
Isaiah 56

Most exegetes apply this chapter to ancient Israel, of which I will not say much. Certainly this is a valid application, but there are numerous modern-day applications that seem even more appropriate. The restoration of the Gospel seems to be the ideal setting in which to understand this chapter. The Lord invites us to hold on to righteousness. Keeping the Sabbath is put for a greater number of righteous activities. All those who partake of the new and everlasting covenant will have eternal increase. False pastors are reprimanded.

vv. 1-2. This is an invitation to turn unto the Lord and be righteous. Two measures of righteousness include avoiding evil and delighting in the Sabbath.

1 ¶ THUS saith the LORD, Keep ye judgment, ✓ and do justice: for my salvation [is] near to come, and my righteousness to be revealed.

✓ or, equity

THUS saith the LORD, Keep ye judgment, and do justice: The LXX (Ⓔ) reads, “Thus saith the Lord, Keep judgment and practise righteousness.” ¶ Bishops renders it: “Thus saith the Lorde, Kepe equitie, and do right [צְדִיקָה]: for my sauyng health shal come shortlye, and my righteousnesse [צְדִיקוּתִי] shalbe opened.” Skinner explains: “The exhortation to righteousness is based on the nearness of Jehovah’s salvation. *Righteousness* occurs twice in ISAIAH 56:1 but in different senses. In the first case *righteousness* means conformity to the law of God (cf. ISAIAH 58:2), in the second it is, as often, equivalent to salvation. The thought that salvation is near is as characteristic of the later chapters of this book . . .” ¶ Horsley suggests: “*Keep ye judgment*] Judgment, משפט, signifies here, as in many other places, the entire rule of faith and practice as laid down in the Gospel.” The words *righteousness*, *judgment* and *justice* are also associated with the scriptural injunction to bless the lives of the foreigner, the orphan and the poor. ¶ *For my salvation [is] near to come, and my righteousness to be revealed.* The LXX (Ⓔ) reads, “For my salvation is near, just ready to come, and my saving kindness to be revealed.” The Douay-Rheims (Ⓓ) has *justice* instead of *salvation*. Govett writes: “On the first verse of this prophecy Jerome remarks, ‘Isaiah is speaking to the listeners of that time that they should do all things which are right, and prepare themselves for the advent of the Saviour, for he is the justice and mercy of God.’ The context shows that this advent of the Lord is his second advent; and the interpretation is confirmed by a

similar warning from the pen of St. John, just before the time of Christ’s second appearing. “Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame’ (Revelation 16:15).” Faussett also applies these verses to the second coming.

2 Blessed [is] the man [that] doeth this, and the son of man [that] layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

The Targum (Ⓒ) has, “every one that shall keep the Sabbath,” for *keepeth the sabbath*. The LXX (Ⓔ) reads, “Happy the man who doth these things and the mortal who adhereth to them; and who is careful not to profane my sabbaths, and who restraineth his hands from doing evil.” ¶ Wordsworth has: “*Blessed—the man—the son of man*] Blessed is every one, every child of Adam (בְּן־אָדָם}, as the original has it, in whatever Nation), however feeble he may be (every אָנוּשׁ, see Psalm 8:4¹, {מִהָאָנוּשׁ כִּי־תִזְכְּרֵנוּ וּבְן־אָדָם כִּי תִפְקְדֵנוּ}), that keeps right, and does righteousness, for My salvation is near to come to him who was once afar off, and to he revealed to him who once sat in darkness and in the shadow of death, in heathen lands.” Whitehouse writes: “We note here the characteristic use of the expression *man and son of man*. The word ‘man’ (אָנוּשׁ) is a man in his frailty and limitation—‘mortal.’ ‘*Son of man*’ [בְּן־אָדָם] also designates man as a member of the human race in his relation to God. It is the constantly recurring term of address by God to Ezekiel.” As LDS we also understand that *Son of Man* is a title of Christ because the Father is the *Man of Holiness*. “Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can

¹ “What is man, that thou art mindful of him? and the son of man, that thou visitest him?” (Psalm 8:4).

dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time” (Moses 6:57, see also Moses 7:35). ¶ Several translators and exegetes prefer to translate **חַיִּים**, as does the LXX (6), “*Happy* is the man &c.” Leeser has: “Happy is the mortal that ever doth this.” AMP includes a fuller meaning of the word: “Blessed, happy, and fortunate is the man who does this.” In Alma 41 we read: “Behold, I say unto you, wickedness never was happiness” (Alma 41:10b). Here we have the same rendered positively; we will find joy in serving the Lord and sanctifying His Sabbaths. Indeed, in 2Nephi 2:25b, 27-28 we read: “men are, that they might have joy . . . Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit.” ¶ Alexander well says: “A great variety of reasons have been given for the special mention of the Sabbath here. It has especially perplexed those writers who regard the Sabbath as a temporary ceremonial institution. Some of these endeavour to evade the difficulty, by supposing that the Sabbath here meant is a mystical or spiritual Sabbatism, a repose from suffering, sin, or ceremonial impositions. But how could such a Sabbath be *observed*, or how could they be called upon to *keep* it, as a condition of the divine favour?” Oswalt explains: “Isaiah declares that the ‘happy’ person, the person who is experiencing the true blessings of life, manifests an attitude that expresses itself in two behaviors. This person is careful or watchful to avoid two things: *profane the Sabbath*, and *do any evil*.” Keeping of the Sabbath is an outer reflection of an inner commitment of our love for the Savior (see also ISAIAH 58). Both here and in *Rain in Due Season* (Leviticus 26:2), the Lord gives the observance of the Sabbath day as one of the keys to righteous living. For many Christians the importance of the Sabbath has been diminished, but not for the members of The Church of Jesus Christ of Latter-day Saints. With the resurrection of our Savior on the first day of the week, the Sabbath day observance, or Day of the Lord, was moved to Sunday.² Cowles has: “Remarkably, keeping the Sabbath sacred is put here in

