wrong?’ I responded, ‘No, Elder, everything is right! Can I have those shoes?’ My respect and love for this returning missionary was overwhelming! I wanted to memorialize the experience, so I had his shoes bronzed. The verse [posted on the bronzed shoes] was from Isaiah: ‘How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!’”¹⁵ ¶ Who knows that in sharing the Gospel of Jesus Christ we will not come upon a Wilford Woodruff who reminisced about his love for our Lord and His disciples before he was exposed to the Church: “I will say that in my boyhood, while attending Sabbath school in my native State, Connecticut, there seemed something glorious to me about the Apostles of Jesus Christ who were called to preach the Gospel of the Son of God to the inhabitants of the earth; and I have many times felt that I would willingly walk a thousand miles to see a prophet, an Apostle, or any man called of God, who could teach me the way to be saved, a man who held in his hands the power of the Priesthood, who could command the elements and they would obey him, and who could declare the words of life in their truth and purity to the inhabitants of the earth . . . From the days of my childhood until I heard the fulness of the Gospel, as taught by the Latter-day Saints, I had a great desire to live to see a prophet or Apostle. I have lived to see this day. I have lived to see the Church and kingdom of God on the earth, with all its gifts, graces, power, glory, and dominion, revealed and organized by the ministrations of angels from God in heaven and by the revelations of the Lord Jesus Christ. I have lived to see Apostles and the full organization of the Priesthood again officiating in and administering the ordinances of salvation to the children of men.”¹⁶

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for

they shall see eye to eye, when the LORD shall bring again Zion.

The Targum (Ⓢ) has, “The voice of thy rulers! They are lifting up their voice, together they offer praise; because with their eyes they see the mighty works which the Lord shall do, when He shall return His Shekinah to Zion.” The LXX (Ⓛ) reads, “Because the voice of thy watchmen is lifted up; with the voice therefore let all at the same time express joy. Because eyes will look to eyes when the Lord compassionateth Zion.” The Douay-Rheims (Ⓜ) has, “The voice of thy watchmen: they have lifted up their voice, they shall praise together: for they shall see eye to eye when the Lord shall convert Zion.” Keith has: “There are repeated other allusions to those who are called the watchmen of Israel. One of the clearest of them is the following: ‘I have set watchmen upon thy walls, Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence’ [ISAIAH 62:6]. Here the watchmen are explained to be those who make mention of the Lord, those who seek Israel’s recovery—all who come under the character of praying for the peace of Jerusalem. These, so soon as her restoration is effected, are described as exchanging their supplications for thanksgivings.” Skinner, although he does not subscribe to the idea himself, says that “the prophets are often called ‘watchmen’ (ISAIAH 56:10; Habakkuk 2:1; Jeremiah 6:17; Ezekiel 33:2 ff.)” Gill well says as he describes the function of the LDS prophets, apostles, seventies, and other servants of the Lord: “. . . the evangelists and apostles of Christ; best of all Gospel ministers in the latter day, so called in allusion to watch men on the walls of cities looking out, and giving notice of approaching danger.” Barnes suggests: “It was originally applicable to the return from Babylon. But it contains also the general truth that they who are appointed to watch over Zion and its interests, will rejoice at all the tokens of God’s favor to his people, and especially when he comes to bless them after long times of darkness, depression, and calamity.” And to this list, may we add from a long period of apostasy. Barnes continues: “The Hebrew here is more abrupt and emphatic than our common translation would make it. It is literally, ‘The voice of thy watchmen! They lift up the voice together; they sing’—as if the prophet suddenly heard a shout.” ¶ **בְּשׂוֹב יְהוָה צִיּוֹן**, *when the Lord shall bring again Zion*, or shall *return* her to Himself, where *bring again* is given as **בְּשׂוֹב**. Alexander writes: “. . . the reconciliation between God and his people is represented as a *return* after a long absence.” Cowles, continuing with the figure of the runner mentioned in the previous verse, has: “Zion’s watchmen are the first to see on the distant mountains the feet of those gospel

¹⁵ Nielsen, Elder S. Gifford. “Hastening the Lord’s Game Plan!” *Ensign*, Nov. 2013, p. 33.

¹⁶ Woodruff, Elder Wilford. “Death of Elder Benson.” *Journal of Discourses*, Vol. 13, No. 37, 5 September 1869, p. 321.

heralds. This conception is thoroughly oriental (see the case of those heralds who brought tidings to David: ‘The watchman went up to the roof over the gate unto the wall and looked, etc.’¹⁷) . . . The far-seeing vision of the prophet gave him first the coming heralds seen crossing the distant mountain tops, rushing on with their burden of glad tidings. Next, lo! a shout of the watchmen! All as one they lift up their voice in joyous outcries; at one and the same moment, they all catch the sight of the coming heralds. They seem intuitively to seize the joyous import of their tidings and pour forth their soul and voice in triumphant song! Is not the scene inspiring?” Yes, Cowles, I can see what you are painting. The news of the birth of the Christ-child; of His glorious resurrection; of a young man who has gone to the Sacred Grove and seen two glorious personages; an angel flying with the everlasting Gospel; the publication of the Book of Mormon, carried to every corner of the earth by missionaries; the final and triumphant Second Coming of our Redeemer! These things fill my soul with joy untold. ¶ The expression, *see eye to eye* (literally, *eye in eye*), עֵין בְּעֵין, seems to refer to a *unity of understanding* and clarity about Gospel truths. For instance, President Brigham Young powerfully taught about the required unity in Church councils: “Every man in the Kingdom of God would give the same counsel upon each subject, if he would wait until he had the mind of Christ upon it. Then all would have one word and mind, and all men would see eye to eye.”¹⁸ On another occasion he likewise taught about avoiding contention: “The difficulty with regard to giving counsel that conflicts consists in men’s giving counsel from their own judgment, without the Spirit of God. Every man in the kingdom of God would give the same counsel upon each subject, if he would wait until he had the mind of Christ upon it. Then all would have one word and mind, and each man would see eye to eye. But there is a weakness in the brethren, and it is in mankind in general. You ask almost any person in the world a question, and he thinks it a disgrace to be unable to answer it. He feels chagrined, his mind flags, when he finds that he is not quite as knowing as his

¹⁷ 2Samuel 18:24. Clarke explains that “There appear to have been two sorts of *messengers* among the Jews: one sort always employed to bring evil tidings; the other to bring good . . . [so that] at a distance they could tell, from seeing the messenger, what sort of tidings he was bringing (2 Samuel 18:19-27).”

