
Isaiah 60

The emphasis of the early Church leaders—in conjunction with this beautiful chapter of Isaiah—was to speak of Zion or the *New Jerusalem* to be built in Jackson County, Missouri, and surrounding area. Nothing that is said about the New Jerusalem or the American Zion is meant in any way to take away from the glory that the Lord will also place upon Jerusalem in the Holy Land (e.g., see Elder Orson Pratt, JD 14:355-56). We know that the Lord has promised that in the Millennium, “He will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem” (Micah 4:2b). ¶ Regarding the *New Jerusalem* we read: “The place where the Saints will gather and Christ will personally reign with them during the Millennium. Zion (the New Jerusalem) will be built upon the American continent, and the earth will be renewed and receive its paradisiacal glory (A of F 1:10). It also refers to a holy city that will come down out of heaven at the beginning of the Millennium” (LDS Guide to the Scriptures). In Doctrine and Covenants we further read: “And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you. And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion” (D&C 45:65-67, and compare with ISAIAH 60:5-7, below). ¶ Elder Parley P. Pratt spoke with much tenderness of Zion: “But in order to form a still more striking idea of the prosperity, wealth, beauty, and magnificence of the cities of Zion and Jerusalem, we will quote ISAIAH 60: ‘[ISAIAH 60 is quoted here]. In this chapter we learn—First, that there is a city to be built in the last days, unto which not only Israel, but all the nations of the Gentiles, are to flow; and the nation and kingdom that will not serve that city shall perish and be utterly wasted. Second, we learn that the name of that city is Zion, the city of the Lord. Third, we learn that it is called the place of his sanctuary, and the place of his feet. Fourth, that the best of timber, consisting of fir, pine and boxwood, is to be brought in great plenty, to beautify the place of his sanctuary, and make the place of his feet glorious. Fifth, the precious metals are to abound in such plenty, that gold is to be in the room of brass, silver in the room of iron, brass in the room of wood, iron in the room of stones. Their officers are to be peace-officers, and their exactors righteous exactors; violence is no more to be heard in the land; wasting nor destruction within their borders. Their walls are to be Salvation, and their gates Praise; while the glory of God, in the midst of the city, outshines the sun. The days of their mourning are ended; their people are all righteous, and are to inherit the land forever, being the branch of the Lord’s planting, that he may be glorified. A little one shall become a strong nation, and the Lord will hasten it in his time.’”¹ ¶ Joseph Fielding Smith explained: “When Joseph Smith translated the Book of Mormon, he learned that America is the land of Zion which was given to Joseph and his children and that on this land the City Zion, or New Jerusalem, is to be built. He also learned that Jerusalem in Palestine is to be rebuilt and become a holy city. These two cities, one in the land of Zion and one in Palestine, are to become capitals for the kingdom of God during the Millennium . . . We accept the fact that the center place where the City New Jerusalem is to be built, is in Jackson County, Missouri. It was never the intention to substitute Utah or any other place for Jackson County. But we do hold that Zion, when reference is made to the land, is as broad as America, both North and South—all of it is Zion . . . At the April conference of the Church, held at Nauvoo in 1844, the Prophet Joseph Smith declared that the whole of America was Zion.” (Smith, *Doctrines of Salvation*, 3:71). ¶ The Gentile exegetes agree on quite a few important points with the LDS perspective. These authors, however, would mostly speak of the glory that will surround Jerusalem in the Holy Land and do not understand that two separate places are involved. Birks speaks of a latter-day “restoration of Israel” and also mentions “a still future recovery of Israel, when the broken olive branches [meaning the natural branches or Israel—GB] shall be grafted in once more.” There are constant allusions to ISAIAH 60 (as well as other portions of Isaiah) in Revelation 21: “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and *they shall be his people*, and *God himself shall be with them, and be their God*. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. He that overcometh shall inherit all things; and *I will be his God, and he shall be my son* . . . And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife. And he carried

¹ Pratt, Parley P. *A Voice of Warning and Instruction to All People Or, an Introduction to the Faith and Doctrine of the Church of Jesus Christ of Latter-day Saints* By Elder Parley P. Pratt. New Edition. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1957. Included is the preface to the First American Edition (1837) and the Second European Edition (December 4, 1846), pp. 128-132.

me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Revelation 21:1-4, 7, 9-27). ¶ In ISAIAH 60 we hear of both the New Jerusalem (in the American Continent) as well as Jerusalem (in the Holy Land). Some of the prophecies will be fulfilled before and others after the Second Coming.

vv. 1-8. There would be much spiritual darkness in the latter-days, but then the Gospel light would burst forth with the restoration of the Gospel. Afterward, there would be an increasingly large gap between the light of the restored Gospel and the darkness of Babylon. Of a truth, Isaiah's prophecy that people would "call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (ISAIAH 5:20b) come to pass. But gladly, the Gospel of Jesus Christ would go forth to all the nations. The Prophet Joseph Smith boldly declared: "The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done." All of this would happened through the literal descendants of Abraham, Isaac and Jacob, or Israel. Ironside has: "Restored Israel is brought to the forefront of God's plan and blessing for the whole earth. The kings of the earth will bow down to them, the nations that once persecuted them come and acknowledge that God is with them, and they will seek to enter into fellowship and communion with them. This is to be taken literally. God will deal thus with His people Israel and bring the nations that once antagonized and persecuted them into this blessed harmony in the last days."

1 ¶ ARISE, shine; for thy light is come, ✓
and the glory of the LORD is risen upon thee.

✓ or, be enlightened; for thy light cometh

The Targum (Ⓢ) has, "Arise, shine, O Jerusalem, for the time of thy redemption is come, and the glory of the Lord is revealed upon thee." The LXX (Ⓠ) reads, "BE ENLIGHTENED: be enlightened, Jerusalem! for thy light is come; and the glory of the Lord is risen upon thee." The Douay-Rheims (Ⓣ) begins with, "Arise be enlightened, O Jerusalem: for thy light &c." Alexander explains: "The Hebrew אֲרִיזִי . . . means not to rise in general, but to rise above the horizon." Cowles has: "*Is risen upon thee*] Gives the Hebrew a beautiful allusion to the rising sun." Jennings beautifully has: "Jehovah shines on Jerusalem. Jerusalem shines on the earth." ¶ Wordsworth notes: "Observe the contrast between Zion and Babylon. To Babylon it is said, 'Come down, and sit in the dust' (ISAIAH 47:1); but to Zion it is said, 'Awake, awake' (lit. Wake thyself, wake thyself), 'stand up' (ISAIAH 51:17); 'Awake, awake; shake thyself from the dust; Arise' (ISAIAH 52:2); 'Arise, shine!' (ISAIAH 60:1)." Wordsworth also reminds us that it is Babylon who will be humbled and Zion, exalted. Keith sees the fulfillment of Malachi: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither

root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall” (Malachi 4:1-2). Skinner says: “The image in these strikingly beautiful verses is that of a city glittering in the first rays of the morning sun.” Oswalt, leaning on Muilenburg points out: “*Glory* is characteristic of divine theophanies. When God appears, it is his **כְבוֹד**, his overwhelmingly majestic reality, that impresses itself on the observer.” So it is that we have, “And it came to pass that he saw One descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day” (1 Nephi 1:9); and furthermore, “I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me” (JS-History 1:16b). The words light and sun are so often associated. ¶ Oswalt says: “In the beginning, Israel sought to glorify itself by associating with the high and the mighty of the earth’s nations.” Indeed, at the time of the Judges, Israel rejected her divine King for an earthly one. All this would change in the latter-days: “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 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. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children’s children for ever: and my servant David *shall be* their prince for ever” (Ezekiel 37:22a, 24-25). Now, in this very connection, note: “And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore” (Ezekiel 37:28). ¶ Luther makes a profound comment: “This is our plague of wretchedness, that we are unable to recognize the exceeding greatness of the treasure because of its lowly appearance . . . The Gospel is the Word of life and salvation, and it offers everything.” Indeed, on the one hand the treasure is given freely, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (ISAIAH 55:1). Yet on the other hand it requires that we truly thirst after righteousness and give our all for the Gospel’s sake. ¶ Elder Orson Pratt says: “I will cite the attention of the congregation to the first verse of the 60th chapter of Isaiah,—‘Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee.’ The passage which I have quoted from Isaiah has reference to the latter-day Zion, about which the choir sang at the opening of the meeting. That there may be no misunderstanding about the people to whom the Prophet had reference, I will read some other passages

connected with it,— ‘And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.’ The Zion that is here spoken of is called upon to ‘arise and shine, for the glory of the Lord is risen upon thee.’ There is no one thing more fully revealed in the Scriptures of eternal truth, than the rise of the Zion of our God in the latter days, clothed upon with the glory of God from the heavens—a Zion that will attract the attention of all the nations and kindreds of the whole earth. It will not be something that takes place in a corner on some distant island of the sea, or away among some obscure people; but it will be something that will call forth the attention of all people and nations upon the face of the whole earth. The rise of Zion, the latter-day Zion. What are we to understand by the meaning of Zion? What I understand, and what the Scriptures have portrayed in regard to the meaning of Zion is, a people who shall receive the law of God, and who shall be acknowledged of the Lord as *his people*¹—a people who shall be gathered together from the nations of the earth, and *build a house to the name of the Lord* in the latter-days. A people who shall have their abiding place in the mountains, and who shall build a city that shall be called Zion. All these things are clearly portrayed in prophecy. The people of God must be a people who give the most diligent heed to his word; they will be guided by revelation from him, and