one clause, and in its parallel clause, withholding the hand from every moral evil, as if the observance of the Sabbath were designed to comprehend all religious observances, the entire external worship of God. This prominence give to the Sabbath must certainly imply that God holds its observance in specially high esteem . . .” This is especially evident also in *Rain in Due Season*, particularly in Leviticus 26:1-4, before all the promises are made to Israel if she would be faithful. ¶ Then Elder Joseph Fielding Smith admonished the Saints to keep the Sabbath day Holy: “My dear brethren and sisters: It is my privilege in standing before you to present a very old doctrine and one that has come down through the ages, but one that has not been very well observed and is not being observed today. To fortify my position I am going to present my authority. ‘Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.’ That is the law, a law that was pronounced by Moses, but it is much older, it was in existence from the beginning of the earth. Again, the Sabbath for the land was to be observed as well as for man, and also for the beasts. You will find that recorded in the 25th chapter of Leviticus. Again, failure to observe this law would bring suffering, the people would be scattered, and the land would then observe its Sabbath. You will find that in Leviticus 26th chapter [*Rain in Due Season*]. The Lord says: ‘And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it’ (Leviticus 26). [Elder Joseph Fielding Smith then reads ISAIAH 56:1-2; 58:13-14; Jeremiah, 17:21-27; and Ezekiel, 20:5-12]. I have a good many more passages of scripture here, but I am not going to take time to read snore from the Bible, for this will suffice. On the 25th day of July, 1847, the day after the pioneers entered this valley, it being the Sabbath day a meeting was held, President Brigham Young spoke to the assembly as follows: He told the brethren that they must not work on Sunday; that they would lose five times as much as they would gain by it. None were to hunt on that day; and there should not any man dwell among us who would not observe these rules. They might go and dwell where they pleased, but should not dwell with us. The same day President Heber C.

² If this topic interests you, please feel free to write and I will share extensive Scriptural proof regarding Sunday observance of the Sabbath.

Kimball, first counselor in the Presidency said: ‘I advise you to keep the sabbath day holy, whether others do or not . . . Again from President Brigham Young, this time at a conference of the Church, April 7, 1850: ‘. . . We have tried it [breaking the Sabbath day] in traveling since we left Nauvoo, and not one time having traveled on that day have we gained by it, but we have lost a day or two the next week to pay for it. What is the harm? It proves that we treat lightly the rules of the God . . .’ I have a quotation here from President Joseph F. Smith that I want to read to you, mainly because it has never been put in print ‘. . . The things of God are discovered by the Spirit of God, not by the spirit of man or of the world. Those who seek shall find, and to those who knock at the door it shall be opened, and those who ask shall receive, and not otherwise. He that has the spirit discerns by the spirit and loves the works of the spirit, for they give delight and joy . . . We learn a principle by coming in close contact with and studying it, and admitting it into our minds and hearts. There is no house that was not built, no tree that did not grow, no knowledge that was not or is not acquired. But truth is eternal—it was not created or made, it is as a precious gem. It lies hidden from us and we must find it, and apply it, and make it ours . . . ‘Honor the sabbath day and keep it holy,’ and you will know more about it.’ This letter was written May 10, 1897 . . . Now, I am going to be bold enough to say something . . . We have got to repent and turn from this evil [of breaking the Sabbath day] lest the same troubles come upon us that came upon old Israel, as I have read them to you. Time will not permit me to say more. May the Lord bless the Latter-day Saints, I pray in the name of Jesus Christ, Amen.”³

vv. 3-8. We learned in ISAIAH 55 that God’s thoughts are higher than our thoughts. Here the Lord continues to clarify these things. All who are faithful will be blessed; whether it be the stranger or the eunuch. Those who are faithful will have eternal increase, even those who have no children upon this earth. Once again, the Sabbath is given as a measure of such faithfulness—along with the partaking of the everlasting covenant in the temples of the Lord. In the last days, temple sacrifices will be restored for a period. The Lord will gather Israel, and further, all are invited to come unto Christ.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated

³ Elder Joseph Fielding Smith, October 1938 *General Conference*, pp. 36-40.

me from his people: neither let the eunuch say, Behold, I [am] a dry tree.

The LXX (6) reads, “Let not the stranger who cleaveth to the Lord say, ‘The Lord will separate me from his people.’ Nor let the eunuch say ‘I am a dry tree.’” Instead of *that hath joined himself to the LORD*, the Peshitta (5) has *who follows the LORD*. The Douay-Rheims (9) has, for the first half, “And let not the son of the stranger, that adhereth to the Lord, speak, saying: The Lord will divide and separate me from his people.” ¶ Wordsworth writes: “*the son of the stranger*] They, who were foreigners under the Law, but attached themselves to the Lord under the Gospel, are not to be separated from the Jews, in the Church of Christ.” Elder Bruce R. McConkie explains ISAIAH 56:3-8 in the context of the gathering of Israel, including the Gentile nations (emphasis added): “Prophecies about the gathering of Israel by the same prophet might seem to be repetitive. In part they are, for repetition is sound pedagogy, but they also tell of gatherings that will occur by stages and in different locations. Israel was not scattered at one time; indeed, the main phases of the scattering went forward for a thousand years. And Israel will not be gathered all at one time . . . ‘And I will give them an heart to know me, that I am the Lord: and they shall be *my people*, and I will be *their God*: for they shall return unto me with their whole heart.’ (Jeremiah 24:7) . . . The prophetic word speaks of Israel, of the remnants of that once-favored people who are now scattered in all the nations of the earth of the literal seed of the bodies of the prophets of old; it says that these—the descendants of the ancients—shall be gathered. Of this there is no question. But what of the Gentiles in the last days? . . . In most pointed and precise language, Isaiah says, concerning the gathering of the Gentiles in the last days [and here quotes Isaiah 56:3-8].”⁴ Indeed, the Gospel would go first to the Gentile Nations and then to Israel. ¶ The eunuch, עֲרֵבָה. Shalom Paul explains: “Hebrew עֲרֵבָה is a loanword from the Akkadian expression *ša rēši* (‘of the head’), which is the title of high-level functionaries in the royal court, some of whom, but not all, were castrated.” In ISAIAH 39:7 we read: “And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.” This was not done by their choice. Skinner explains: “*the eunuch*] Such persons are excluded from the congregation by Deuteronomy 23:1. On that passage Prof. W. R. Smith remarks that ‘Presumably the original sense of this rule was directed not against the