¹⁸ Widtsoe, John A. & Young, Brigham. *Discourses of Brigham Young*. Also, one of my favorite books on the topic of unity within Church councils is *Counseling with Counsels*, by M. Russell Ballard. Elder Ballard speaks about individuals coming to a council with different opinions, but having a complete unity of thought and heart before coming to a final decision. I believe that we need to speak with inspiration as taught by President Young, and also to speak softly, gently, tentatively and briefly, permitting others to express their points of view. And when others have spoken, to make every attempt to understand the honorable unmet needs they are expressing.

neighbors think him to be; and, to avoid this, he will often venture an answer without knowing the facts in the case, or the effects of his answer. If you would always pause and say, I have no counsel for you, I have no answer for you on this subject, because I have no manifestation of the Spirit, and be willing to let everybody in the world know that you are ignorant when you are, you would become wise a great deal quicker than to give counsel on your own judgment, without the Spirit of revelation. If the Elders of Israel would observe this rule, never to give counsel unless they give it by the testimony of the truth, by the Spirit of the Lord Jesus Christ, and, if they cannot give counsel in that manner, not to give any, there would be no conflicting counsel in the kingdom. All would be one; counsel would be one: we would soon come to understanding and be of one heart and mind, and our blessings would be increased upon us faster than in taking any other course.”¹⁹ ¶ Elder Charles W. Penrose spoke about divisions within Christendom and said: “There is to be a time, according to the Scriptures, when the people who believe in God, will all be brought into such a condition that they will ‘see eye to eye.’ There is to be a time when all people living upon the earth ‘shall know God, from the least even to the greatest,’ and there will be no need to contend about doctrine or principle, but all will understand alike, for ‘the earth shall be full of the knowledge of God, as the waters fill the great deep.’”²⁰ President John Taylor also: “If men were in the possession of the gift of the Holy Ghost, it would lead them into all truth, and there would be one Lord, as the Scriptures say, and one faith and one baptism. Hence one of the old Prophets, clothed upon by the Spirit of the Living God, looked through the vista of future ages and contemplated events that should transpire in the latter days, and said: ‘When the Lord shall bring again Zion, her watchmen shall see eye to eye.’ There will be no confusion there, no difference of sentiment there. They will place themselves under the guidance of the Great Eloheim, and under His inspiration they will be enabled to speak as they are moved upon by the Holy Ghost; and the Spirit of God, as it did formerly, will take of the things of God and shew them unto them.”²¹ Elder Orson Pratt gave it as a sign that “. . . when we see the day arrive that the Lord begins to establish his Church on the earth once more, characterized by apostles and prophets, and introduces a dispensation of gathering, wherein all in Christ shall be

¹⁹ Young, President Brigham, “Joseph Smith’s Family, Etc.” *Journal of Discourses*, Vol. 5, No. 21, 2 August 1857, p. 100.

²⁰ Penrose, Elder Charles W. Penrose, “Divisions of Modern Christendom, Etc.” *Journal of Discourses*, Vol. 22, No. 20, 17 July 1881, p. 155.

²¹ Taylor, President John. “Missionary Labors Reviewed, Etc.” *Journal of Discourses*, Vol. 25, No. 26, Jun. 29, 1884, pp. 212-213.

gathered together in one; when the period of time shall come that the watchmen in that Zion shall see eye to eye and with the voice together sing, we may know that the Lord is coming in his glory, and is near at hand.”²² ¶ It seems that the veil of misunderstanding and contention about Jesus Christ shall be removed from the inhabitants of Jerusalem, when one shall ask the Savior: “What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends” (Zechariah 13:6b). Although we have an idea regarding the timing of some of these matters, Elder McConkie well says elsewhere: “It is not always possible for us in our present state of spiritual enlightenment to put every event into an exact category or time frame. We are left to ponder and wonder about many things, perhaps to keep us alert and attentive to the commandments should the Lord come in our day. And some of the prophetic utterances apply to both pre- and post-millennial events; some have an initial and partial fulfillment in our day and shall have a second and grander completion in the days ahead.”²³ ¶ It is instructive to see how the term *watchmen* has been used by the Brethren. President George Q. Cannon and Elder Wilford Woodruff have used the word as a synonym for Priesthood leaders or servants of God who have been called to guide the people.^{24 25} Elder Charles W. Penrose explains that Church members will be of one heart with their leaders for: “God will speak by his Spirit direct to their hearts; and when he reveals anything through his appointed servants, every word will find an echo in the hearts of those who have received this Spirit, and the people will see eye to eye, for they will become united as one, as a band of brethren and sisters, to roll forth the purposes of God, to prepare the way for the feet of the Lord Jesus.”²⁶ ¶ The Jewish view is particularly interesting to the LDS. Redak (in Rosenberg) explains that revelation—which ceased with “Haggai, Zechariah and Malachi”—would once again be established with strength before the advent of the Messiah. Indeed this was true before the coming of Christ in the meridian of times, and now again as the Church has been restored before the Second

Coming. There is a direct relationship with the restoration of prophecy and revelation and *seeing eye to eye*. Of the Gentile authors, Keith agrees with the Brethren: “The expression ‘they shall see eye to eye,’ is equivalent to a more common Scriptural phrase, ‘they shall see face to face,’ and denotes, to see distinctly. Under the government of the Messiah, when he shall restore Zion—that knowledge being recovered *which man has lost*, and which *revelation* has in part restored—the righteous shall know, not as now *in part*, which even the learned and gifted Paul acknowledged was his case, but even as they are known; then they shall see *no longer through a glass*” (emphasis added). Kay has: “*Eye to eye*] no longer seen in prophetic vision, but personally present.” Gill says: “and as their light and discerning will be most clear, like the light of seven days, so it will be alike in them; their sentiments and doctrines will exactly agree; there will be no difference nor dissension among them.” ¶ *Seeing eye to eye* can also be a Hebrew expression for seeing something (or someone) *closely and clearly*. While many exegetes feel this meaning is not the same as that of being of *one mind*, it seems to me that when people see closely and clearly the truth of the Gospel, as mentioned by Keith, Kay and Gill, then in essence it is the same as the expression of *seeing eye to eye* in terms of unity of thought. Exegetes often use Numbers 14:14b as proof, where עֵין בְּעֵין is translated by most versions as: “face to face,” although the *literal translation* would once again be *eye to eye* (LEB, LITV, MKJV, NASB, Rotherham, RV1865, RVG, SRV, SSE, TLV, YLT). The context of the Scripture in Numbers is that the Lord was present in the midst of the people where He could be beheld by all. Of course, we have other Scriptures where we have a literal *face to face* as in Genesis 32:30 (also see Exodus 33:11, Deuteronomy 5:4, Judges 6:22, Ezekiel 20:35), פָּנִים אֶל-פָּנִים. ¶ In summary, we may well say, then, that this *seeing eye to eye* is part of the restored Gospel of Jesus Christ—or Zion. As I speak to my friends and acquaintances from other faiths I often remind them that in their religious beliefs there is little harmony. The more honest of them immediately agree with me. ¶ This Isaianic verse also has an application to the New World. Our beloved Prophet, Brother Joseph, wrote this about Zion, “I received, by a heavenly vision, a commandment in June following, to take my journey to the western boundaries of the State of Missouri, and there designate the very spot which was to be the central place for the commencement of the gathering together of those who embrace the fullness of the everlasting Gospel. Accordingly I undertook the journey, with certain ones of my brethren, and after a long and tedious journey, suffering many privations and hardships, arrived in Jackson County, Missouri, and after viewing the country, seeking diligently at the hand

²² Pratt, Elder Orson. “Zion.” *Journal of Discourses*, Vol. 14, No. 46, 10 March 1872, p. 348. Also see Orson Pratt, “Union of Spirit and Sentiment, Etc.” *Journal of Discourses*, Vol. 7, No. 58, 29 January 1860, pp. 371–376, where the complete talk is on the subject of the unity of the Saints.

²³ McConkie, Bruce R. The Messiah Series. Salt Lake City, Utah: Deseret Book Company, 1978-82, *The Millennial Messiah*, pp. 251.

²⁴ Cannon, President George Q. “Traveling through the Settlements, Etc.” *Journal of Discourses*, Vol. 24, No. 44, 2 September 1883, pp. 368–369.

²⁵ Woodruff, Elder Wilford. “Responsibilities of the Priesthood, Etc.” *Journal of Discourses*, Vol. 21, No. 31, 4 July 1880, p. 283.