¹ Note allusion to *Rain in Due Season*, “And I will set my tabernacle among you . . . And I will walk among you, and will be your God, and ye shall be my people” (Leviticus 26:11a-12). Regarding the durability of the Temples, Elder Orson Pratt also taught: “Now, in this world there will be Temples, and these Temples will be constructed according to the most perfect law of the celestial kingdom, for the world in which they are built or in which they stand will be a celestial body. This last Temple that I am speaking of, or this last one to be built in Jackson County, Missouri, will be constructed after that heavenly pattern in all particulars. Why? Because it will never perish, it will exist forever . . . I say there is a higher law, a controlling power over all the laws of nature, that will prevent these buildings from decaying; and I wish while dwelling upon this subject to say a little about another subject; that is, the building up of Palestine with the new Jerusalem. It will be the old Jerusalem rebuilt upon its former site. Now, will that city ever be destroyed, will it ever decay? Will the Temple to be built in Palestine ever be thrown down or ever be furrowed with hail, rain, snow and frost—will these ever have any effect upon it? No, not in the least. Why? Because God will be there. So He will be in the temple of Zion on this continent, and by His power, by His laws—which are superior to all those grosser laws of nature—He will preserve both of these cities, one on the western hemisphere, and one on the eastern hemisphere, from any decay whatever . . . Shall I limit that power to the preserving of a Temple! No. The same Being could preserve the city round about the Temple, hence it is a city that shall never be destroyed nor thrown down from that time henceforth and forever. God will be in the city.” In this most precious prophetic talk, Elder Orson Pratt also said: “We have lived here long enough to fulfill a great many of the prophecies that are contained in this good Jewish Bible. But we have not yet got through with fulfilling prophecies” (Apostle Orson Pratt, Tabernacle, Salt Lake City, 26 October 1879, JD 24:25-28). I recommend the reading of that complete talk, some of which we have reproduced in this chapter.

among them his power will be made conspicuously manifest. These are characteristics concerning this latter-day Zion, spoken of by the ancient Prophets, which, if the Spirit of the Lord will enable me to clearly comprehend the subject, I will endeavor, this afternoon, in my simple language and in my simple manner, to lay before this congregation.”² Elder Charles Penrose testified: “. . . out of this Church may be built up the kingdom that all the prophets and inspired men of God have seen from the beginning, upon which the glory of God shall shine, and over which the Lord shall rule. This work will prevail, no matter what opposition may be brought to bear against it . . . All manner of lies are circulated concerning us, which, however, only serve to increase our strength.”³ President John Taylor declared: “We are organized under the direction of the Almighty . . . not according to our ideas and notions, but according to the word and will and revelations and law of God. And none of us can do anything only as God permits us. What are we going to do? We are going to build up Zion. What then? When Zion is built up—and it is not built up yet; but it will be built up; and when that is done, Jerusalem that is spoken of shall be built—and we are a long way from that—but when that is built up and the glory of God shall rest upon it, upon every dwelling of Mount Zion as it did in former times then we will build up our Zion after the pattern that God will show us, and we will be governed by his law and submit to his authority and be governed by the holy priesthood and by the word and will of God. And then when the time comes that these calamities we read of shall overtake the earth, those that are prepared will have the power of translation, as they had in former times, and the city will be translated. And Zion that is on the earth will rise, and the Zion above will descend, as we are told, and we will meet and fall on each other’s necks and embrace and kiss each other.”⁴ ¶ President John Taylor showed us the way to follow: “If we will cleave to God and do our duty and purge ourselves from unrighteousness and live our religion and keep His commandments, Zion will arise and shine, and the glory of God will rest upon her. And when this nation and other nations shall crumble to pieces, Zion and the glory thereof will extend from nation to nation, and it will continue to spread and grow until the kingdoms of this world shall become the kingdoms of our God and his Christ, and every creature in heaven and on the earth

will be heard to say, Blessing and glory and honor and praise and power, and might and majesty and dominion be ascribed to Him that sits upon the throne, and to the Lamb forever.”⁵ A year earlier, Elder John Taylor taught: “We talk about being a good people . . . but we ought to be twenty times better than we are today. And if we, as Latter-day Saints, were to strictly observe the Sabbath day, and pay our tithes and offerings, and meet our engagements, and be less worldly minded, be united in temporal and spiritual things, Zion would arise and shine, and the glory of God would rest upon her. And it would not be long before all nations would call us blessed.”⁶ Furthermore, Elder John Taylor testified: “Israel will rise and shine, and the power of God will rest upon his people, and the work that he has commenced will roll forth ‘until the kingdoms of this world shall become the kingdoms of our God, and his Christ; and he shall rule for ever and ever’ (Revelation 11:15).”⁷ Also, Elder John Taylor said: “We are living in the dispensation of the fulness of times, when God has commenced to gather together all things in one. He has revealed to us His law, and He is continuing to do so. It is for us to learn to subject ourselves to that law, to obey His commands, submit to His authority, and pursue that course that we can always have the approbation of the Most High. Let us eschew evil, cleave to that which is good, honor our God and our religion, and the blessings of heaven will rest upon and abide with us from this time henceforth and forever. Zion will arise and shine, the power of God will be made manifest in our midst, and no hand, nor any power that shall rise against us, shall be able to injure or destroy us.”⁸

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: The Targum (Ⓢ) has, “kingdoms” instead of *people*. The LXX (Ⓛ) reads, “Behold darkness will cover the earth and thick darkness the nations.” The Douay-Rheims (Ⓟ) has *mist* instead of *gross darkness*. Keith says: “The[re is a]

² Orson Pratt, Journal of Discourses, June 15, 1873, Delivered in the New Tabernacle, Salt Lake City, Sunday afternoon. The rise of Zion in the last days, pp. 78-79. Emphasis added.

³ Elder Charles W. Penrose, The Testimony of the Gospel, Etc., delivered in the Tabernacle, Salt Lake City, Sunday, 14 August 1881. JD 22:216-217.

⁴ President John Taylor, The Great Principles of Truth As Taught By Revelation to the Ancients, and Also to the Saints in Our Day. Ogden Tabernacle, Sunday, 21 March 1880. JD 21:253b.

⁵ President John Taylor, “Slain for the Testimony of Jesus,” Tabernacle, Salt Lake City, 3 August 1879. JD 20:254a.

⁶ Elder John Taylor, “Honor the Sabbath.” Tabernacle, Salt Lake City, 7 July 1878. JD 20:24.

⁷ Elder John Taylor, Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, New Tabernacle, Salt Lake City, 7 October 1874. JD 17:211.

⁸ Elder John Taylor, “Instructions to Missionaries.” Tabernacle, Great Salt Lake City, 14 April 1867. JD 12:23b.

contrast which is drawn between the condition of Israel and that of the Gentile world. Theirs [the Gentiles], at the period of Israel's conversion, is said to be a state of gross darkness, that is, spiritual darkness." Rawlinson has: "As in Egypt a 'thick darkness' covered the whole land⁹ at the word of Moses (Exodus 10:22), while still 'the children of Israel had light in their dwellings,' so now the world and 'the nations' of the world lay in a deep obscurity, into which scarcely a ray of light penetrated, while on Israel there dawned a glory which streamed from the throne of God." ¶ President Gordon B. Hinckley explained: "Ignorance and evil enveloped the world, resulting in what is known as the Dark Ages. Isaiah had predicted: 'Darkness shall cover the earth, and gross darkness the people.' For centuries, disease was rampant and poverty reigned. The Black Death killed some 50 million people during the 14th century. Was not this a season of terrible peril? I wonder how humanity survived. But somehow, in that long season of darkness, a candle was lighted. The age of Renaissance brought with it a flowering of learning, art, and science. There came a movement of bold and courageous men and women who looked heavenward in acknowledgment of God and His divine Son. We speak of it as the Reformation. And then, after many generations had walked the earth—so many of them in conflict, hatred, darkness, and evil—there arrived the great, new day of the Restoration. This glorious gospel was ushered in with the appearance of the Father and the Son to the boy Joseph. The dawn of the dispensation of the fulness of times rose upon the world. All of the good, the beautiful, the divine of all previous dispensations was restored in this most remarkable season."¹⁰ Elder Bruce R. McConkie explained: "When the gospel sun went down almost two millennia ago, when the priesthood was taken away and a dreary dusk descended in the congregations that once had known light, when light and truth no longer shone forth from heaven, and when those on earth no longer were taught and directed by apostles and prophets, then spiritual darkness reigned. Darkness covered the earth and gross darkness the minds of the people. The dark ages had their beginning, and the light of heaven no longer dwelt in the hearts of those who professed to worship Him whose we are."¹¹ Then Elder Thomas S. Monson said, "One word and one word alone describes the dismal state that prevailed: apostasy. Generations before, Isaiah had prophesied: 'Darkness shall cover the earth, and gross darkness the people.' Amos had foretold of a