⁴ McConkie, Bruce R. *A New Witness for the Articles of Faith*. Salt Lake City, Utah: Deseret Book Company, 1985, pp. 545-551.

unfortunate victims of Oriental tyranny and the harem system, but against the religious mutilation of the Galli' &c. (Driver's *Deuteronomy*, p. 259)." ¶ Luther, in speaking about *eunuchs*—whether physically or metaphorically—correctly warns that celibacy is not a better state than holy matrimony. Rather, the point of this verse is that the eunuch who serves the Lord and is obedient to His covenants is better off than a person who does not. The faithful eunuch will not be denied any blessings in eternity, including those of eternal increase. Alexander has: "The whole class of personal disqualifications is represented by the case of the eunuch . . . It is possible, however, that the eunuch may be mentioned, simply because it stands at the beginning of the list of prohibitions in the law. In either case, the expression is generic, or representative of more particulars than it expresses." Govett quotes a scripture I have been meditating upon of late: "The consolation offered to the eunuch was most probably that which the Lord had in view when he said, 'For there are some eunuchs which were so born from their mothers' womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it' (Matthew 19:12). Revelation 14:1-5, and Matthew 19:29, confirm this opinion." I have been pondering the possibility that the term סְרִיס is here also used as a metaphor for those faithful Latter-day Saints who have taken upon themselves—and been faithful to—temple covenants despite feelings of same-sex attraction (by the way, the word סְרִיס in Hebrew means *faithful*, see Gesenius). In *The Family: A Proclamation to the World* we read: "All human beings—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose . . . The divine plan of happiness enables family relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally . . . We further declare that God has commanded that the sacred powers of procreation are to be employed only between man and woman, lawfully wedded as husband and wife . . . The family is ordained of God. Marriage between man and woman is essential to His eternal plan."⁵ It is clear that in eternity no blessings of family, increase or exaltation shall be denied to the

⁵ *The Family: A Proclamation to the World*, "This proclamation was read by President Gordon B. Hinckley as part of his message at the General Relief Society Meeting held September 23, 1995, in Salt Lake City, Utah." URL accessed 4 August 2016: <https://www.lds.org/topics/family-proclamation?lang=eng>

faithful. Elders Oaks and Wickman explained that: "Every blessing—including eternal marriage—is and will be [theirs if faithful] in due course . . ." ⁶ We also read: "The Church of Jesus Christ of Latter-day Saints acknowledges that same-sex attraction is a sensitive issue which requires kindness, compassion, and understanding . . . The Church's doctrinal position is clear: Sexual activity should only occur between a man and a woman who are married. However, that should never be used as justification for unkindness."⁷ ISAIAH 56:3-5 is to be of comfort to both the foreigner and the faithful—regardless of their ability to have posterity in this world. None of the faithful will be dry trees in eternity. ¶ *Separate*, סָרַר. Wade has: "A technical expression for the severance of Israel from the heathen (Ezra 6:21, 9:1, 10:11, Nehemiah 9:2, 10:28, 13:3, Leviticus 20:24)." ¶ Cowles has: "*Behold, I am a dry tree*] childless (this being the oriental sense of this proverbial expression), and therefore held in the lowest esteem." Henderson has: "The phrase, 'a dry tree,' is still used in the East of a person of either sex who has no children."

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose [the things] that please me, and take hold of my covenant;

For thus saith the LORD unto the eunuchs that keep my sabbaths. The Targum (Ⓢ) has, "Sabbath days," יְמֵי שַׁבָּתַי. The LXX (Ⓛ) reads, "For thus saith the Lord to the eunuchs, Whoever of them shall keep my sabbaths." Alexander has: "According to Joseph Kimchi, the plural Sabbaths is intended to include the Sabbatical year, and that of jubilee." As we have noted, the Lord give importance to His Sabbath. I love the Sabbath and find that in that day I can forget the world and dedicate myself fully to the work of the Lord. ¶ *And choose [the things] that please me, and take hold of my covenant.* The Targum (Ⓢ) has, for the first clause, "And delight in what I desire." The LXX (Ⓛ) reads, "And choose the things in which I delight and adhere to my covenant." The Douay-Rheims (Ⓜ) has, for the second clause, "And shall hold fast my covenant." Henderson well says: "The covenant referred to here and ISAIAH 56:6, is doubtless the everlasting, or New Covenant, the establishment of which is promised,

⁶ Interview with Elder Dallin H. Oaks and Elder Lance B. Wickman: "Same-Gender Attraction" URL accessed 4 August 2016. <http://www.mormonnewsroom.org/article/interview-oaks-wickman-same-gender-attraction>

⁷ *Same-sex attraction*. URL accessed 25 July 2016: <https://www.lds.org/topics/same-gender-attraction?lang=eng>

ISAIAH 55:3.” President Brigham Young taught that “All Latter-day Saints enter the new and everlasting covenant when they enter this Church.”⁸ President Joseph Fielding Smith explained: “The new and everlasting covenant is the fulness of the gospel (D&C 66:2). It is composed of ‘All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations’ that are sealed upon members of the Church by the Holy Spirit of promise, or the Holy Ghost, by the authority of the President of the Church who holds the keys (D&C 132:7).”⁹ The Sabbath, along with the rest of what it entails to be a disciple of Jesus Christ is what is called for, here.