²⁶ Penrose, Elder Charles W. “Definite Ideas Concerning God, Etc.” *Journal of Discourses*, Vol. 20, No. 27, 25 May 1879, p. 219.

of God, He manifested Himself unto us, and designated, to me and others, the very spot upon which he designed to commence the work of the gathering, and the upbuilding of an 'holy city,' which should be called Zion—Zion, because it is a place of righteousness, and all who build thereon are to worship the true and living God, and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ. 'Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall bring again Zion' (Isaiah 52:8)."²⁷ ¶ *When the Lord shall bring again Zion.* This means when the Lord shall restore Zion, bring it back to earth, as part of the restoration of all things in the last days. Gill, born before the re-establishment of the Lord's Church, clearly looked to the restoration of the Gospel when he said: ". . . return his church and people to their former state, from whence they were declined; restore them as at the beginning; revive his work among them; cause his Gospel and ordinances to be professed and observed in their purity; call in his ancient people the Jews, and bring in the fulness of the Gentiles; pour out his spirit in a plentiful manner on them, and grant his gracious presence to them . . ."

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

Break forth into joy, sing together, ye waste places of Jerusalem: The LXX (Ⓞ) reads, "Let the ruins of Jerusalem break out together with bursts of joy." The Douay-Rheims (Ⓛ) has, "Rejoice, and give praise together, O ye deserts of Jerusalem." ISAIAH 52:9-10 seem to be a psalm of thanksgiving. There are some applications to the meridian of times as well as the last days, when Jerusalem is surrounded on every side and the Lord comes in to save the day. Speaking of the mortal Messiah, Whitehouse has: "*Break forth, utter a ringing cry together—ruins of Jerusalem*] Even the very ruins are to join the exultant acclaim. Perhaps the reply of Jesus, on the occasion of His triumphal entry into Jerusalem, in response to the protests of the Pharisees: 'If these shall be silent, the stones will cry out' (Luke 19:40) was based on a reminiscence of this passage where the triumphal entry of Yahweh into His own ruined and desolated city is the theme." Cowles has: "Let the Simeons and the Annas who, to their hoary age have wept and fasted and prayed for this salvation, now lift up their heads with joy and their tremulous voices in exultant song!" ¶ Elder George Q. Morris spake about

²⁷ Smith, Joseph. *Teachings of the Prophet Joseph Smith*. Selected by Joseph Fielding Smith. Salt Lake City: Deseret Book Press, 1938, p. 79.

how the return of Judah to the Holy Land would take place before the Second Coming. He quoted sources that spoke of the growing fruitfulness of the nation of Israel. Elder Morris further suggested that the fulfillment of ISAIAH 52:9-10 would take place at "the time when the Lord Jesus Christ is to stand on the Mount of Olives."²⁸ ¶ *For the LORD hath comforted his people, he hath redeemed Jerusalem.* The LXX (Ⓞ) reads, "Because the Lord hath compassionated her and delivered Jerusalem." Rawlinson explains: "*Hath comforted... hath redeemed*] Perfects of prophetic certitude." Elder Orson Pratt gloriously said: "So we see there is a day of power coming, and a day of wonders and a day of mighty deeds, when the power of the Lord, in great judgment, will be upon the nations of the wicked; and also when his glory shall be upon his covenant people who shall be restored to their own lands. The message with which we are now entrusted is a part of the great and last warning message to the nations of the earth, first to the Gentiles, and last to the house of Israel. And when we get through warning the Gentiles, the proclamation which the Lord has given us, shall be delivered to Israel in the islands of the sea and among the various nations; and they shall gather home to the land of their inheritance. Then Jerusalem shall be redeemed and a temple established upon its former foundation in the holy land."²⁹

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

The LORD hath made bare his holy arm in the eyes of all the nations. The LXX (Ⓞ) reads, "Let the Lord therefore make bare his holy arm in the sight of all the nations!" The Douay-Rheims (Ⓛ) has, "The Lord hath prepared his holy arm in the sight of all the Gentiles." Cowles writes: "To make bare the arm is to gird the loins, leaving the arm uncovered and unencumbered for the most vigorous activities." Skinner writes: "*hath made bare his holy arm*] throwing back the sleeveless upper garment from the right shoulder, in readiness for action." Cheyne likewise: "*Hath bared his holy arm*] viz., for action (comp. Ezekiel 4:7, Psalm 74:11); alluding to the sleeveless Eastern dress." Whitehouse suggests: "The metaphor is martial. Yahweh shall perform His doughty deed of deliverance in the presence of all the nations of the world (cf. Ezekiel 38:23; 39:21)." Barnes has: "The metaphor is derived

²⁸ Morris, Elder George Q. "The Return of the Jews." *Conference Report*, April 1960, pp. 100-102.

²⁹ Pratt, Elder Orson. "Discourse by Elder O. Pratt." *Journal of Discourses*, Vol. 20, No. 18, Mar. 9, 1879, p. 148.

from the manner in which the Orientals dressed. The following extract from Jowett's *Christian Researches* will explain the language: 'The loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that in an instant the left hand passing up the right arm makes it bare; and this is done when a person, a soldier, for example, about to strike with the sword, intends to give the arm full play.' Wade writes: "The Lord is anthropomorphically conceived as throwing back from His shoulder His mantle and exposing His arm." Keith further explains: "The phrase, to make bare the arm, is explained in the same way as the similar one, to gird up the loins; it refers to the loose sleeve of the East, which required to be tucked up before engaging in work. Govett has: "In that day Israel shall know the name of the Lord Jesus . . . and then will he in person be present." ¶ Rawlinson has: "*The nations... the ends of the earth*] It may well add to the general joy that the work wrought for Israel is not 'a thing done in a corner,' but one on which the eyes of the 'nations' have been turned and to which the attention of 'the ends of the earth' has been called." Barnes suggests: "The meaning here is, that the deliverance of his people referred to would be so remarkable as to be conspicuous to all the world. The most distant nations would see it, and would be constrained to recognize his hand." To me, this clause is intimately connected with the next and refers to the restoration of the Gospel of Jesus Christ upon the earth after the long period of apostasy. It at once reminds us of ISAIAH 2:2: "And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." ¶ *And all the ends of the earth shall see the salvation of our God.* The LXX (6) reads, "And let all the ends of the earth see the salvation come from our God." Cowles writes about the importance of "earnest work—its great command being, 'Go ye into all the world and preach the gospel to every creature.' This done, all the ends of the earth shall see the salvation of God." In Luke 3, these thoughts are put in the context of the upheavals that will take place in association to the last days: "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God" (Luke 3:5-6). Here the idea is given of the Gospel being preached to every corner of the earth. So also "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:28). The Gospel, in the last days, would be preached first in the *Gentile Nations* and received with joy by many. In the latter days the same expression is used in conjunction to the preaching of the Gospel of Jesus Christ: "And also it is an imperative duty that we owe to all the rising generation, and to all

the pure in heart—For there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and who are only kept from the truth because they know not where to find it— Therefore, that we should waste and wear out our lives in bringing to light all the hidden things of darkness, wherein we know them; and they are truly manifest from heaven— These should then be attended to with great earnestness . . . Therefore, dearly beloved brethren, let us cheerfully do all things that lie in our power; and then may we stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed" (D&C 123:11–14, 17). ¶ The Lord's arm is revealed in at least two ways: through the power of the Holy Ghost revealing the truth to this earth's inhabitants when they come in contact with the Book of Mormon and the testimony of the missionaries; and the arm of the Lord will also be revealed in the Second Coming, where all will see His power and might.