famine in the land: 'Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord' (Amos 8:11)."¹² Elder LeGrand Richards said: "My testimony is such that I say that if the veil were parted and we could understand why this world has made such great progress in the last one hundred and thirty years since the gospel was restored as compared with all the history of the past, we would know that it was because the Father and the Son had come and broken the darkness, just as the scriptures say. Isaiah said, 'The darkness shall cover the earth, and gross darkness the people' (ISAIAH 60:2). During that time the world made no progress. Year after year, century after century, they lived in the same kind of houses and traveled in the same crude manner and lived in the same crude homes with no modern conveniences. Then all at once the light broke forth. The Lord said: 'I will pour out my spirit upon all flesh; and . . . your old men shall dream dreams, your young men shall see visions' (Joel 2:28)."¹³ One type of light, then, is the light that burst upon the world when the Gospel of Jesus Christ was restored. Next, we consider how the light of the Gospel is increasingly apparent as we see the growing darkness outside of the Church—in terms of calling right that which is wrong and vice versa (see ISAIAH 5:20). ¶ *But the LORD shall arise upon thee, and his glory shall be seen upon thee.* The Targum (Ⓢ) has, "But in thee the Shekinah of the Lord shall dwell, and His glory shall be revealed upon thee." The LXX (Ⓜ) reads, "But upon thee the Lord will shine and his glory over thee will be conspicuous." Instead of *arise*, the Peshitta (Ⓟ) has *shine*. The Rabbis consider these matters as pertaining to the Messiah (Seder Nezikin, Sanhedrin 99a). This clause seems to have reference back to ISAIAH 60:1, speaking of the contrast between the darkness of the world and the light of the restored Gospel of Jesus Christ. Elder Wilford Woodruff explains, "The Gospel has gone forth in our day in its true glory, power, order, and light, as it always did when God had a people among men that He acknowledged. That same organization and Gospel that Christ died for, and the Apostles spilled their blood to vindicate, is again established in this generation. How did it come? By the ministering of an holy angel from God, out of heaven, who held converse with man, and revealed unto him the darkness that enveloped the world, and unfolded unto him the gross darkness that surrounded the nations, those scenes that should take place in this generation, and would follow each other in quick succession, even unto the coming of the Messiah. The angel taught Joseph Smith those principles which are necessary for the salvation of the world; and the

⁹ The American Continent also experienced such darkness after the death of Christ.

¹⁰ President Gordon B. Hinckley, "The Dawning of a Brighter Day." April 1981 General Conference.

¹¹ Elder Bruce R. McConkie, "The Morning Breaks; the Shadows Flee." April 1978 General Conference.

¹² Elder Thomas S. Monson, "The Way Home." April 1975 General Conference.

¹³ Elder Richards in 1960, *Brigham Young University Speeches of the Year*. Provo, Utah: Brigham Young University Press, 1960-1966, p. 3.

Lord gave him commandments, and sealed upon him the Priesthood, and gave him power to administer the ordinances of the house of the Lord. He told him the Gospel was not among men, and that there was not a true organization of His kingdom in the world, that the people had turned away from His true order, changed the ordinances, and broken the everlasting covenant . . . He told him the time had come to lay the foundation for the establishment of the Kingdom of God among men for the last time, preparatory to the winding up scene.”¹⁴ ¶ Nyman quotes the prophet Joseph Smith in relation to this verse: “Consider for a moment, brethren, the fulfillment of the words of the prophet; for we behold that darkness covers the earth, and gross darkness the minds of the inhabitants thereof—that crimes of every description are increasing among men . . . the rising generation growing up in the fullness of pride and arrogance . . . and indifference toward the things of eternity increasing among those who profess a belief in the religion of heaven . . . and denying the faith of Jesus (TPJS, p. 47).” Elder Dallin H. Oaks spoke about “the deterioration in religious faith that has happened in my own life,” especially in regards to the divinity of Jesus Christ. As an antidote to this growing cancer, Elder Oaks said, “That is one reason the Lord inspired his prophet, Ezra Taft Benson, to have us reemphasize our study and testimony of the Book of Mormon, whose mission is ‘the convincing of Jew and Gentile that Jesus is the Christ, the Eternal God’ (Book of Mormon, title page).”¹⁵ The Doctrine and Covenants similarly has: “Verily, verily, I say unto you, *darkness covereth the earth, and gross darkness the minds of the people*, and all flesh has become corrupt before my face” (D&C 112:23, emphasis added, also see 112:19-34). Elder Wilford Woodruff taught, “We are living in an important day. We are living in the most important dispensation God ever gave to man. There is a great change awaiting us; there is a great change awaiting Zion, our Government, and the whole Christian world. The signs of the times indicate the coming of the Son of Man in power and great glory. But before His coming the Gospel has got to be preached to all nations . . . the Lord has called us out of the world to establish the everlasting Gospel. And I want to say to the Latter-day Saints: Have faith in the revelations of God; have faith in the promises which have been given. We should be preparing ourselves for the great events which await us. Darkness covers the earth and gross darkness the people. The Lord is withdrawing His Spirit from the nations of the earth, and the power of the devil is

gaining dominion over the children of men [with specific examples of how crime had recently increased].”¹⁶ A decade Elder Woodruff also spoke of the increasing evil upon the earth: “When I was a boy, fifty years ago, the kingdom of God had not been established among men; the angels of God had not visited the earth; the Lord Almighty had not clothed his servants with the Priesthood and commanded them to go and warn the nations of the earth of the judgments which awaited them. There was not the wickedness then that there is today. The wickedness committed today in the Christian world in twenty-four hours is greater than would have been committed in a hundred years at the ratio of fifty years ago. And the spirit of wickedness is increasing...”¹⁷ Elder Charles W. Penrose noted: “What condition has the Christian world been in for centuries? Just the same in a great many respects as the heathen world. The people have been in the depths of error. Darkness has covered the earth and gross darkness the people.”¹⁸ Elder Penrose also testified: “We are living in a time of great wickedness, of great corruption and evil of numerous kinds; they are widespread upon the face of the earth, and the inhabitants thereof have turned from the Lord in a great degree, according to the Scripture which has been quoted: ‘They have transgressed the laws, changed the ordinance, and broken the everlasting covenant.’ God has withdrawn himself from the children of men. Darkness has covered the earth and gross darkness the people. While they boast of living in an age of Gospel light, they are really and truly shut out from communion with the Lord. No prophet’s voice is heard in their midst; no seer discerns the things of God; no angel from the courts of glory bears a message of glad tidings to man. The heavens are as brass over their heads. They have no answer when they pray, or rather when they say their prayers . . . ‘Therefore,’ says the Lord, ‘behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder.’”¹⁹ Elder Wilford Woodruff taught that even today, after the restoration, there are vital decisions we must make as to whether we will embrace the light or the darkness: “There is a veil over men’s minds. Darkness covers the earth and gross darkness the minds of the nations, and this is to prove whether they

¹⁴ Elder Wilford Woodruff, “The Church and Kingdom of God, and the Churches and Kingdoms of Men.” Tabernacle, G. S. L. City, 25 February 1855, JD 2:196-197.

¹⁵ Elder Dallin H. Oaks, “Witnesses of Christ,” October 1990 General Conference.

¹⁶ Elder Wilford Woodruff, “The Object of Assembling Together.” Tabernacle, Salt Lake City, 12 June 1881. JD 22:175.

¹⁷ Elder Wilford Woodruff, “Eventful Times.” Tabernacle, Salt Lake City, 1 January 1871, JD 14:3.

¹⁸ Elder Charles W. Penrose, “Insufficiency of Mere Belief in Christ.” Salt Lake Assembly Hall, 25 April 1880. JD 21:88.

¹⁹ Elder Charles W. Penrose, “The Work of Restitution of All Things.” Tabernacle, Salt Lake City, 17 August 1879. JD 20:294-295.

will or will not walk in the covenant of the Lord.”²⁰

¶ Elder Orson Pratt spoke extensively about the need for further revelation in order to dispel the darkness.^{21 22 23} Furthermore, Elder Orson Pratt also compared the light that would shine upon The Church of Jesus Christ of Latter-day Saints in contrast to the darkness of the world around her: “Some people have supposed that the manifestation of the glory of God in the latter days would not take place until Jesus comes in the clouds of heaven; but that is a mistake, it will take place before that time. Before the second advent of the Redeemer, the people of Zion will be acknowledged by God, as the great latter-day Church, that will be prepared for his coming, and they will hold the keys of power to teach mankind in the ways of the Lord. What will the rest of the people be doing? Says Isaiah, “Behold, the darkness shall cover the earth, and gross darkness the people.” That will be the distinction between Zion and the rest of the nations. The Lord will arise upon Zion, and his glory shall be seen in her midst (ISAIAH 60:1).”²⁴ ¶ With the renaissance and the increase of knowledge in the earth came great progress. This progress would include a multitude of scientific achievements that would greatly bless the spreading of the Gospel in the latter-days. The continual increase in science, however, also has decreased the dependence upon God among some. Perhaps it is a type of pride. We read about this in the Book of Mormon: “O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. But to be learned is good if they hearken unto the counsels of God” (2 Nephi 9:28 - 29). The Church of Jesus Christ of Latter-day Saints, then, stands as a light to the whole world. Each one of us, as individual members, need to hold on to this truth and reflect this light, lest we also be deceived. The best way of staying true is by studying the Standard Works (without neglecting the rest of the Scriptures, I believe that the daily study of the Book of Mormon is essential) and the talks given at General Conference, and applying these

²⁰ Elder Wilford Woodruff, “The Gospel Embraces All Truth.” General Conference, New Tabernacle, Salt Lake City, 7 April 1873. JD 16:37.