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: The Targum (Ⓢ) has, “Even unto them will I give in the house of my sanctuary, and in the land of the place of my Shekinah a place, and a name that is better than that of sons and daughters.” The LXX (Ⓠ) reads, “I will give them, in my house and within my walls, an honourable place better than sons and daughters.” The Douay-Rheims (Ⓡ) has, “I will give to them in my house, and within my walls, a place, and a name better than sons and daughters.” ¶ Cowles has: “If this representative class [eunuchs], outcasts from human sympathy, will only keep my Sabbaths, choose what pleases me, and take firm hold of my covenant, in all honesty and diligence obeying my precepts, I will give them in my house a better place and higher honor than that of mere sons and daughters.” ¶ *Hand and name*, יָד וְשֵׁם, LITERALLY, *hand* (but also a *place* or *memorial*) and *name*. Also, this is the name of the Holocaust Museum (*Yad Vashem*, יָד וְשֵׁם), which Linda & I had the opportunity to visit in Jerusalem. The Jewish people prefer the term *Shoah* rather than *holocaust*. Wordsworth has: “*A place*] Heb. יָד, lit. a *hand*; or it may mean a *memorial*, a *monument* (see on 2 Samuel 18:18, ‘*Absalom’s place*’ [יָד אֲבִשָׁלֹם]).” Although he himself does not believe this verse is about the temple, Cowles makes several comments that are of interest to us in this regard and the promises of eternal

increase made in the Holy Temple: “*In mine house and within my walls*] cannot be restricted to the ancient temple though the language adapts itself to the old economy and refers to the exclusion of this class [eunuchs] from the temple [yet] they shall be at home in the Christian church and in the spiritual communion with God. The Hebrew word for ‘place,’ joined with ‘name,’ means properly, ‘hand,’ [but used of Absalom’s place]. To have a hand there in God’s house and within his walls might naturally in our English idiom mean, a work to do there, a sphere for one’s free activities. ‘Hand,’ is a Hebrew emblem for power, but I am not aware that it is used in the sense of *work*, a sphere for exertion.—Gesenius thinks the word refers to the uplifted hand and arm which is found on many ancient sepulchral monuments.” Skinner has: “An illustration of what is meant is found in 2 Samuel 18:18, where we read that Absalom, in the prospect of dying childless, erected the pillar to his own memory which was known as ‘Absalom’s hand’ (cf. also 1 Samuel 15:12, R.V. margin ||). The case of those here spoken of is precisely similar.” Whitehouse has: “The Revised Version here correctly renders the Hebrew original *yad* [יָד] by ‘memorial.’” And that is what most exegetes say about the translation of this expression. But there are other interesting possibilities. Alexander interestingly says: “The use of the word יָד in this connection is obscure, although the essential meaning is determined by the context.” Similarly, Young, says: “The *hand* and *name* are difficult to interpret.” LITV translates: “I, even I will give to them in My house and in My walls a *hand* and a *name*” (see also MKJV). Rotherham translates as “A sign and a name.” Perhaps both of these terms have to be considered in the context of the temple. Regarding the *hand* יָד, Alexander notes, in part: “Umbreit follows Aquila, Symmachus, and Theodotion, in adhering to the usual sense *hand*, which he seems to think is mentioned as the natural instrument of seizure, and metaphorically applicable to the thing *seized* . . .” And regarding *name* שֵׁם: These words [*name*, *everlasting name*] especially remind us of the *new name*. In ISAIAH 62:2b we have “and thou shalt be called by a new name, which the mouth of the LORD shall name,” which very well may be what is here meant by a *name* [שֵׁם], especially when one thinks of an *everlasting name* [שֵׁם עוֹלָם]. Furthermore: “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name” (Revelation 3:12). And further: “Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to

⁸ *Discourses of Brigham Young*.

⁹ Smith, President Joseph Fielding. *Answers to Gospel Questions*.

each individual who receives one, whereby things pertaining to a higher order of kingdoms will be made known; And a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word” (D&C 130:10-11). Elder McConkie wrote: “Revelation 19:12; *A name written, that no man knew*] As with all glorified beings, our Lord has a new name in celestial exaltation, a name known to and comprehended by those only who know God in the sense that they have become as he is and have eternal life. See Revelation 2:12-17. Thus, Christ’s ‘new name’ shall be written upon all those who are joint-heirs with him (Revelation 3:12), and shall signify that they have become even as he is and he is even as the Father (3 Nephi 28:10).” All of these blessings are associated with eternal increase. ¶ *I will give them an everlasting name, that shall not be cut off.* The LXX (Ⓞ) reads, “I will give them an everlasting name which shall not fail.” The Douay-Rheims (Ⓟ) has, for the second clause, “Which shall never perish.” The word everlasting is associated with *everlasting life*, *eternal life*, or *exaltation*. President Joseph Fielding Smith, in relation to *eternal increase* taught: “Those who are married in the temple for all time and eternity obtain the blessing of eternal lives. I put stress on eternal lives. Eternal life is God’s life, that is, to be like him. Eternal lives means eternal increase—the continuation, as the revelation says, of the seeds forever.” For these blessings to take place, we must take hold of our covenants and have the Holy Spirit of Promise seal such a marriage. ¶ Shalom Paul has: “Note the chiasmic frame: The verse begins: ‘I will give them . . . a name’ (נָתַתִּי לָהֶם שֵׁם), and concludes: ‘An everlasting name I will give them’ (שֵׁם עוֹלָם אֶתֵּן לָהֶם).” Shalom Paul also notes the play on words between those who have their testicles *cut off* (כָּרוֹת, see Leviticus 22:24; Deuteronomy 23:2) and “an everlasting name, that shall *not* be *cut off*” (לֹא יִכָּרֵת).

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD. The Targum (Ⓣ) has, for the first half, “And the sons of the Gentiles, that are joined unto the people of the Lord.” The LXX (Ⓞ) reads, “And with regard to the