11 Depart ye, depart ye, go ye out from thence, touch no unclean [thing]; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

Depart ye, depart ye, go ye out from thence, touch no unclean [thing]. The Targum (7) has, "Separate yourselves, separate yourselves, go ye out from thence, do not come near the unclean." The LXX (6) reads, "Depart, depart; come out thence, and touch no polluted thing." Speaking of former times, Delitzsch explains: "When they go out from thence, i.e., from Babylon, . . . It is to be a holy procession, at which they are to appear morally as well as corporeally unstained. But those who bear the vessels of Jehovah, i.e., the vessels of the temple, are not only not to defile themselves, but are to purify themselves. This is an indirect prophecy, and was fulfilled in the fact that Cyrus directed the golden and silver vessels, which Nebuchadnezzar had brought to Babylon, to be restored to the returning exiles as their rightful property (Ezra 1:7-11)." ¶ These commanding words were not only applicable to the former days but are just as much in force today. Regarding the double *depart ye*, סִירְוּ סִירְוּ, it is a forceful command to leave spiritual Babylon behind and come unto Zion with full purpose of heart. So also Ibn Ezra: "I think that these words are addressed to those that are still in exile among the nations. The repetition of 'Depart ye' is to indicate that it is to be done immediately." Messengers of the Lord are combing the earth inviting all to come unto Christ in preparation for the Second Advent. Govett points out the connection of this verse with the testimony of Paul: ". . . for ye are the temple of the

living God; as God hath said, I will dwell in them, and walk in them; and I will be *their God*, and they shall be *my people*. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2Corinthians 6:16b-18, emphasis added). Wade writes: “The passage is imitated in Revelation 18:2, 4: “And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” ¶ Birks thinks of this verse as associated with the events before the first coming of Christ: “The restoration of the temple- service is the main feature in the sacred narratives of the Return from Captivity.” As LDS we love the word *restoration*, and also anything that pertains to the proper order of the *priesthood*. We know that in the last days there will yet again be a temple built in Jerusalem, preparatory to the Second Coming. Our beloved Prophet Joseph said: “Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed . . . and all this must be done before the Son of Man will make His appearance.”³⁰ Keith has: “That language employed in describing the separation of the people of God from the mystic Babylon previous to its destruction, connects it with the nations gathered against Jerusalem. Of that Babylon it is also said, that it shall ‘gather the kings of the earth and of the whole world to the battle of the great day of God Almighty’ (Revelation 16:14). The manner of the separation of Israel is also foretold. Unlike her removal from Egypt, when she fled from her pursuers, she will not go with haste.” Interestingly, Gill, who lived a little before the Gospel was restored, believed the *unclean thing* to be the false doctrine of the apostate Christian church in the latter-day, all of which had *retained many impurities to this day*. Also of interest, is that Gill refers to Revelation 14:4-5, regarding those who would not be defiled—it is interesting as the very next verse speaks of Angel Moroni appearing with the everlasting Gospel (Revelation 4:6). ¶ *Go ye out of the midst of her; be ye clean, that bear the vessels of the LORD*. The Targum (Ⓣ) has, “Come forth from the midst of her: those that carry the vessels of the house of the sanctuary of the Lord have been chosen.” The LXX (Ⓛ) reads, “Come out from the midst of her; be clean, ye who carry the vessels of the Lord.” Instead of *be ye clean*, the Peshitta (Ⓢ) has *purge* (Lamsa) / *purify* (BPE). The Douay-Rheims (ⓓ) has, for the last clause, “you that carry the

vessels of the Lord.” In ISAIAH 33:15 we said: “The Talmud tradition (Seder Nezikin, Baba Bathra 57b, also see Makkoth 24a) has a beautiful and poetic injunction against looking at women to lust after them, and instead, to look away and avoid those paths altogether: “Rabbi Johanan said in the name of Rabbi Bana’ah: Joint owners of a courtyard can stop one another from using the courtyard for any purpose save that of washing [clothes], since it is not fitting that the daughters of Israel should expose themselves to the public gaze while washing [clothes]. It is written: [The righteous one is] he that shutteth his eyes from looking upon evil, and [commenting on this] Rabbi Hiyya ben Abba said: This refers to a man who does not look at the women when they are washing [clothes]. How are we to understand this? If there is another road, then if [he does not take it] he is wicked. If there is no other road, then how can he help himself?—We suppose that there is no other road, and even so it is incumbent on him to hide his eyes from them” (Talmud, Soncino). ¶ Gill explains that cleanliness can “. . . be understood of the ministers of the Gospel, and of the treasure of the Gospel which they have in their earthen vessels; or the name of the Lord, which they are chosen vessels to bear and carry in the world; who ought to be pure from *false doctrine*, superstitious worship, and an evil conversation . . .” (emphasis added). And related to ISAIAH 18:7³¹, “In Zohar³² [in Exod. fol. 87. 4], these vessels are interpreted of the righteous, brought as a gift to the King Messiah.” ¶ President David O. McKay said, “It is a beautiful, impressive things to have our boys administer [the sacrament]. They are the servants; they are waiting upon us and waiting upon the Lord; and have come there because they are worthy to officiate if the bishop has spoken to them properly. ‘. . . be ye clean, that bear the vessels of the Lord’ (Isaiah 52:11).”³³ President John Taylor admonished: “Therefore let us do right. Do right by everybody. Bear with the infirmities of men and the follies of men. Treat all men kindly, no matter who they may be—whether they are insiders or outsiders, or apostates, or anybody else—treat everybody kindly. But do not be partakers of the practices of the wicked. Do not mix up with the corrupt and evil. If they are hungry, feed them; if they are naked clothe them; if they are sick, administer to them; but do not associate with them in their abominations and their corruptions. Come out from the

³⁰ Smith, Joseph. *History of the Church* 5:337.

³¹ “In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion” (ISAIAH 18:7).

³² The *Zohar* [זוהר] is a pseudepigraphical mystical work and a commentary of the Torah. See *The Jewish Encyclopedia* 12:689.

³³ President David O. McKay, April 1946 General Conference.

world and be ye separate, ye that bear the vessels of the Lord, and let ‘Holiness to the Lord’ be written in every heart; and let us all feel that we are for Zion and for God and His Kingdom, and for those principles that will elevate us in time and throughout the eternities that are to come.”³⁴ ¶ וְשָׂאֵי כִּלְיֵי יְהוָה ¶, that *bear the vessels of the LORD*. Last night [2 April 2016], during the General Conference Priesthood session, in one of the most powerful conference talks I have ever heard, President Russell M. Nelson taught about bearing the Priesthood—and his words also made me think of bearing the vessels of the LORD. Speaking of “worthily [bearing] the Priesthood after the holiest order of God. To bear means to support the weight of that which is held. It is a sacred trust to bear the Priesthood, which is the mighty power and authority of God.”³⁵

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel [will be] your rereward. ✓