²¹ Elder Orson Pratt, “Book of Mormon.” New Tabernacle, Salt Lake City, 18 July 1875. JD 18:164.

²² Elder Orson Pratt, “The Setting Up of God’s Kingdom in These Latter Days.” Tabernacle, Salt Lake City, 4 February 4, 1872, JD 15:74b.

²³ Elder Orson Pratt, “The Apostasy.” New Tabernacle, Salt Lake City, June 14, 1868, JD 12:248.

²⁴ Elder Orson Pratt, JD 16:83, 15 June 1873. Also, see Elder Orson Pratt, “Zion.” Tabernacle, Salt Lake City, 10 March 1872, JD 14:355.

things into our lives. In this way our testimony of the Divinity of Jesus Christ will not waver.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

And the Gentiles shall come to thy light. The LXX (Ⓣ) reads, “And kings will walk by thy light.” The Douay-Rheims (Ⓟ) has, “And the Gentiles shall walk in thy light.” I prefer to here translate גוֹיִם as *nations*, with the idea that the light of the Gospel is what will attract Israel as scattered upon the Gentile nations and throughout the world. Birks points us to Revelation 21:24. Keith suggests: “As the bright dawning of the sun arrests the eye, so will the favoured condition of Israel, when the glory of the Lord shall be seen upon her, excite the notice and the interest of the Gentiles, and they shall go to witness and to participate in her blessings.” הַלְכוּ, and walk, from the root, הָלַךְ.

Alexander explains: “*And nations shall walk in thy light*] The Hebrew preposition לְ does not correspond to our *to* as a particle of motion or direction, but expresses relation in the widest and most general manner . . . In this case it seems to mean that they shall walk with reference to the light in question, which in English may be best expressed by *in*, but not as a literal translation.” ¶ Elder Wilford Woodruff said: “Whether men believe or not, 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 this time will come when the nations are fully warned by the preaching of the servants judgments commence to be poured out upon the world, in fulfillment of the revelations of St. John (Revelation 16:1-21)”²⁵ After quoting ISAIAH 60:3, Elder Orson Pratt said: “. . . showing clearly, and plainly that the Gentiles, and even the kings of the earth, will in that day be excited by the glory of God, that will shine forth upon Zion, which will be as a city set on a hill whose light cannot be hid.”²⁶ Elder Wilford Woodruff taught that ISAIAH 60:3 would begin to be fulfilled in his day: “These things are to come to pass in our day, and the beginning has commenced, and the end will come by the power of God and in fulfillment of his promises; and it is at our

²⁵ Elder Wilford Woodruff, “Fulfillment of Prophecy.” Tabernacle, Salt Lake City, 30 June 1878, JD 19:359b.

²⁶ Elder Orson Pratt, “The Rise of Zion in the Last Days.” New Tabernacle, Salt Lake City, 15 June 1873, JD 16:83a. Also see Elder Orson Pratt, “Fulfillment of Prophecy.” New Tabernacle, Salt Lake City, 30 August 1875, JD 18:153-154.

hands the work is required. Therefore I feel to bear my testimony today that this is the work of God, that Joseph Smith was a prophet of God . . . We are called to build on the foundation he laid, until Zion shall arise and put on her beautiful garments and the people of God become united as the heart of one man; until the little stone, cut out of the mountain without hands, becomes a mountain and fills the whole earth, and accomplishes all God has spoken concerning it.”²⁷ ¶ *And kings to the brightness of thy rising.* The Targum (Ⓣ) has, “And kings to thy brightness.” The LXX (Ⓥ) reads, “And nations by thy splendour.” The Douay-Rheims (Ⓣ) has *in* rather than *to*. Keith has: “It will be no common light which will thus attract the whole world. Israel’s will be a bright rising. So it is said that ‘her righteousness will go forth as brightness, and the salvation thereof as a lamp that burneth,’ (ISAIAH 62:1). If of one Jew it was said that he was ‘a burning and a shining light,’ how bright will be the light of a converted people!” Keith’s sentiment is kind, but of course the light of our Savior cannot be compared with any other light and—as we see in this chapter—will obscure the light of the sun, the moon and the stars. This verse points to the brightness of Zion’s influence—whether we refer of The Church of Jesus Christ of Latter-day Saints as a whole (whose members are of Israel), or whether we speak of the New Jerusalem of coming days. It shall attract the attention and interest of all who love God. As we see when speaking of ISAIAH 60:6, President Heber C. Kimball explains the term *kings*: “You all say that we are to become a kingdom of kings and priests, of queens and priestesses.”²⁸ See also, Keith’s comments in ISAIAH 61:6. I suggest that this is the primary meaning of the term *kings* in ISAIAH 60: i.e., all those who embrace the Gospel of Jesus Christ and take out their temple endowments. No doubt, among the traditional kings, there will also be much interest in the manifest goodness and light coming from The Church of Jesus Christ of Latter-day Saints. There also is an allusion to the kings of the earth that played a role in the restoration of Israel as a nation.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at [thy] side.

²⁷ Elder Wilford Woodruff, “Eventful Times.” Tabernacle, Salt Lake City, 1 January 1871, JD 14:6.

²⁸ President Heber C. Kimball, “Gathering of the People of God in The Last Days—Return to Jackson County.” Great Salt Lake City, 17 February 1861. JD 8:349. See also “And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel!” (Exodus 19:6).

Lift up thine eyes round about, and see: The Targum (Ⓣ) has this about Jerusalem, and the second clause, “And see all the children of the people if thy captivity.” The LXX (Ⓥ) reads, “Raise thine eyes around.” Delitzsch says: “Zion is now exhorted, as in ISAIAH 49:18, to lift up her eyes, and turn them in all directions; for she is the object sought by an approaching multitude.” Barnes has: “Jerusalem is here addressed as a female with eyes cast down from grief. She is directed to lift them up, and to see the great multitudes that were flocking to her.” Gill suggests: “. . . the vast number of converts flocking from all parts of the world to join themselves to the church of Christ, and to behold the wonderful work of God among the Jews now converted.” And upon Israel now converted, to come before the Jew is converted, speaking generally. ¶ *All they gather themselves together, they come to thee:* The Targum (Ⓣ) has, “Who are gathered together.” The LXX (Ⓥ) reads, “And behold thy children gathered together.” The Douay-Rheims (Ⓣ) has, “All these are gathered together, they are come to thee.” Fausset has: “The Gentile peoples come together to bring back the dispersed Hebrews, restore their city, and worship Jehovah with offerings.” Delitzsch suggests: “The multitude that are crowding together and coming near are the diaspora of her sons and daughters that have been scattered far away (ISAIAH 11:12).” Gill likewise has: “This seems to have respect . . . to the Jews themselves, who are scattered up and down in the world; but now, being in a wonderful manner converted, shall gather together in a body, and go up to Jerusalem, where a Christian church of them will be formed, and to which they will join themselves.” This will happen *after* Jerusalem is under attack on all quarters and the Savior stands on the Mount of Olives. ¶ Elder Orson Pratt taught: “There will be millions . . . who will come up to Zion, besides the Saints of God; they will come to behold the glory of God which will rest upon Zion.”²⁹ The world’s attention will be focused on The Church of Jesus Christ of Latter-day Saints. ¶ *Thy sons shall come from far, and thy daughters shall be nursed at [thy] side.* The Targum (Ⓣ) has, “Thy sons shall come from far into thy midst, and thy daughters shall be carried upon the arms (literally, ‘on the sides’).” The LXX (Ⓥ) reads, “All thy sons are come from afar, and thy daughters shall be carried on shoulders.” Instead of *thy side*, the Peshitta (Ⓢ) has *cradles*. The Douay-Rheims (Ⓣ) has, for the second clause, “And thy daughters shall rise up at thy side.” Gesenius explains: “עַל צֶדֶד at the side, i.e. on the arms where children are carried.” Cowles explains: “The

²⁹ Elder Orson Pratt, “The Kingdom of God.” Bowery, Great Salt Lake City, 8 July 1855, JD 3:73-74.