strangers who cleave to the Lord to serve him, and love the name of the Lord.” The Douay-Rheims (Ⓟ) has, “And the children of the stranger that adhere to the Lord, to worship him, and to love his name.” McFadyen has: “In the temple, *the sacrifices* of these devout foreigners *shall be accepted*, and their prayers heard (1Kings 8:43). *For all peoples*, not without qualification, but on condition of obedience . . .” Alexander suggests: “To love the name of Jehovah, is to love his attributes as manifested in his word and works.” As we serve the Lord, we become His disciples. ¶ *To be his servants.* The LXX (Ⓞ) reads, “To be his man servants and maid servants.” To be a servant of the Lord is a title of honor. As we put ourselves in a position to be of service to the Lord, we borrow from His title, servant of the Lord. ¶ *Every one that keepeth the sabbath from polluting it.* The LXX (Ⓞ) reads, “Even all who are careful not to profane my sabbaths.” The Douay-Rheims (Ⓟ) has *profaning* rather than *polluting*. We can truly rejoice in keeping the Sabbath day holy and thus rejoice in our Heavenly Father and in His Beloved Son. President Russell M. Nelson taught: “. . . the Sabbath was given as a perpetual covenant, a constant reminder that the Lord may sanctify His people . . . I learned from the scriptures that my conduct and my attitude on the Sabbath constituted a *sign* between me and my Heavenly Father . . . Faith in God engenders a love for the Sabbath; faith in the Sabbath engenders a love for God. A sacred Sabbath truly is a delight.”¹⁰ The way we keep the Sabbath day is a reflection—not the only one, of course—of the love we have for the Father and the Son. We shall speak more of the Sabbath in ISAIAH 58. ¶ *And taketh hold of my covenant.* The LXX (Ⓞ) reads, “And who adhere to my covenant.” The Douay-Rheims (Ⓟ) has, “And that holdeth fast my covenant.” Taking hold of the new and everlasting covenant is what is meant, learning to love our Father in Heaven and His children, for this, we know, is the law and the prophets.

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices [shall be] accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Even them will I bring to my holy mountain. The LXX (Ⓞ) reads, “Them I will bring to my holy mountain.” The Douay-Rheims (Ⓟ) has, “I will bring them into my holy mount.” Cowles, continuing with the temple

¹⁰ Nelson, President Russell M. The Sabbath is a Delight, April 2015 General Conference.

theme, has: “‘Strangers,’ of Gentile birth, are here made welcome under the gospel reign to God’s house of prayer and to his temple and altar . . . ‘The holy mountain,’ ‘my house of prayer,’ ‘burn offerings and sacrifices upon mine altar;’ all come from the Jewish age.” And we might add, from the Temple service. Cowles continues: “The broad scope of the passage promises divine welcome and audience to the truly obedient of every race and all conditions.” Wade has: “*my holy mountain*, i.e. the Temple hill (ISAIAH 27:13, cf. 65:11, 66:20, Joel 2:1, 3:17, Ezekiel 20:40, Zephaniah 3:11, Obadiah. v. 16, Psalm 2:6, 3:4, 48:1).” The Holy Mountain stands for the Temple of the Lord. Here both gathered Israel and all others are seen as coming to the temple and partaking of the new and everlasting covenant. ¶ *And make them joyful in my house of prayer*: The LXX (Ⓞ) reads, “And make them joyful in my house of prayer.” Wade notes: “The passage was cited by our Lord on the occasion of His cleansing the Temple (Mark 11:17, Matthew. 21:13, Luke 19:46).” Skinner explains: “*make them joyful* [‘cause them to rejoice.’ The phrase is formed from a common Deuteronomic expression for taking part in the Temple ritual: to ‘rejoice before Jehovah’ (Deuteronomy 12:7, 12, 18, &c.).” Driver, of the Deuteronomic command, says: “The Israelite, when he brings his offerings to the sanctuary, and partakes of the sacrificial meal which a bounteous year has enabled him to provide, is to thank Jehovah with a joyous heart for the success with which his labours have been blessed.”¹¹ And truly, we can find joy when serving in the temple. Elder Franklin D. Richards shared: “I have witnessed the joy and satisfaction that come to those who serve in the temple. I recall on one occasion a sister coming through the temple door, her face bright with anticipation and her step quickened. She was a temple worker who had been back home for a visit. She grasped my hand and said, ‘It’s so good to be back. I love my service in the temple, and know I cannot be happy, really happy, away from it. It brings me a joy and satisfaction that is found in no other place. I feel a sense of accomplishment in doing something of eternal value. It’s a little like the work of the Savior, who did for mankind what they could not do for themselves. This work brings peace to my soul—yes, the peace that passeth understanding.’”¹² ¶ *Their burnt offerings and their sacrifices [shall be] accepted upon mine altar*. The Targum (Ⓢ) has, “Their burn offerings and their holy sacrifices shall be offered up with acceptance upon

mine altar.” The LXX (Ⓞ) reads, “Their burnt offerings, and their sacrifices shall be acceptable on mine altar.” The Douay-Rheims (Ⓢ) has, “Their holocausts, and their victims shall please me upon my altar.” Govett speaks about a doctrine that LDS believe in (and that was also taught by the Prophet Joseph Smith): “The seventh verse introduces a new, and to many, I doubt not, a startling topic. ‘Their *burnt-offerings* and *sacrifices* shall be accepted on mine altar.’ The restoration of sacrifices is a truth which many will not receive. Yet, Ezekiel distinctly affirms it, and is corroborated by the Psalms. Not that they shall be regarded as possessing inherent efficacy to take away the guilt of sin—far from it. This the apostle, in the Epistle to the Hebrews, denies by the full bearing of his argument; but no passage of Scripture contradicts the supposition that they may be restored again with a *commemorative* intention, looking *back* to the past Great Sacrifice, as of old they looked *forward* to it, as yet to come.” So also Keith: “The passage, however, taken in its natural significancy, appears to warrant the supposition of a restored temple and temple service in Jerusalem, adapted to the circumstances of Israel and the world . . . That the application of the whole to the first coming of Christ is impracticable, is evident from such expressions as the temple being called a house of prayer for all people, and from what is said of the Lord gathering the outcasts of Israel—events which have not occurred yet—and from the whole scope of the context.” Keith wrote in 1850, his book published in England. He may or may not have known at the time that the Gospel had been restored and that it was already being carried to the dispersed of Israel. ¶ Brother Joseph taught: “Thus we behold the keys of this Priesthood consisted in obtaining the voice of Jehovah that He talked with him [Noah] in a familiar and friendly manner, that He continued to him the keys, the covenants, the power and the glory, with which he blessed Adam at the beginning; and the offering of sacrifice, which also shall be continued at the last time; for all the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty in any of the dispensations, shall all be had in the last dispensation, therefore all things had under the authority of the Priesthood at any former period, shall be had again, bringing to pass the restoration spoken of by the mouth of all the Holy Prophets; then shall the sons of Levi offer an acceptable offering to the Lord. ‘And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord’ (see Malachi 3:3). It will be necessary here to make a few observations on the doctrine set forth in the above quotation, and it is generally supposed that sacrifice was entirely done away when the Great Sacrifice [*i.e.*, the sacrifice of the

¹¹ Driver, Reverend S.R. *A Critical and Exegetical Commentary on Deuteronomy* (3rd Edition, 1895, reprinted 1973). The International Critical Commentary (ICC). Printed in Great Britain by Morrison and Gibb, Limited. For T. & T. Clark, Edinburgh.