✓ or, gather you up

For ye shall not go out with haste, nor go by flight: The Targum (Ⓣ) adds, “from among the nations,” after *haste* and for the second clause, “nor be carried in flight to your land.” The LXX (Ⓢ) reads, “For you shall not come out in haste, nor by flight march along.” The Douay-Rheims (Ⓣ) has, “For you shall not go out in a tumult, neither shall you make haste by flight.” Ibn Ezra has: “*Not with haste*, as was the case at the departure from Egypt. For the Lord, that is, the Glory of the Lord, is going before you.” Once again, we recall Keith’s note that: “Unlike her removal from Egypt, when she fled from her pursuers, she will not go with haste.” Whitehouse suggests: “The word for *haste* [in or with *haste*, בְּהַצְדָּוָה] seems here to be expressly chosen in the original in reference to and contrast with Deuteronomy 16:3, which refers to the *haste* [in *haste*, בְּהַצְדָּוָה] in which the passover was eaten on the night of the exodus which the annual celebration of the festival ever recalls (cf. Exodus 12:39).” A number of the Jewish exegetes, such as Rabbi Lipmann of Muhlhausen, speak of the gathering of Israel in this verse (see Driver & Neubauer). ¶ *For the LORD will go before you; and the God of Israel [will be] your rereward.* The Targum (Ⓣ) has, “For your guide is the Lord, and He that shall gather your captivity is the God

of Israel.” The LXX (Ⓢ) reads, “For the Lord will march before you in front; and the God of Israel will bring up your rear.” Instead of *rearguard*, the Peshitta (Ⓢ) and the Douay-Rheims (Ⓣ) have, *gather you together*. Keith has: “Your rereward, from רָצַף, to gather, assemble. Hence to bring up the rear, that is, to collect the last stragglers of an army. Its use here implies very significantly how universal the gathering of the dispersed of Judah at last will be.” Fausset likewise has: “*rereward*—literally, ‘gather up,’ that is, to bring up the rear of your host.” Why is the *rereward* or *rearward* so important? Gill explains: “. . . he also will bring up *the rear*, so that they shall be in no fear of the enemy attacking them behind, and where generally the weaker and more feeble part are; but the Lord will be gathering them up, or closing them, as the word [מֵאַסְפַּחֵם] signifies.” Calvin, following the margin, says: “*And the God of Israel will assemble you*] The word ‘assemble’ will confirm the interpretation now given; for there will be no scattering such as usually takes place when men are under the influence of terror, nor will they wander about here and there, but will march, as under banners, in a regular and ordinary manner.” Both ideas are pretty much the same, with the people being protected or gathered by the Lord.

vv. 13-15. Carefully note the ancient Targum of Jonathan (Ⓣ), which makes it clear that these verses are of the *Messiah*, the Holy one of Israel, the very Christ. Wordsworth has: “That this is a prophecy of the sufferings and exaltation of the Messiah, is confessed by many of the Hebrew Rabbis, as in *Targum of Jonathan* here, *H. Simeon*, and *R. Moshe*, *R. Alschech*.” Cowles also notes: “Jewish opinion show that they applied it to the Messiah; e.g., the Targum of Jonathan paraphrases it, ‘My servant, the Messiah.’ This is supposed to bear date before the Christian era. That this opinion was held by the oldest school of Jewish interpreters is freely admitted by the Jewish doctors of the middle ages who themselves discarded the Messianic interpretation because they discarded the Christian Messiah; e.g., Ibn-Ezra, Jarchi, and Abarbanel.—In the Christian church, the Messianic interpretation was held almost universally until the close of the eighteenth century. It was then abandoned by various German critics who had previously discarded the doctrine of atonement and of divine inspiration. Their denial of its reference to the Messiah may very properly prompt us to a more vigilant examination of the subject and to a more thorough canvassing of its significance and weighing of its proofs; but need shake no man’s faith, for the passage rejoices in the most searching scrutiny and triumphs only the more, by how much the more severe is the ordeal of criticism through which skeptical minds may cause it to pass.”

³⁴ Taylor, President John. “The Gathering, Etc.” *Journal of Discourses*, Vol. 26, No. 8, 30 November 1884, p. 76.

³⁵ Nelson, President Russel M. “The Price of Priesthood Power.” April *General Conference*, Priesthood Session.

Wordsworth has: “The ancient Jews always connected these three verses with what follows in the fifty-third chapter, and applied them to the same Person—the MESSIAH.” Also Horsley, along with numerous other exegetes, believes this passage ought to have been coupled with ISAIAH 53: “This chapter should end with the 12th verse, and the three following verses should make the beginning of the fifty-third chapter; in which the immediate subject is the humiliation and sufferings of the Messiah, his accomplishment of the general redemption, and his progress through suffering to glory.” Instead, I would suggest that just as Isaiah has done with other subjects throughout, he is giving us a foretaste of things to come, in this case, of the Messiah’s sufferings on earth, more fully expanded in ISAIAH 53. So also Rawlinson: “It is generally allowed by modern commentators that this passage is more closely connected with what follows it than with what precedes. Some would detach it altogether from ISAIAH 52 and attach it to ISAIAH 53. But this is not necessary. The passage has a completeness in itself [and serves as a prelude or introduction to the same].” Govett well says that there is a contrast, in these last verses, between the mortal Messiah and the glorified Messiah: “Then follows a prediction of Jesus, and a comparison is instituted between his first and second coming. As many were astonished at his marred countenance when he came in humility, so ‘when he shall be exalted, and lifted very high.’” Indeed, there is a sort of chiasmus here. ISAIAH 52:14 is the center of the poem, focusing on the mortal Messiah, and the verses on each side (ISAIAH 52:13, 15) speak of the glorified Lord. Keith suggests: “These verses . . . describe the glory of Christ, which will be manifested when he shall gather Israel, a glory which shall be in proportion to his former shame.” Cheyne writes: “The importance of this chapter justifies a somewhat fuller commentary than usual. The ideas are well fitted to arrest the attention, especially that of Vicarious Atonement, which some have laboured hard to expel from the prophecy, but which still forces itself on the unbiassed reader.” Faussett beautifully writes: “The correspondence with the life and death of Jesus Christ is so minute, that it could not have resulted from conjecture or accident. An impostor could not have shaped the course of events so as to have made his character and life appear to be a fulfilment of it. The writing is, moreover, *declaredly* prophetic.” Delitzsch writes quoting the Jewish perspective: “‘Christian scholars’ says Abravanel, ‘interpret this prophecy as referring to that man who was crucified in Jerusalem about the end of the second temple, and who, according to their view, was the Son of God, who became man in the womb of the Virgin. But Jonathan ben Uziel explains it as relating to the Messiah who has yet to come; and this is the opinion of the ancients in many of their Midrashim.’ So that even the synagogue could not

help acknowledging that the passage of the Messiah through death to glory is predicted here.” As in other occasions, Isaiah gives a hint of what is to come in more detail later. Driver & Neubauer, who write about the Jewish perspective, quote Yepheth Ben ‘Ali, a Karaite,³⁶ who after refuting the idea that these three verses could apply to the prophets in general or to Jeremiah in particular, boldly states: “As to myself, I am inclined, with Benjamin of Nehawend, to regard it as alluding to the Messiah . . .”

13 ¶ Behold, my servant shall deal prudently, ✓ he shall be exalted and extolled, and be very high.