Hebrew means, borne as a child in the arms, and not strictly ‘nursed’ as the English version has it.” Some other translations include: “Thy sons are coming from afar, and thy daughters are brought along in arms” (Leeser); “Thy sons shall come from far, and thy daughters shall be carried in the arms” (ASV); and “Your sons shall come from afar, and your daughters shall be carried on the hip” (ESV, also see Henderson, Nägelsbach, and Skinner). נָאֲמָנָה from the root נָאֵן, means “not only to nurse, but also to bear, carry” (Keith). TDOT also includes the idea of *caring for*, and HAL, “to occupy oneself constantly with,” and BDB *to support*. In other words, to dangle the daughters on the hip, but more than that, to truly take care off a child with parental interest. This clause seems to be a reference to the children of Israel being gathered from every nation under the heavens with the utmost care, as that which is given to those who hear the gospel from the missionaries. Birks well says: “The sons and daughters are . . . [the] children [of Israel] returning from their former dispersion, when ‘he that scattered Israel will gather him’ (Jeremiah 31:10).”

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, ✓ the forces ✓ of the Gentiles shall come unto thee.

- ✓ or, noise of the sea shall be turned toward thee
- ✓ ✓ or, wealth

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged. The Targum (Ⓒ) has, “Then thou shalt see and be enlightened (or, ‘be made to shine’), and thou shalt be struck with awe (i.e., ‘to fear with reverence’), and thine heart shall be enlarged on account of the terror of sinners.” The LXX (Ⓔ) reads, “Then thou wilt look and be filled with awe and astonished at heart.” The BPE (Ⓔ) has, “Then thou shalt see and shine; thou shalt rejoice and thy heart shall enlarge.” The Douay-Rheims (Ⓓ) has, “Then shalt thou see, and abound, and thy heart shall wonder and be enlarged.” The context of פָּתַח here is not one of fear but one of *joy* as in the Peshitta (Ⓔ). פָּתַח is often used with the idea of *trembling* (TDOT), but one can *tremble with joy* or to be *startled, shiver* or *tremble* (HAL). “Estremecerse de emoción” or *tremble with emotion*, is what is suggested by the Diccionario de Hebreo Bíblico (DHB). TLOT well explains: “The original meaning of the root, evident throughout, is ‘to quiver, shake’ (cf. Job 4:14 *hip`il*; P. Joüon, *Bib 6* [1925]: 175; Becker, *op. cit.* 7f.). It produces both the meaning ‘to shake with

joy’ (ISAIAH 60:5 ‘your heart will shake and become wide [רחב qal],’ Jeremiah 33:9 par. רָגַז ‘to tremble’) and the dominant meaning ‘to shake with terror.’” AMP thus offers: “Then you shall see and be radiant, and your heart shall thrill and tremble with joy.” ASV renders it: “Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged.” Bishops has, “Then thou shalt see this and be glorious, thou shalt maruayle exceedingly, and thyne heart shalbe opened.” HCSB translates it: “Then you will see and be radiant, and your heart will tremble and rejoice.” Horsley likewise has: “*Thine heart shall fear and be enlarged*” Rather, ‘*thine heart shall beat and be enlarged.*’ I imagine that פָּתַח, when לֵב is its subject, may denote the accelerated beating of the *heart* from the sudden emotion of any other passion as well as fear.” Birks, seemingly speaking of Judah, says: “The heart of the nation will throb with wonder and exultation, when they see the rich blessings procured to them through Him whom their fathers crucified.” Westermann beautifully says: “Thrilled and trembling with joy, what she [Zion] sees first of all are the strangers bringing Zion’s sons and daughters . . . Some editors connect this with the pilgrimage of the nations to Zion in ISAIAH 2 and Micah 4.” In Isaiah we there have: “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). ¶ The next clause through ISAIAH 60:7 seem to speak of the great wealth that would be obtained from the ocean and from the earth, with precious materials for the construction of the House of the Lord—and probably also that of the New Jerusalem as well as Jerusalem. ¶ *Because the abundance of the sea shall be converted unto thee.* The Targum (Ⓒ) has, “For the riches of the west shall be transferred unto thee.” The LXX (Ⓔ) reads, “Because the riches of the sea and of nations and peoples will pour in upon thee.” The BPE (Ⓔ) has, “For the abundance (or *riches*, Lamsa) of the sea shall return to thee.” The Douay-Rheims (Ⓓ) has *multitude* instead of *abundance*. Most translations have the idea of the HCSB, “because the riches of the sea will become yours.” Oswalt suggests: “Whenever people who have groped in darkness find the light, especially the light of life, their reaction is gratitude, and that is what is described here.” In other words, the converts would come ready to give all. To me, such sentiments go far beyond economic ones, and are related to the law of consecration. ¶ *The forces of the Gentiles shall come*

unto thee. The Targum (Ⓒ) has, “treasures” for *forces*. The BPE (Ⓔ) has as in the margin ||, “And the riches (or *strength*, Lamsa) of the nations shall come unto thee.” The Douay-Rheims (Ⓓ) has *strength* rather than *forces*. Cowles has: “The cause is touched briefly in the last clause where the words ‘abundance’ and ‘forces’ may mean either the wealth or the multitudes of people. Probably both ideas are embraced—the masses of people *coming with their substance*, as the prophet goes on to show. The view of such incoming hosts, not poverty-stricken hordes, but caravans laden with wealth; people coming to enrich the holy city and adorn her godly temples—how could it fail to agitate her throbbing bosom!” Barnes says: “*The forces of the Gentiles*] Margin ||, ‘wealth.’ The margin || has undoubtedly the correct interpretation. The word used here (לִחְיָה), usually, indeed, denotes strength, might, valor; an army, forces, host; but it also means riches, wealth (Genesis 24:29; Deuteronomy 8:17-18; Ruth 4:11; Job 20:15. The LXX (Ⓖ) renders the passage, ‘The riches of the sea, and of the nations, and of the people will come over to thee.’ The sense is, that the wealth of the pagan world would be consecrated to the service of the church.” Cambridge points us to Haggai 2:7, “And I will cause to quake all the nations, and the precious things of all the nations shall come *hither*: and I will fill this house with glory, saith the Lord of hosts” (Leeser). Of the Ten Tribes we read, in part: “And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them . . . And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence” (D&C 133:26-28, 30-31).

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: The Targum (Ⓒ) has, “A multitude of Arabians shall cover thee round about, the dromedaries of Midian and Holad (according to the Royal Polyglot עִיפָה, the Hebrew text signifying ‘weariness,’ answering to the Arabic הָלָל, ‘weary.’ Midian was a

son of Abraham by Keturah, and Ephah = Holad the son of Midian. Genesis 24:4), all of them from Sheba (Sheba was another son of Abraham by Keturah) shall come.” The LXX (Ⓖ) reads, “And for thee will come herds of camels and those of Madiam and Gaipha will cover thee, and those of Saba will come.” Regarding *a multitude*, שְׂפֵעָה, from the root שָׂפַע, Keith offers: “‘The multitude of camels,’ is expressed still more strongly in the original, which signifies ‘an inundation of camels.’ The significancy of the expression is understood by those who have witnessed the immense herds of those animals which are reared in the East, and which form a common and large item of property, and an index of wealth.” Alexander similarly has: “Ewald has greatly improved upon the usual translation of שְׂפֵעָה by exchanging *multitude* for *stream* or *flood*, the version given by Jerome (*inundatio*), and not only more expressive than the other, but in perfect accordance with the etymology, and with the usage of the noun itself in Job 22:11, 38:34 . . . This explanation of שְׂפֵעָה throws light upon the phrase *shall cover thee*, a term elsewhere applied to water (e.g. ISAIAH 11:9), and suggesting here the poetical idea of a city not merely thronged but flooded with Arabian caravans.” Nägelsbach points out: “*The multitude of camels glorified thee*] A multitude of camels, without the definite article [i.e., *a* rather than *the*, without the ה]—GB].” Whitehouse notes: “The word *multitude* in the original properly means *abundance* or *overflow* (applied to water in Job 22:2, 38:34, to animals, i.e. horses, in Ezekiel 26:10, and to human beings in 2 Kings 9:17).” Birks, speaking of ‘A stream of camels.’ A lively figure to describe their constant succession, laden with Eastern treasures. Not the Queen of the South alone, as in the days of Solomon, nor a few, like the wise men, but ‘all they from Sheba shall come’ with tributes of which these were only dim earnest. Midian, Ephah, Sheba, Kedar, Nebaioth, all children of Abraham after the flesh, the sons of Keturah (*i.e.* incense) and of Ishmael (God shall hear), will have a main share in the promise, when the words are fulfilled;—‘In thy seed shall all the families of the earth be blessed,’ (Genesis 22:18; Acts 3:25).” Of Sheba, Rawlinson notes: “The ‘Sheba’ intended is doubtless that whose queen visited Solomon, and brought with her gold in abundance, and ‘of spices very great store, and precious stones’ (1 Kings 10:10).” Rawlinson explains: “The dromedaries] Rather, *the young camels*, or *the camel colts* . . . *they* (the camels of Midian and Ephah) *shall come all together from Sheba*.” Gesenius explains: “בִּכְרָא *a young he-camel*, already fit for carrying light burdens . . . To this answers the Arab. بَكْرٌ *a young camel*, which they observe signifies the same age as الفتى *a young man*, in men.” Henderson says that Arabs refer to the camel as