¹² Richards, Elder Franklin D., Happiness and Joy in Temple Work. October 1986 *General Conference*.

Lord Jesus] was offered up, and that there will be no necessity for the ordinance of sacrifice in future: but those who assert this are certainly not acquainted with the duties, privileges and authority of the priesthood, or with the Prophets. The offering of sacrifice has ever been connected and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the Priesthood is restored with all its authority, power and blessings. Elijah was the last Prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. ‘And I will send Elijah the Prophet before the great and terrible day of the Lord,’ etc., etc. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness. It is a very prevalent opinion that the sacrifices which were offered were entirely consumed. This was not the case; if you read Leviticus, second chap., second and third verses, you will observe that the priests took a part as a memorial and offered it up before the Lord, while the remainder was kept for the maintenance of the priests; so that the offerings and sacrifices are not all consumed upon the altar—but the blood is sprinkled, and the fat and certain other portions are consumed. These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchisedic Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by the holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the Prophets; but those things which existed prior to Moses’ day, namely, sacrifice, will be continued.”¹³

¶ *For mine house shall be called an house of prayer for all people.* The Targum (Ⓣ) specifies for the first mention of *house*, “house of my sanctuary.” The LXX (ⓖ) reads, “For my house shall be called a house of prayer for all the nations.” Instead of *for all people*, the Peshitta (Ⓢ) has *for all peoples*. So also the Masoretic

text (Ⓜ), *for all the peoples*, לְכֹל־הָעַמִּים. The Douay-Rheims (Ⓟ) has, “For my house shall be called the house of prayer, for all nations,” although the Latin just as well means *for all people* (cunctis pópulis, Vulgate, Ⓟ). Truly, all people are invited to partake of the Gospel of Jesus Christ, and the saving ordinances, including those which are carried out in the Temple of our Lord.

8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather [others] to him, beside those that are gathered unto him. ✓

✓ to his gathered

The Lord GOD which gathereth the outcasts of Israel [לְכֹל־הָעַמִּים: גְּדַרְתִּי יִשְׂרָאֵל, root גָּדַר] saith. The LXX (ⓖ) reads, “The LORD who gathereth the dispersed of Israel said.” The Douay-Rheims (Ⓟ) has *scattered* rather than *outcasts*. The Masoretic text (Ⓜ) reads אֲדַרְנִי יְהוָה, Lord LORD, or Adonai Jehovah, rather than Lord GOD. ¶ Elder Orson Pratt explains that “the ten tribes” are the outcasts.¹⁴ Whitehouse opines: “It would be better, in place of *outcasts*, to read *dispersed* (i.e., those driven forth into exile). The verb is used in the same sense in Jeremiah 40:12, and the expression seems to have been derived from ISAIAH 11:12.” HCSB (and several others prefer *dispersed*): “*This is* the declaration of the Lord GOD, who gathers the dispersed of Israel: ‘I will gather to them still others besides those already gathered.’” Also, we see גָּדַר in *Rain in Due Season*, “whither the LORD thy God hath *driven thee* [גְּדַרְתִּי יְהוָה, root גָּדַר]” (Deuteronomy 30:1b). NVI uses “por donde el Señor tu Dios te haya *dispersado*” (emphasis added). Most translators prefer *driven* in that place, however. The Hebrew seems to have a very forceful tone to גָּדַר, as that of *thrusting an axe* (see Gesenius). ¶ *Yet will I gather [others] to him, beside those that are gathered unto him.* The Targum (Ⓣ) has, “I will again gather their captivity, by collecting them together.” The LXX (ⓖ) reads, “Because I will gather a congregation for him.” The Douay-Rheims (Ⓟ) has, “I will still gather unto him his congregation.” ¶ Skinner writes: “*Yet will I gather others &c.*] Literally. ‘I will yet further gather to him, to his gathered ones.’ ‘His gathered ones’ is the antithesis to the ‘dispersed’ above. The language certainly suggests (though it may not absolutely prove) that a partial gathering has taken place: the promise is that yet more shall be gathered, and, amongst these, men from

¹³ *History of the Church of Jesus Christ of Latter-day Saints*, 4:207-212.

¹⁴ Orson Pratt, “Restoration of the Gospel, Etc.” *Journal of Discourses*, 18:185a, 26 March 1876.

‘all peoples.’” Cowles has: “He who gathers the outcasts of Israel to himself will also gather the outcast Gentiles as well.” Wordsworth has (as similarly Cheyne, Wade, McFadyen, Jennings and others): “*Yet will I gather others to him*] As the good Shepherd says, ‘Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and One Shepherd’ (John 10:16).” Alexander does well in noting, however, that these sheep are of Israel—and thus not the Gentiles. Alexander, of course, is correct that the scripture quoted above was not about the Gentiles. The Savior taught the Twelve in the American continent: “Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem. Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them: That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now, because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you. And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them. And verily I say unto you, that ye are they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching. And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me” (3 Nephi 15:12-24). ¶ Wade has: “For similar predictions of the adhesion of strangers to the Lord’s people cf. Ezekiel 47:22, Zechariah 2:11, 8:22, Psalm 47:9). Certainly, however, besides the children of Israel, all are invited to come unto Christ. All are children of the Father. I feel to shout הַלְלוּ לַיהוָה when I think of the

Lord’s tender mercies: “Now my brethren, we see that God is *mindful of every people*, whatsoever land they may be in; yea, he numbereth his people, and his bowels of mercy are over all the earth. Now this is my joy, and my great thanksgiving; yea, and I will give thanks unto my God forever. Amen” (Alma 26:37, emphasis added).

vv. 9-12. The shepherds and watchmen here referred to seem to be those who represent the *old bottles* that will reject the *new wine* of the restored Gospel of Jesus Christ. Cowles notes that we can observe an “abrupt change of subject, from gospel promise made to outcasts, foreigners, and men deemed unclean, to the announcement of devouring ruin upon a class whose watchmen are blind and whose shepherds are ignorant, sensual and selfish.” False preachers are compared to lazy, indulgent dogs.