✓ or, prosper

Behold, my servant shall deal prudently. The Targum (Ⓣ) has, “Behold, my servant the Messiah shall prosper. The LXX (Ⓛ) reads, “Behold my servant will mind.” The Douay-Rheims (ⓓ) has *understand* instead of *deal prudently*. ¶ Once again, note the reference to the Messiah. The Hebrew יִשְׁכֵּל, from the root שָׁכַל, has been variously interpreted. Gesenius uses *prudently*, as the AV. Cowles prefers *wisely*. TDOT prefers *to have insight*. DCH has *wise, prudent, successful*. HAL, to have *success*. AKOT, as does Schiller-Szinessy, has to *prosper*. Cheyne has: “The same verb [יִשְׁכֵּל] from the root שָׁכַל, *wisely, prudently*, to be a *success*, see Gesenius also] is applied to the ‘righteous Branch’ (i.e., probably, the Messiah) in Jeremiah 23:5³⁷.” Not *probably* the Messiah, but completely and absolutely the Messiah. The Jewish *Midrash Tanhuma*, explains Henderson (also see Schiller-Szinessy, Urwick), “. . . taking each of the verses separately, explains the passage thus: ‘This is the King Messiah,—who shall be higher than Abraham, more elevated than Moses, and exalted above the ministering angels.’” Urwick further has: “Rabbi Alschech (in his commentary on this chapter, AD 1601) says: ‘Upon the testimony of tradition, our old Rabbins have unanimously admitted that King Messiah is here the subject of discourse.’” Alexander defends the idea of the Messiah being here

³⁶ The Karaites are a Jewish group who reject rabbinical traditions and lean heavily on the Hebrew Scriptures, that is, the Old Testament. For more information see *The Jewish Encyclopedia* (1901-1906), 7:438, New York; London: Funk & Wagnalls.

³⁷ “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper [יִשְׁכֵּל] root שָׁכַל], and shall execute judgment and justice in the earth” (Jeremiah 23:5). ASV has: “Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and *deal wisely*, and shall execute justice and righteousness in the land.”

meant by *my servant*, עֶבְדִי: “The objection, that the title *servant* is not applied elsewhere to Messiah, would have little force if true, because the title in itself is a general one, and may be applied to any chosen instrument; it is not true, however, as the single case of Zechariah 3:8 will suffice to shew, without appealing to the fact, that the same application of the title, either partial or exclusive, has been found admissible above in chapters 42:1, 49:3, and 50:10.” Zechariah 3:8 reads: “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth *my servant* the BRANCH,” אֶת-עֶבְדִי צֶמַח. Urwick, in defending the Messianic view against the idea that the servant here represents Israel, well says: “The word עֶבֶד occurs twice only in the passage [speaking of ISAIAH 52:13-15 through ISAIAH 53:12]; in the beginning, 52:13: ‘Behold my Servant’ and near the close, 53:11: ‘My righteous Servant;’ but the recurrence of the personal pronoun throughout, the emphatic and repeated הוּא, points obviously to Him, as distinct from the אֲנַחְנוּ, *we*. There is a contrast very marked throughout between the Servant on the one hand, and the people collectively on the other. If our English version is deficient in any way, it is in not giving sufficient emphasis to these pronouns, הוּא, *He, Himself*, on the one hand; and אֲנַחְנוּ, *we on our part*, on the other. That emphatic pronoun occurs five times in the passage, which in other places our translators have rendered by the words: *He Himself*, e.g. Psalm 1:6: ‘God is Judge Himself;’ Psalm 37:5: ‘The Prophet Himself;’ Isaiah 7:14: ‘*Jehovah Himself shall give you a sign.*’” When we understand the *Beautiful Feet Principle*, we also will understand how the Lord is eager to share His titles with Israel in general, with the Prophets, with the missionaries, and with each one of us as we become true disciples. ¶ *He shall be exalted and extolled, and be very high*. The Targum (Ⓢ) has, for the last clause, “And He shall be very strong.” The LXX (Ⓣ) reads, “And be exalted and highly glorified.” This is a beautiful expression indeed,

: יְרוּם וְנִשְׂא וְנִבְהָ מְאֹד. Schiller-Szinessy here makes what is an interesting comment to the LDS: “נִבְהָ” means in itself simply *and shall be high*, and becomes relatively the superlative, only by the addition of another word . . . ‘For one higher than a high one regardeth, and *there are higher ones than they.*’ Here the other qualifying word is מְאֹד” (emphasis added). In Abraham we read: “And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, *I am more intelligent than they all*” (Abraham 3:19,

emphasis added). Cowles has: “‘*Extolled*’ is here . . . [to mean] *elevated*, raised to supreme dignity and glory. All these terms concur in this one idea, which is put in its strongest possible form by the accumulation of all the words of the language which express it, heightened by the intensive, *very, exceedingly*, at the end.” In my view, these words are intimately associated with יָשָׁב עַל-כִּסֵּא רָם וְנִשְׂא in ISAIAH 6:1, when Isaiah saw the Lord [אֶת-אֲדֹנָי] “sitting upon a throne, high and lifted up.” It is this *lifted up, exalted*, portion that has always particularly touched my heart. In that place we explained that most exegetes think it was the throne that was lifted up, but Kay and I believe it was the Lord who was *exalted*. Furthermore, there is no doubt that here in ISAIAH 52:13, we are speaking of the Messiah as being exalted and glorified. Yes, indeed our Redeemer atoned for our sin and triumphed over the grave, completing His expiatory work so that He could well say: “And now, O Father, *glorify* [see LXX (Ⓣ) here in ISAIAH 52:13] thou me with thine own self with the *glory* [see LXX (Ⓣ) here in ISAIAH 52:13] which I had with thee before the world was” (John 17:5). All those who are true disciples of our Lord Jesus Christ “shall be *lifted up* at the last day” (Alma 38:5b, *also see* Alma 37:37). Jenour has: “St. Paul furnishes the best commentary that can be given upon these words; ‘Wherefore God hath highly exalted him (Jesus), and given him a name which is above every name; that at the name of Jesus every knee should bow’ (Philippians 2:9).” The Jewish view is also that the Messiah will be the most exalted. Driver & Neubauer quote Yalqut, as we saw earlier: “*Who art thou, great mountain?*” (Zechariah 4:7.) This refers to the King Messiah. And why does he call him ‘the great mountain?’ because he is greater than the patriarchs, as it is said, ‘My servant shall be high, and lifted up, and lofty exceedingly’—he will be higher than Abraham, who says, ‘I raise *high* my hands unto the Lord’ (Genesis 14:22); lifted up above Moses, to whom it is said, ‘*Lift it up into thy bosom*’ (Numbers 11:12); loftier than the ministering angels, of whom it is written, ‘Their wheels were lofty and terrible’ (Ezekiel 1:18). And out of whom does he come forth? Out of David (Yalqut 2:571).”

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

As many were astonished at thee; his visage was so marred more than any man. The Targum (Ⓢ) has, “As the house of Israel anxiously hoped for Him many days.” The LXX (Ⓣ) reads, “In the same manner as many will be astonished at thee; (so devoid of glory for