“the ship of the desert.” ¶ President Heber C. Kimball explained: “Who is to gather the people of God? You all say that we are to become a kingdom of kings and priests, of queens and priestesses; and the Bible supports this doctrine. Now, the truth is, you are the very kings and priests that have got to gather the Saints, and your wives have got to school them and nurse them. I might put this in different language, but this will answer the purpose and convey to you the true meaning of the text. We are informed in the Bible that in the last days the sons of God shall be brought from afar, and his daughters from the ends of the earth; and also that the elect will be gathered from the four quarters of the globe. Now, this will most assuredly be fulfilled, and this is the work which you and I have got to perform. How shall we bring them together? The Scriptures say they shall come upon swift beasts and dromedaries; and I will add mules and oxen.”³⁰ President Orson Hyde has: “The Savior says, the kingdom of heaven is like a fish net that is cast into the sea, which took of every kind, both good and bad, and by and by they brought the net to the shore, and gathered the good into vessels, and cast the bad away. So shall it be in the last days, in the end, when the gathering dispensation shall be introduced, and the Gospel net be drawn to shore; not in some foreign clime or mountain, beyond the bounds of time and space; but on the shore that skirts the margin of the water, as testified by this figure; so on earth, the gathering of the people will be. We are also told the manner in which they shall come. They shall come upon swift beasts upon dromedaries and camels; and the ships of Tarshish shall bear them home, and a highway shall be cast up for the ransomed of the Lord to walk in. That highway is not an immaterial one, that leads to mansions in the sky, but it is a highway that has to be cast up on earth; and it may be that the very railroads that are being cast up are one means by which this operation of the gathering will be greatly facilitated . . . The old Prophet had his eye upon the increased speed of ships; but our translators have made him to say that swift messengers³¹ shall be sent to the nations afar off in vessels of bulrushes . . .”³² ¶ *They shall bring gold and incense; and they shall shew forth the praises of the LORD.* The Targum (Ⓢ) has, “They shall be laden with gold and frankincense, and those that are coming with them, shall shew forth the praises of the Lord.” The LXX (Ⓛ) reads, “Bringing gold and will also bring frankincense, and with joy proclaim the salvation of the Lord.” The Lamsa Peshitta (Ⓟ) has, “They shall bring

gold and frankincense, and shall publish abroad the praises of the LORD.” The Douay-Rheims (Ⓣ) has, “Bringing gold and frankincense: and shewing forth praise to the Lord.” These precious materials were among those brought to the child Christ: “And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh” (Matthew 2:11). It is clear from ISAIAH 60 that similar gifts will be poured out in the end of days. But note that the greatest gift of all, *hymns of praises* towards the Lord.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: The Targum (Ⓢ) has, “Arabians” for *Kedar*. The LXX (Ⓛ) reads, “And all the flocks of Kedar shall be gathered together; and the rams of Nabaioth will come.” Cowles reminds us: “Nebaioth and Keder are Arab names. They were respectively the first and second sons of Ishmael (Genesis 25:13).” Wade has: “*shall minister unto thee*] i.e., shall serve thy needs in providing victims for thy sacrifices (cf. ISAIAH 60:10; 56:6).” The term **flocks**, כָּל־צֹאן, here, *all flocks*, stand for the “*Small cattle, i.e., sheep and goats,*” while **rams**, אֵילִם, are the male sheep. The Lord promised that Ishmael’s posterity would also be blessed. Brother James A. Toronto shared: “As early as 1855, at a time when Christian literature generally ridiculed Muhammad as the Antichrist and the archenemy of Western civilization, Elders George A. Smith (1817–75) and Parley P. Pratt (1807–57) of the Quorum of the Twelve Apostles delivered lengthy sermons . . . speaking highly of Muhammad’s leadership. Elder Smith observed that Muhammad was ‘descended from Abraham and was no doubt raised up by God on purpose’ to preach against idolatry . . . Elder Pratt went on to express his admiration for Muhammad’s teachings, asserting that ‘upon the whole, . . . [Muslims] have better morals and better institutions than many Christian nations.’ Latter-day Saint appreciation of Muhammad’s role in history can also be found in the 1978 First Presidency statement regarding God’s love for all mankind. This declaration specifically mentions Muhammad as one of ‘the great religious leaders of the world’ who received ‘a portion of God’s light’ and affirms that ‘moral truths were given to [these leaders] by God to enlighten whole

³⁰ President Heber C. Kimball, “Gathering of the People of God in The Last Days—Return to Jackson County.” Great Salt Lake City, 17 February 1861. JD 8:349.

³¹ See ISAIAH 18.

³² President Orson Hyde, “Gathering the Saints.” Tabernacle, Great Salt Lake City, 8 October 1854. JD 2:62a.

nations and to bring a higher level of understanding to individuals.”³³ ¶ *They shall come up with acceptance on mine altar, and I will glorify the house of my glory.* The Targum (Ⓣ) has, “offered up with acceptance” instead of *come up with acceptance*. The LXX (Ⓛ) reads, “And acceptable offerings will be made on mine altar, and my house of prayer will be glorified.” The Douay-Rheims (ⓓ) has, “They shall be offered upon my acceptable altar, and I will glorify the house of my majesty.” ¶ THE acceptable sacrifice would be the Lord and Savior Jesus Christ who would be our Redeemer. Cowles has: “Isaiah in vision sees far in the future the glorious diffusion of the gospel among the nations of the earth and its wonderful fruits in the complete and unreserved consecration of wealth and of soul to the service and worship of God.” ¶ Birks says: “The question of the bearing of this passage on the revival of animal sacrifice is too wide for a brief and passing notice.” Jennings acknowledges that many squirm with the idea of a renewal of animal sacrifice, but he accepts it: “No Christian will admit for a moment that any animal sacrifice can ever rival, and still less replace, that one Offering, the efficacy of which has abolished them in that sense of rivalry forever. That is surely true. But that must not be allowed to evaporate all meaning from what is here so clearly stated, that in a coming day Israel’s sacrifices shall be accepted.” The Prophet Joseph Smith taught that animal sacrifice would be restored in the last days: “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.”³⁴

8 Who [are] these [that] fly as a cloud, and as the doves to their windows?

The Targum (Ⓣ) has, “Who are these that are coming openly like swift clouds, and tarry not? the captives of Israel, who are gathered together, come to their land, lo, as doves which return to their dove-houses.” The LXX (Ⓛ) reads, “Who are those? They are flying like clouds, and like doves with their young towards me!” The Douay-Rheims (ⓓ) has, “Who are these, that fly as clouds, and as doves to their windows?” Regarding אֵל־אֲרָבִיתָהֶם, Horsley suggests, “Rather, ‘to their holes.’ The wooden boxes, with a narrow entrance to each, usually fixed against the sides of houses, for doves to make their nests in, are commonly called pigeon-holes, and seem to be intended here.” Gesenius

gives as one of the acceptations of אֲרָבִיתָה, a dove house. ¶ In terms of the *gathering of Israel*, Birks has: “The ships of Tarshish, with their outspread sails, crowding the seas to restore the wanderers [i.e., the scattered of Israel, also see the idea of fast vessels in ISAIAH 18—GB], are compared to a fleecy cloud before the wind, or doves flocking home to their young.” Cowles says: “The spirit of the verse is analogous to that of ISAIAH 49:21. ‘Then shalt thou say in thine heart, Who hath begotten me these? Whence come these throngs of my children?’ Surprise and joy blend in their strongest and most thrilling emotions.” Keith has: “This verse describes the return of the remnant of Israel by the comparison of a cloud and of a flight of doves. These may denote either the numbers of Israel, or the rapidity of their return, or both may be combined. A cloud is a scriptural symbol of numbers, —‘so great a cloud of witnesses,’ —and a cloud driven rapidly before the wind is a natural symbol of speed. Doves also, from their multitude in the East, and from the celerity of their flight on their return in the evening to their dove-cots to their young, from every quarter of the surrounding country over which they have scattered themselves, symbolize the same things. Probably, however, the figure is here a single one, in allusion to the fact that in the East, as in some other countries, the flights of doves are often on so great a scale as to extend as far as the eye can reach, obscuring the sun and literally forming a cloud. The suddenness of Israel’s final return is repeatedly foretold, — ‘Shall a nation be born in one day?’” Cheyne connects these doves to the gathering of Israel as spoken in Hosea: “They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD” (Hosea 11:11). Often quoted is Vitranga’s view; here by Alexander: “It is a fine conception of Vitranga, that the ships expressly mentioned in the next verse are here described in their first appearance at a distance resembling with their outspread sails and rapid course a fleecy cloud driven by the wind, and a flight of doves returning to their young.” Several exegetes, including Alexander, describe the holes as *latticed windows*. ¶ Elder John Longden commented: “Is the airplane flying in the skies from one country to another a sign? The heavens are filled with them, and people are fulfilling the prophecy of ISAIAH 60:8. ‘Who are these that fly as a cloud, and as the doves to their windows?’”³⁵ Elder Charles W. Penrose taught: “Those who receive the Gospel come in here ‘as the doves to their windows.’ From the east and from the west, from the north and from the south, God is gathering His elect

³³ James A. Toronto, “A Latter-day Saint Perspective on Muhammad.” *Ensign*, August 2000.