9 ¶ All ye beasts of the field, come to devour, [yea], all ye beasts in the forest.

The Targum (Ⓣ) has, “All the kings of the nations, who are assembled together to oppress thee, O Jerusalem, shall be cast down in the midst of thee; they shall be for food to the beasts of the field, the beasts of the forest shall be satisfied with them.” The LXX (Ⓛ) reads, “O, all ye I beasts of the field come! all ye beasts of the forests.” The Douay-Rheims (Ⓜ) has, for the second clause, “All ye beasts of the forest.” It does not mean, as some have misunderstood, that the beasts of the field will devour the beasts of the forest, but rather, that all the beasts of the field, and even the beasts of the forest are here predicted as taking advantage of the people under the figure of a defenseless flock of sheep (see, e.g., Skinner, Rabbis Slotki/Rosenberg). JUB has the correct sense: “All ye beasts of the field, all ye beasts of the forest; come to devour.” AMP has: “All you beasts of the field, come to devour, all you beasts (hostile nations) in the forest.” Henderson has: “*wild beasts*] a metaphor not unusual in the prophetic writings, when reference is made to persecuting powers.” In *Rain in Due Season* we read, among the punishments: “I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate” (Leviticus 26:22). While once again we have a literal fulfillment, we also have a figurative one in terms of robbing the children from the true faith in the Lord. Much of this would take place through apostasy and the preaching of false prophets, watchmen or pastors. ¶ Samuel Smith, brother of the Prophet Joseph Smith, quoted ISAIAH 56:9-11 to preachers who made attempts to convince Lucy Mack Smith and Hyrum Smith to give up their testimonies of the Book of Mormon, for they

“[feared] . . . the Book of Mormon was ‘destined to break down everything before it, if not put a stop to,’ and that it was ‘likely to injure the prospects of their ministers.’”¹⁵

10 His watchmen [are] blind: they are all ignorant, they [are] all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

✓ or, dreaming, or, talking in their sleep

His watchmen [are] blind: they are all ignorant. The LXX (Ⓞ) reads, “Devour! you see that they are all blind. That they have not knowledge.” The Peshitta (Ⓢ) has something like, “All the blind see, but perceive not.” Wordsworth has: “This is their punishment for being ravenous wolves, who devour God’s flock instead of feeding it (see Jeremiah 12:10).” Whitehouse has: “The term ‘watchmen’ is so frequently employed in prophecy to designate the prophets (cf. Jeremiah 6:17; Ezekiel 3:17; 33:7, &c.)” Henderson explains: “Most commentators consider both civil and ecclesiastical rulers to be meant by the **צִפְיִים**, *watchmen*; but I do not find the term ever applied figuratively to any but prophets, or religious teachers. Those here introduced were destitute of spiritual perception,—consequently, could not see the impending danger, and give warning of it.” In Ezekiel the Lord speaks against false shepherds: “Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?” (Ezekiel 34:2). ¶ *They [are] all dumb dogs, they cannot bark.* The LXX (Ⓞ) reads, “They are dumb dogs, they cannot bark.” The Douay-Rheims (Ⓣ) has, “Dumb dogs not able to bark.” Lowth notes that the Vulgate (Ⓥ) “seems to have read, *videntes vana*,” confirmed by one¹⁶ of my two Vulgate editions, and translated as *seeing vain things* by the Douay-Rheims (Ⓣ). ¶ A dog barks to warn his master of impending danger. So it is that a dog who will not bark is useless—he can offer no protection or salvation. Alexander (and several others) explains: “The dogs particularly meant are shepherds’ dogs (Job 30:1), whose task it was to watch the flock, and by their barking give notice of approaching danger.” Cowles writes: “The description drops the figure of the dog

¹⁵ *The History of Joseph Smith by His Mother*, Preston Nibley, Lucy Mack Smith, Chapter 31.

¹⁶ *Biblia Sacra, Vulgate Editions, Sixti V. Et Clementis VIII, Jussu Recognita Atque Edita, Editio Nova, Versiculis Distincta, Londini, 1857.* A different translation is offered by my *La Sacra Bibbia*, the Giovanni Diodati translation, printed by Cambridge in London (no date).

after the first clause, and speak of the same religious leaders as themselves shepherds who are void of just understanding.” ¶ *Sleeping, lying down, loving to slumber.* The LXX (Ⓞ) reads, “They are asleep in bed, they love to slumber.” The Douay-Rheims (Ⓣ) has, “Seeing vain things, sleeping and loving dreams.” Alexander paints a picture of a dog who growls in his dreams while he sleeps. Wordsworth [also see Wade] has: “*Sleeping*] Rather, dreaming ||. Instead of watching: and giving notice of the approach of the enemy, they sleep and are dumb; and instead of being *chozim* (חֲזִיִּים, seers of visions from God, and preachers of His truth to the People), they are *hozim*, dreamers (חֲזִיִּים, see Gesenius 200), like men in a fever, who see strange visions, (*aegri somnia*), and rave wildly in their sleep; so the heretical teachers are called ‘dreamers’ by St. Jude (5:8) . . . Since this solemn warning is uttered against the blind watchmen, dumb dogs, and ignorant shepherds of God’s people, and since their sins brought woe on Jerusalem, let the Christian Pastor beware lest he imitates them, and is the cause of ruin to those whom he is appointed to leach.” So also Luther: “. . . There are those who preach for the sake of their own belly . . . who are dumb too, since they speak what is agreeable and look out for their own welfare . . . they pile up wealth for themselves, they look out for nothing but their own interests and the strength of their body, and meanwhile they neglect the church. The dogs can never be satisfied; they are always hungry.”