men will be thine appearance.” Instead of *at thee* (second person), the Peshitta (S) has *at him* (third person). The Douay-Rheims (D) has, “As many have been astonished at thee, so shall his visage be inglorious among men.” ¶ Isaiah is about to speak of the mortal Messiah in association to the first coming of Christ, in ISAIAH 53, so we return to that epoch in preparation for the words that follow. Birks has: “The appearance and character of Messiah would be a marvel and cause of astonishment to the Jewish people. He would wholly disappoint the expectation of carnal minds, who looked for all outward signs of royalty and worldly greatness. The rest of the verse explains the source of their astonishment, the appearance of a sorrowful and suffering Messiah.” Cowles, leaning on Alexander says: “The many individuals were amazed at his marred visage and saw only things toward which they felt contempt and aversion.” Skinner writes: “The word ‘astonied’ expresses the blank amazement, mingled with horror, excited in the minds of beholders by the spectacle of the Servant’s unparalleled sufferings (cf. 1Kings 9:8; Jeremiah 2:12; 18:16).” Keith has: “In regard to his humiliation it is said, that the effects of his sufferings were so traceable in his appearance as to excite the astonishment of the spectator. Judging from the effects of suffering in others, in the shrunken features and shattered frame of the sufferer, no doubt, although it is not expressed in his history, that of Christ told visibly upon the frame of him who was flesh of our flesh. And as his sufferings were greater than others can endure, so, doubtless, his visage and form were more marred than those of others . . . Visage, from מַרְאֵה, signifying a looking, then the object seen, then appearance, as in Exodus 24:17. This is the meaning here, not the face only, but the general appearance.” The best explanation is given by Jenour: “The humiliation and after glory of our adorable Redeemer are clearly predicted here, and in the following chapter. When his countenance was disfigured with tears and blood; and his body with stripes and wounds, and he hung in expiring agony upon the cross, to which he had been fastened by the hands of wicked men, then they who beheld him, looked upon him with scorn, and mocked and despised him.” There seems little doubt, at any rate, that Isaiah saw our Redeemer in the Garden of Gethsemane as well as on the cross. ¶ Quoting Dr. Kalisch, Urwick explains that the whole point of the Mosaic law according to the Jewish perspective pointed to the role the Messiah would play: “So the Kabbalists held, that after the advent of the true Messiah no animal sacrifice would be required, since he would himself effect all that can be hoped for by sacrifices; ‘the Messiah will deliver up his soul and pour it out unto

death, and his blood will atone the people of the Lord.’”³⁸ While as LDS we understand that animal sacrifice will once again, for a period, be carried out in the temple that will follow Ezekiel’s vision of the last days, the essence of this Kabbalistic statement is true. ¶ Elder Neal A. Maxwell spoke about the process of being *marred*, “Because living prophets are so precious a presence on the human scene, adversarial efforts to diminish and to mar them—past and present—should not be surprising. These men are thus called upon to endure efforts to ‘mar’ them. The word mar, as used in certain scriptures, suggests to ‘spoil to a certain extent or to render less attractive,’ as if one were to mar furniture by scratching its surface but not harming its substance. Isaiah speaks of the Lord’s servant whose ‘visage’ (or appearance) is marred (ISAIAH 52:14). The resurrected Jesus speaks of a ‘great and marvelous work’ which will not be believed by many, ‘although a man shall declare it unto them.’ This latter-day servant who was to bring Christ’s word forth ‘shall be marred . . . Yet . . . I will show unto them that my wisdom is greater than the cunning of the devil’ (3 Nephi 21:9–10). The Doctrine and Covenants (10:43) uses those same last words (about the wisdom of the Lord proving greater than the cunning of the devil) in reference to Joseph Smith and the coming forth of the Book of Mormon. Joseph Smith, Sr., gave a father’s blessing to the Prophet Joseph on 9 December 1834. In part of that blessing Father Smith quoted from ancient Joseph, who wondered how his latter-day posterity would receive the word of God. Then ancient Joseph’s eyes beheld Joseph Smith, Jr., to be raised up in the last days. Ancient Joseph’s soul was satisfied and he wept. Ancient Joseph was quoted by Father Smith as saying that the choice seer to arise ‘shall meditate great wisdom, [and his] intelligence shall circumscribe and comprehend the deep things of God, . . . though the wicked mar him for a little season.’ Church members should not be surprised, therefore, if enemies seek to ‘mar’ prophets and the Presidents of the Church, or the Church itself, by seeming to render it, or us as members, less attractive and influential, thus causing some to turn away from or to discount the Lord’s work and His servants. One of the early Twelve, Elder Orson Hyde, observed that the ‘shafts’ intended for the Church ‘are always aimed at the head first.’ Being marred can be part of the experience of discipleship: ‘Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake’ (Matthew 5:11). If we as members are likewise

³⁸ Kalisch, M. M. *A Historical and Critical Commentary on the Old Testament with a new translation*. Leviticus, Part I. English or Abridged Edition. 1867. Urwick uses a different edition, p. 59. The 1867 edition has the quote in p. 46. Kalisch also points us to ISAIAH 53:12.

‘marred’ while doing the Lord’s work, it will prove to be yet another dimension of sharing the fellowship of Christ’s sufferings (see Philippians 3:10).³⁹ The Savior was marred (see Elder McConkie, *The Mortal Messiah*) through His suffering and is also now being marred through evil speech. The Savior, in His visit to the American Continent, quoted ISAIAH 52:14 (see 3 Nephi 21:10) and spoke of a servant who would yet be marred, through the *How Beautiful Feet Principle* in the future. Nyman suggests that these words were directed towards the Prophet Joseph Smith, and most particularly associated with the 116 lost pages of the Book of Mormon manuscript. The Prophet was also frequently punished physically. And of course, today he is hated by many: “He [the angel] called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people” (JS-History 1:33). ¶ Ironically, the Jewish scholars and Rabbis have spoken so much about the suffering Messiah, of *Isaiah ben Joseph*, or more specifically, *Isaiah ben Ephraim* (see Driver & Neubauer, pp. 16, 32, 162, 300-303, 321, 390, 394). Some Christian exegetes have felt that this has been an effort to deny suffering to *Messiah ben Judah* or *Messiah ben David*. ¶ *And his form more than the sons of men*: The Targum (Ⓢ) has, “(Which was poor among the nations; their appearance and their brightness being worse than that of sons of men).” The LXX (Ⓞ) reads, “And thy glory for the sons of men.” The Douay-Rheims (ⓓ) has, “And his form among the sons of men.” The Savior’s suffering was indeed more profound than that of any man and He bled from every pore.

15 So shall he sprinkle [Book of Mormon] *gather* [Inspired Version] many nations; the kings shall shut their mouths at him; for [that] which had not been told them shall they see; and [that] which they had not heard shall they consider.

So shall he sprinkle / gather many nations. The Targum (Ⓢ) has, “Thus shall he scatter many nations.” The LXX (Ⓞ) reads, “So many nations will express admiration at him.” Instead of *sprinkle*, the Peshitta (Ⓟ) has *purify*. The Douay-Rheims (ⓓ) has, “He shall sprinkle many nations.” Horsley accepts the word *sprinkle* but mentions that **רָזַז** is a difficult word and many have

³⁹ Maxwell, Neal A. *If Thou Endure It Well*. Salt Lake City, Utah: Bookcraft, 1996, pp. 71-72.

looked for emendations of it. We shall look both at the KJV and Book of Mormon *sprinkle* as well as the inspired version *gather*. ¶ **Sprinkle**, **רָזַז**. Birks exquisitely says—and all of my soul rejoices to contemplate it—and the Spirit testifies of the truthfulness of the atonement: “When the first covenant was confirmed at Sinai, Moses sprinkled the people with the blood of sacrifice, Exodus 24:8.⁴⁰ But this Prophet, like unto Moses, will sprinkle not one, but many nations, with the blood, not of oxen or rams, but of His own perfect sacrifice, and thus will bring them within the pale of a new and better covenant. Their kings shall shut their mouths at Him in mute wonder and reverence.” Wordsworth has: “It [i.e., sprinkle] is specially applied both to describe the sprinkling with the blood of atonement, on the great day of atonement, and with the water of purification⁴¹ (see Leviticus 4:6; 14:7; 16:14, 18, 19; Numbers 19:19).” ¶ **Gather**. Some of the exegetes are perplexed by the word *sprinkled* and various possibilities including *scattered* have been offered—the very opposite of *gather*. Cheyne writes that it is very difficult to understand this clause: “*So shall he * many nations*] A most difficult passage.” So much so that Cheyne puts an asterisk to replace the word. Lowth writes: “I retain the common rendering, though I am by no means satisfied with it.” The inspired version uses *gather*. Neubauer & Driver quote the Older Nizzahon: “If the prophet had meant to say that he would gather many nations to his religion, he should have written **קָרַב** (will bring near or attract⁴²), rather than **רָזַז** (will sprinkle or scatter).” I find it interesting, however, that the Older Nizzahon even brings up the subject of gathering. But Schiller-Szinessy⁴³ has, which coincide exactly with the Inspired Version: “The fact is, **רָזַז** here comes from the root **רָזַז** to *accumulate, to gather, to attract*.” I have been working hard for a few weeks trying to find additional information on the

⁴⁰ See also the numerous references to the sprinkling of blood in the Day of Atonement, or Yom Kippur, and temple services in anticipation to the atonement by the Son of Man.