³⁴ HC 4:207-12; in *Discourses of the Prophet Joseph Smith*.

³⁵ Elder John Longden, “The Second Coming of Christ.” April 1964 General Conference.

from the four quarters of the earth.”³⁶ Elder Penrose also said: “Isaiah saw [the gathered of Israel] coming ‘as a cloud, and as the doves to their windows;’ and through him the Lord has said, ‘I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth’ (ISAIAH 43:6).”³⁷ ¶ Elder John Taylor wrote, “It may be proper here to remark, that there will be two places of gathering . . . the Jews are to be gathered to Jerusalem in unbelief, as spoken of in Zechariah; and when the Messiah appears among them, being ignorant of Jesus, they shall ask, ‘What are these wounds in their hands?’ Then he shall answer, ‘Those with which I was wounded in the house of my friends’ (Zechariah 13:6). And then a fountain shall be opened for the house of David, and the inhabitants of Jerusalem, and they will enter into the covenant by baptism (Zechariah 13:1). But the people of Zion, the Lord will take them one of a city, and two of a family, and bring them there, and give them pastors after his own heart, that shall feed them with knowledge and understanding (Jeremiah 3:14,15) . . . Jesus said, ‘My sheep hear my voice, and know me, and follow me, and a stranger they will not follow, for they know not the voice of strangers.’ Those who love truth, and desire to be governed by it, will embrace it, and enter into the covenant which the Lord will make with his people in the last days, and be gathered with them; they will be taught of the Lord in Zion, will form his kingdom on the earth, and will be prepared for the Lord when he comes to take possession of his kingdom . . . The prophets hailed this day with pleasure [when Zion would be built], as the ushering in of those glorious times, which were to follow . . . Isaiah with rapture gazed upon the scene, and in ecstasy cried out, ‘Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring they sons from afar, their silver and their gold with them, unto the name of the Lord they God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee’ (ISAIAH 60:8-10).”³⁸ ¶ President George Q. Cannon taught: “When I hear of people coming from remote lands, impelled by their faith, who have heard the preaching of the Elders who have gone forth in their weakness, and in many instances, yes, in the most of instances, in their scholastic ignorance, to proclaim the Gospel—when I see the wonderful results of their preaching, men and women from foreign lands

with the testimony of God in their hearts, that this is His work, which they have received through repentance and being baptized by a man having the authority, each man testifying in his own language—the Scandinavian, the German, the French, the British, the people of far off Africa and of the islands of the sea, and the various countries where our Elders have gone, all flocking together like doves to their master's windows, many of them never having seen an Elder from Utah, but having heard men who had the authority to teach this Gospel—all coming from the various points of the compass, testifying in all humility and in the name of Jesus, that God has given unto them a knowledge of the truth—when I see these things my heart is filled with gladness and thanksgiving. I thank God that my lot has been cast in these valleys. I thank God for my children, that their lot has been cast in these valleys; that we live in a day when God is doing so mighty a work; when He is gathering His people together; when He is pouring out upon them the spirit of union, for that is the spirit of the Gospel.”³⁹ President John Taylor said: “The Lord has gathered us from among the nations of the earth, just as he told some of his ancient prophets, who wrote it, that he would do. And one of them while wrapped in prophetic vision gazed upon the purposes of Jehovah in relation to this generation, and saw the people of God gathering together, exclaimed: ‘Who are these that fly as a cloud, and as the doves to their windows?’ And another says: ‘I will take you one of a city, and two of a family, and I will bring you to Zion.’”⁴⁰ ¶ President Brigham Young taught specifically of the restoration of the Lamanites: “The kingdom rises, increases, and spreads out to the right and left—it goes to the east, to the west, to the north, and to the south; and when the Gentiles are faithfully warned by the words of life freely given to them, and they utterly reject them, you will then find that the blood of Abraham that is scattered upon the islands of the sea and on this continent, will come like doves to the windows, and like clouds before a mighty torrent of wind. They will come and acknowledge the truth, though not at once, and they will greatly increase in the knowledge of their fathers. We can say to the praise of God’s name, and to the praise of the industry of the Saints, that this will commence, and hundreds and thousands of them begin to turn from their wickedness, forsake their folly and their loathsome degradation, wash themselves, and begin to live more as men and women should, and to learn at the hands of the servants of God. They will go

³⁶ Elder Charles W. Penrose, “Divisions of Modern Christendom.” Tabernacle, Salt Lake City, 17 July 1881, JD 22:167-168.

³⁷ Elder Charles W. Penrose, “Partaking of the Lord’s Supper.” Tabernacle, Salt Lake City, 1 May 1880, JD 22:95a.

³⁸ Taylor, John. *The Government of God*. Liverpool: S. W. Richards, 1852.

³⁹ President George Q. Cannon, “Hopes for the Future.” Tabernacle, Salt Lake City, 24 September 1882, JD 24:106.

⁴⁰ President John Taylor, “Gathering.” 17th Ward Meetinghouse, 15 December 1878, JD 20:226. Also see Elder John Taylor, “Revelation.” Bowery, Great Salt Lake City, 20 September 1857, JD 5:264.

into the waters of baptism, confessing their sins, and taking upon them the new and everlasting covenant, by thousands; and it will increase; and many generations will not pass away before they become a white and delightsome people (2 Nephi 30:6).⁴¹ Elder Orson Pratt felt that these words also applied to the Gentile nations: “Now how do we know, but when the gates of Zion shall be open to the nations, that the Gentiles will come flocking in, like a flowing stream? A flowing stream is one that runs continually; and the Gentiles will, in that day, come to us as a flowing stream (ISAIAH 66:12) and we shall have to set our gates open continually (ISAIAH 60:11), they will come as clouds and as doves in large flocks.”⁴² Elder Orson Hyde, in his very last discourse, taught: “The Elders of this Church, my brethren and sisters, have faithfully labored during the last half century in almost every nation on the globe, to warn the inhabitants of their duty and to tell them the consequences of their not complying with it. It is true, that by the help of the Lord, we made many converts, yet few in comparison to the numbers who rejected our message. We can, therefore, with propriety say, we are unprofitable servants; yet the Lord wishes to test our fidelity, our fortitude and our patience, knowing that the world would not be converted by the preaching of the Gospel . . . [and those who would be gathered] will ‘come like clouds, and like doves to their windows.’”⁴³

vv. 9-14. More is taught about the gathering of Israel. The nations would come and bring their resources and build up temples to the Lord. Henderson says: “Monarchs shall regard it as a privilege to aid in the work, by employing whatever legitimate influence they may possess in advancing [the restoring Judah to the land of Israel].”

9 ¶ Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

Surely the isles shall wait for me, and the ships of Tarshish first. The Targum (Ⓣ) has, “Surely, the isles

⁴¹ President Brigham Young, “God Will Take Care of His Own Work.” Bowery, Great Salt Lake City, 28 June 1857, JD 4:371.

⁴² Elder Orson Pratt, “Redemption of Zion.” Tabernacle, Great Salt Lake City, 20 May 1855, JD 3:16a.

⁴³ Substance of a Discourse by Elder Orson Hyde, “Preparation for Coming Events.” Delivered at Mount Pleasant, Sanpete County, Utah, on 3 November 1878, said to have been the last delivered by him while living in the flesh, JD 20:99b.

shall wait for my Word, and those that embark in the ships of the sea.” The LXX (Ⓞ) reads, “For me the islands waited, and among the first the ships of Tarsis.” The Douay-Rheims (Ⓣ) has, “For, the islands wait for me, and the ships of the sea in the beginning.” The Isles, as we have said throughout, often represent the American Continent and the Island of Hawaii and the South Pacific, where a large number of persons belong to The Church of Jesus Christ of Latter-day Saints. Rawlinson has: “The ‘isles,’ or maritime countries of the West, have long waited for a Redeemer.” Not just a Redeemer, but *the* Redeemer, as we know from the Book of Mormon, where the coming of Christ was much anticipated and known. *To wait* means to serve the Lord. The idea of vessels being used to gather Israel—or to send latter-day Saint missionaries to recover her we argued, along with Horsley, in ISAIAH 18 (please see notes there, especially about missionaries bringing a present to the Lord). Birks has: “The judgment (ISAIAH 2:16), on ‘the ships of Tarshish’ and ‘all their pleasant merchandise,’ is here exchanged for a blessing, and their merchandise will become ‘holiness to the Lord’ (ISAIAH 23:14, 18) . . . Britain and America, the great maritime powers, will probably take precedence in the steps which minister to Israel’s final recovery.” So also Keith, “The assistance which will be given by other nations in forwarding the return of Israel, and in re-establishing them in their own land, is here foretold.” Although Alexander himself ridicules the idea, his comments are stimulating: “It is an interesting question, therefore, what we are to understand in this connection by the *ships of Tarshish*, to which such extraordinary prominence is given in the work of restoration . . . the ships of Tarshish are . . . identified with the commercial navy of Great Britain and perhaps America . . . consisting of a literal return to the literal Jerusalem.” ¶ The ships of Tarshish seem to have originally been ships built in Spain, but here they may well represent a type. President Orson Hyde explained: “They shall come upon swift beasts, upon dromedaries and camels; and the ships of Tarshish shall bear them home, and a highway shall be cast up for the ransomed of the Lord to walk in.”⁴⁴ These speak of both the restoration of Ephraim (northern tribes) and of Judah (southern tribes). ¶ *To bring thy sons from far, their silver and their gold with them.* The Targum (Ⓣ) has, “The hand that stretcheth out their sails shall be first (or, ‘as at the first’), to bring thy sons from far, their silver and their gold with them.” The LXX (Ⓞ) reads, “To bring thy children from afar and their silver and their gold with them.” The Douay-Rheims (Ⓣ) has, for the first clause, “That I may bring thy sons from afar.” Cowles suggests: “[Bringing] their silver and their gold