11 Yea, [they are] greedy dogs [which] can never have enough, and they [are] shepherds [that] cannot understand: they all look to their own way, every one for his gain, from his quarter

✓ strong of appetite

✓ ✓ know not to be satisfied

Yea, [they are] greedy dogs [which] can never have enough. The LXX (Ⓞ) reads, “Yet these dogs are of untamed appetite; they can never have enough.” The Douay-Rheims (Ⓣ) has *impudent* instead of *greedy*. ¶ Elder Marvin J. Ashton taught, “There are some who would have us believe there is no right or wrong—that everything is relative. We must never allow ourselves to think proper conduct and decision making are found in a convenient path somewhere between right and wrong . . . How do we become victims of dishonesty? There are many ways . . . A potent statement from Isaiah sheds light on one reason: ‘Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.’ Greed can

make a person both dishonest and gullible . . . A friend recently confided that he had lost heavily in a get-rich-quick scheme because he couldn't turn off his greed valve. Wanting more and more—living beyond one's income—makes many of us susceptible to the dishonest promoter. The plan that offers exorbitant rewards or gives you and only you a once-in-a-lifetime deal is to be avoided.”¹⁷ Elder McConkie said of these verses: “Perhaps the most scathing denunciation of greediness ever written is found in Isaiah's excoriation of the wickedness of apostate ministers.”¹⁸ ¶ *And they [are] shepherds [that] cannot understand:* The Targum (Ⓣ) has, “They are evildoers, they know not *how* to become wise.” The LXX (Ⓞ) reads, “They are indeed mischievous, they have no consideration.” Instead of *shepherds*, the Peshitta (Ⓢ) has *wicked* (Lamsa) / *vile* (BPE). The Douay-Rheims (Ⓟ) has, “The shepherds themselves knew no understanding.” ¶ *They all look to their own way, every one for his gain, from his quarter.* The Targum (Ⓣ) has, “All of them go their own way (literally, ‘each and all of them’), to rob the treasures of Israel.” The LXX (Ⓞ) reads, “They all followed their own courses, every one according to his own purpose.” The BPE (Ⓢ) has, “They all have returned to their own ways, every one to his side and where he has chosen.” The Lamsa Peshitta (Ⓢ) has, “They all have turned aside to their own way, every one for his own gain and his own advantage.” The Douay-Rheims (Ⓟ) has, “All have turned aside into their own way, every one after his own gain, from the first even to the last.” Cowles has: “They *turn* themselves to their own way, which further explained as being ‘each one for his own gain,’ the word for ‘gain’ usually signifying wealth, profit.” Wade has: “*turned to their own way*] i.e., neglected their charge and pursued their own interest (cf. ISAIAH 58:13) . . . *from every quarter*] Better, *one and all*, without exception (cf. Genesis 19:4).” Alexander has: “Most of the modern writers have adopted the opinion of De Dieu, that **לְכָל־אֶחָד** means *ad unum omnes*, all without exception, *i.e.* all within a given space or number, from its very end or remotest limit.” Does this not remind us of the words of the Lord to the Prophet Joseph Smith? “My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)—and which I should join. I was answered that I must join none of them, for they were all wrong; and the Personage who

addressed me said that all their creeds were an abomination in his sight; *that those professors were all corrupt*; that: ‘they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.’ He again forbade me to join with any of them” (JS-History 1:18-20a, emphasis added). ¶ President John Taylor taught: “I think we [men holding the holy priesthood] ought to occupy a more elevated and honorable position; I think we ought to be governed by other influences, and be actuated by other motives. I think that our lives, our desires, our feelings and our acts ought to be to try to build up Zion and establish the kingdom of God upon the earth; that we should be united in our temporal as well as in our spiritual affairs, for God says: ‘If you are not one you are not mine.’ Do you believe it? You elders of Israel, do you believe that saying? And if we are not the Lord's then whose are we? We have our own plans, our own notions and our own theories; and as one of old expressed it, *we are seeking for gain, everyone from his own quarter*. And we are governed to a very great extent by selfishness, and too much by our own personal feelings, and allow these things to influence us instead of being governed by those high, noble, dignified and glorious principles that dwell in the bosom of God, which emanated from him, and which dwell also in the bosoms of those who in sincerity fear God and keep his commandments.”¹⁹

12 Come ye, [say they], I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, [and] much more abundant.

Come ye, [say they], I will fetch wine, and we will fill ourselves with strong drink. The Targum (Ⓣ) has, “we” rather than *I*, and then, “we will be inebriated with old wine.” This verse has fallen off in the LXX (Ⓞ). Instead of *I will*, the Peshitta (Ⓢ) has *let us* (Lamsa). The Douay-Rheims (Ⓟ) has, “Come, let us take wine, and be filled with drunkenness.” Cowles explains: “The last verse describes them by giving their own words [i.e., the words of these false shepherds].” Luther suggests: “By their teaching they do nothing but fatten their own belly.” Calvin says: “In another passage the Prophet quoted the words of scorners, who, when the servants of God exhorted them to sackcloth and ashes, invited each other to feasting and drinking. ‘Let us eat and drink; for tomorrow we shall die’ (ISAIAH 22:13). Westermann well notes that the word **בָּרֵךְ** for *come* used here, as in

¹⁷ Ashton, Elder Marvin J., “This Is No Harm,” *Ensign*, May 1982, p. 9.

¹⁸ Bruce R. McConkie, *Mormon Doctrine*, 2nd ed., p.241,341,658.

¹⁹ John Taylor, “Cooperation and the United Order, Etc.” *Journal of Discourses*, 21:57a, 21 September 1878, pp. 53–61.

come and carouse, is the same that is used in ISAIAH 56:9, where “the day is coming when the wild beasts will be summoned to ‘come and devour.’” ¶ *And to morrow shall be as this day, [and] much more abundant.* The Targum (Ⓣ) has, “And tomorrow our banquet shall be better than today, great, very great.” The Douay-Rheims (ⓓ) has, “And it shall be as to day,

so also to morrow, and much more.” Faussett explains: “Their self-indulgence was *habitual* and *intentional*: not merely they drink, but they mean to continue so.”

FIRST POSTED: 5 August 2016