⁴¹ Not a few Christian commentators mention that *sprinkling* meant baptism, so I was pleased to find Schiller-Szinessy’s comments here that the earliest form of baptism was through *immersion*, not by sprinkling.

⁴² Gesenius has “to draw near.”

⁴³ The author of this dissertation says of himself: “I am now 61 years of age, and I so loved the Hebrew Bible in my youth that I knew the whole of it by heart before I was ten years old. But, although the whole Bible has ever been dear to me, my favourite prophet has always been Isaiah. Him I studied under Jews, Rabbanites and Quaraites; him I studied under Christian, Roman Catholics and Protestants. He has ever been my thought by day, my dream in the night; my comfort in trouble, my exultation in happiness” (pp.6-7). *An Exposition of Isaiah 52:13-15; and 53*; Delivered before the Council of the Senate in the Law School on Friday, April 28, 1882, Cambridge.

Hebrew **קָוָה**. Gladly, a Logos Bible Software colleague directed me to the Gesenius reference which I had missed: “**קָוָה** an unused root. Arab. *وَضَى* to gather selves together,” as well as the *Emphasized Bible*, which under Isaiah 52:15 has: “gather to himself” and more importantly, gives *Fuerst’s Hebrew Lexicon* (Williams & Norgate, 1871) as a reference. In the 1867 version of the Fürst Lexicon (see pp. 917-918) we find additional information of great interest: “**קָוָה** II. (Kal not used), *intr.* same as **קָוָה** (which see) *to go together*. Deriv. the proper name **קָוָה**.⁴⁴ *Hif.* (future **קָוָה**) *to collect*, Isaiah 52:14-15, *like as many were amazed at him—and therefore fled from him—will he now gather to himself many nations*. The versions have thought sometimes of *expiating, purifying*, sometimes of *causing to exult*; but the explanation now given is the most suitable.”⁴⁵ ¶ At any rate, after speaking of the mortal Messiah in the meridian of times Isaiah returns to speak of the latter day, when the good news or the Gospel would be preached through the Book of Mormon and the Bible and help gather Israel from all the nations of the earth. This is what I believe the word *gather* means in the context of Isaiah 52:15, but I also like the concept of attracting people to Christ, because else, why would they gather in the first place? ¶ *The kings shall shut their mouths at him*. The Targum (**Ⓒ**) has, “Before Him kings shall keep silence: they shall put their hands upon their mouths.” The LXX (**Ⓔ**) reads, “And kings will shut their mouths.” Rabbi Metsudath David, in Slotki/Rosenberg, has: “In amazement at the exaltation of the despised servant.” Keith has: “The expression ‘kings shall shut their mouths,’ denotes silence and subjection. Instead of taking counsel together any more against him, ‘all kings shall fall down before him, all nations shall serve him’ (Psalm 72:11).” Wade explains: “*Shall shut their mouths at him*] Better, shall shut their mouths because of him, i.e. shall be awed into silence at the wonderful change in his condition (cf. Job 29:9; 40:4; Micah 7:16).” Nägelsbach writes: “in the same degree that one was horrified at Him, He will also provoke joyful wonder and reverence.” Similarly Alexander: “His exaltation shall bear due proportion to his humiliation; the contempt of men shall be exchanged for wonder and respect.” Kay says: “As His degradation was most surprising, exceeding any in human history; so shall His exaltation be. *Many* had

looked wonderingly on Him as a wretched criminal . . .” ¶ Elder Orson Pratt has also tied this verse directly to the preaching of the Gospel of Jesus Christ *after* its restoration: “Now Moses has told us of that time, and it is repeated again in the 3rd chapter of the Acts of the Apostles, that the Lord would raise up a Prophet, and it should come to pass that every soul that would not hear that Prophet should be cut off from among the people. We are told that that Prophet was Jesus, and we believe it. Jesus Christ was that Prophet, and the day is to come, as sure as the Lord lives in yonder heavens, when every soul that will not repent, and receive his work, will be literally cut off from among the people, just as Moses has predicted.⁴⁶ And it shall come to pass that ‘kings shall shut their mouths: for that which had not been told them shall they see; and that which they have not heard shall they behold,’ a marvelous work and a wonder, a work that the Lord would perform in the latter days. A strange work, a strange act, so-called by Isaiah the Prophet.”⁴⁷ ¶ Of some of these same verses in 3 Nephi 21, the Savior seems to liken some of these Scriptures to the latter-day restoration of the Gospel and even to Joseph Smith. For instance, the Savior said, “And when these things come to pass [such as the going forth of the Book of Mormon] that thy seed shall begin to know these things [speaking of the Lamanites]—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them” (3 Nephi 21:7-9). ¶ *For that which had not been told them shall they see*. The LXX (**Ⓔ**) reads, “Because they, to whom no publication was made concerning him, shall see.” The Douay-Rheims (**Ⓓ**) has, “For they to whom it was not told of him, have seen.” As we read in ISAIAH 40:5: “And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.” So it is that all shall see Him so that it will not be necessary for anyone to tell them about it. In Habakkuk 2:14 we read: “For

⁴⁴ Pronounced something like Yizzayah, and in modern English it is sometimes written Izayah, both of which sound like the Hebrew pronunciation of Isaiah.

⁴⁵ Fuerst [Fürst], Dr. Julius, *A Hebrew & Chaldee Lexicon to the Old Testament*, Professor at the University of Leipzig. Translated from the German by Samuel Davidson, D.D. of the University of Halle. London, Williams & Norgate. 1867 (3rd edition). First German Edition was published in 1857.

⁴⁶ “I will raise them up a Prophet from among their brethren [Jesus Christ], like unto thee [Moses], and will put my words in his mouth [see Isaiah 51:16]; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him [shall be cut off or suffer the consequences for such disobedience]” (Deuteronomy 18:18-19).

⁴⁷ Pratt, Elder Orson. “Gathering of Israel, Etc.” *Journal of Discourses*, Vol. 18, No. 4, 11 April 1875, pp. 28–29.

the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” And finally, in Jeremiah 31:34a we read: “And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD.” ¶ *And that which they had not heard shall they consider.* The LXX (Ϛ) reads, “And they, who had not heard, will understand.” Instead of *consider*, the Peshitta (ܣ) has *understand*. The Douay-

Rheims (Ϸ) has, “And they that heard not, have beheld.” Skinner writes: “*for that which had not been told them*] The meaning is either that the exaltation of the Servant is an event of which they had received no announcement beforehand, or that it is one the like of which had never been known.”

FIRST POSTED: 12 May 2016