⁴⁴ President Orson Hyde, “Gathering the Saints.” Tabernacle, Great Salt Lake City, 8 October 1854, JD 2:62.

with them, as the best proof that their hearts are *in* this coming, and with a Hebrew reference also to beautifying and furnishing God’s temple at Jerusalem . . .” Daniel H. Ludlow quotes Elder Woodruff as the latter prophesied regarding the riches of the Jews being used to bring back Judah to the land of Israel: “The time is not far distant when the rich men among the Jews may be called upon to use their abundant wealth to gather the dispersed of Judah and purchase the ancient dwelling places of their fathers in and about Jerusalem and rebuild the holy city and temple . . . The Lord has decreed that the Jews should be gathered from all the *Gentile nations* where they have been driven, into their own land, in fulfillment of the words of Moses their law-giver (MS 41:244, *also see* JD 22:173)”⁴⁵ Certainly, as I have read accounts of the formation of latter-day Israel, these prophecies have been fulfilled. I wonder if these treasures of silver and gold do not also represent much more than riches, but also other contributions such as knowledge of the arts and sciences; government and sport; medicine and construction of temples and other buildings; and all manner of wisdom, to help build Zion and uplift others. When we look at the top scholars in most fields of endeavor, do we not find LDS among them? ¶ *Unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.* The LXX (6) reads, “And because of the holy name of the Lord, and because the Holy One of Israel is glorious.” Whitehouse suggests: “*To the name of Yahweh*] Here ‘name,’ as elsewhere, means *personal presence*.” Gill has: “That is, their persons shall be brought unto him, and their riches also; they shall give up themselves, and all they have, to the Lord, and devote themselves and their substance to his glory, and the good of his interest.” So also Barnes who says: “The idea is, that all this wealth would be devoted to Yahweh, and employed in his service . . . [and because he hath glorified thee] He has honored thee by imparting to thee the true religion.” When the Holy One of Israel honors His people by walking with them, by being their God and taking them for a people, this shows in their countenance as well as in the success of their earthly endeavors. Individuals so blessed ought to continually be filled with gratitude to God and a willingness to confess His hand in all things.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee,

⁴⁵ Daniel H. Ludlow, *Companion to your study of the Old Testament*. Also see David B. Galbraith, D. Kelly Ogden, and Andrew C. Skinner, Jerusalem: *The Eternal City*, p.4, 527, who also quote Zechariah 14:14. Emphasis added.

but in my favour have I had mercy on thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: The LXX (6) reads, “Therefore strangers shall rebuild thy walls and their kings shall wait upon thee.” The Douay-Rheims (6) has *children* instead of *sons*. Oswalt well suggests regarding **בְּנֵי-יִזְרָאֵל**: “*sons of foreigners*] The presence of the same phrase in ISAIAH 56:3, 6 makes plain that the persons referred to here are not to be considered as slaves but as those who have joined themselves to the covenant.” Several exegetes point out that kings would not be coerced into service but would do so voluntarily. Luther suggests that even kings shall be converts to the cause of Christ. ¶ *And their kings shall minister unto thee.* Rawlinson, speaking of former times, has: “Cyrus aided in the supply of timber for the construction of the second temple (Ezra 3:7). Artaxerxes Longimanus sanctioned the rebuilding of the wall of Jerusalem. (Nehemiah 1:3; 2:5–8).” Keith remarks: “The singular circumstance of the most despised of nations becoming the most honoured, is often predicted in language very similar to the text; ‘The Lord will yet choose Israel—and the people shall take them and bring them to their place, and the house of Israel shall possess them in the land of the Lord for servants and for handmaids,’ (ISAIAH 14:1-2a); ‘They shall bring all your brethren for an offering unto the Lord⁴⁶ out of all nations, upon horses and in chariots, to my holy mountain Jerusalem’ (ISAIAH 66:20) . . . It may even be said that the work of ministering to Israel by kings is already on a small scale begun. The monarchs of England and Prussia have erected a Protestant church in Jerusalem, and the recent presence of consuls there from different kingdoms [give in a small scale weight to these prophecies of Isaiah].” ¶ President Heber C. Kimball spoke, as we said, of a kingdom of kings and priests, of queens and priestesses. In connection to the kings, Shalom Paul mentions that **שָׂרָת** generally, but not always, is associated with temple *service*. President John Taylor said, “And thus we will go on, and God will assist us in the work in which we are engaged. He will yet make us the richest of all people.⁴⁷ He will pour wealth into our laps, inasmuch as we keep His commandments. And what

⁴⁶ Once again, see ISAIAH 18.

⁴⁷ President Brigham Young warned that these riches would yet constitute the greatest test for the Latter-day Saints: “The worst fear I have about this people is that they will get rich in this country, forget God and His people, wax fat, and kick themselves out of the Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution and be true. But my greatest fear is that they cannot stand wealth” (*Doctrine and Covenants and Church History Student Study Guide*. The Legacy of President Brigham Young: A Latter-day Moses).

else is said? ‘Sons of strangers shall build up thy walls, and their kings shall minister unto thee’ (ISAIAH 60:10). Men shall call you the ministers of our God (ISAIAH 61:6). And we want to minister for God in time and throughout the eternities that are to come. We have started in, and we will try by the help of God and the light of His Holy Spirit, and the revelations that he will give to us from time to time—we will try and operate and cooperate with the Priesthood in the eternal worlds, either on this earth or in the heavens. We shall operate until the work that God has designed pertaining to this earth shall be accomplished, and the living and the dead saved so far as they are capable of being saved according to eternal laws that exist in the heavens, and according to the decrees of the Almighty.”⁴⁸ ¶ *For in my wrath I smote thee, but in my favour have I had mercy on thee.* The Targum (Ⓣ) only contains the second clause. The LXX (Ⓞ) reads, “For on account of my wrath I smote thee, but for mercy’s sake I have loved thee.” The Douay-Rheims (ⓓ) has, “For in my wrath have I struck thee, and in my reconciliation have I had mercy upon thee.” This reminds us of ISAIAH 54:7-8: “For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.” It is part of the Hosea Principle, wherein the Lord, after chastising us, will manifest His love for us.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that [men] may bring unto thee the forces ✓ of the Gentiles, and [that] their kings [may be] brought.

✓ or, wealth

Therefore thy gates shall be open continually; they shall not be shut day nor night. The LXX (Ⓞ) reads, “And thy gates shall be open continually (by day or by night they shall not be shut).” Birks, citing Revelation 21:25, explains at least one reason why the gates will be open continually, “And the gates of it shall not be shut at all by day: for there shall be no night there.” Cowles suggests: “So great is the pressure upon her of these throngs of returning converts, that her gates must needs stand open day and night.” Henderson, who wrote in the 19th Century, said: “Modern travelers greatly complain of the inconvenience to which they are put, when they do not reach Jerusalem before the gates are closed.” Of this verse, Alexander says: “The two ideas expressed

are those of unobstructed access and undisturbed tranquility.” ¶ President Spencer W. Kimball spoke about the increasing amount of work to be carried out in the temples: “The day is coming and not too far ahead of us when all temples on this earth will be going night and day. ... There will be a corps of workers night and day almost to exhaustion, because of the importance of the work and the great number of people who lie asleep in the eternity and who are craving, needing, the blessings that can come to them (Address given at Priesthood Genealogy Seminar Banquet, Aug. 4, 1977, Archives of The Church of Jesus Christ of Latter-day Saints, 4–5).”⁴⁹ ¶ Elder Orson Pratt said: “We shall in due time walk forth into Jackson County and build up the waste places of Zion. We shall erect in that county a beautiful city after the order and pattern that the Lord shall reveal, part of which has already been revealed. God intends to have a city built up that will never be destroyed nor overcome, but that that will exist while eternity shall endure; and he will point out the pattern and show the order of architecture; he will show unto his servants the nature of the streets and the pavement thereof, the kind of precious stones that shall enter into the buildings, the nature of the rock and precious stones that will adorn the gates and the walls of that city; for the gates will be open continually says the Prophet Isaiah, that men may bring in the force of the Gentiles. The nature of the city of Zion is nowhere fully described. John the revelator has described in his 21st chapter, two cities coming down from God out of heaven. The first one is the New Jerusalem. That will come down on the land of Joseph. After John had seen that, one of the angels who had one of the vials of the seven last plagues came to him and said, ‘Come hither, John, and I will show you another city, that is that great city, the holy Jerusalem.’ He took him to the summit of a high mountain and showed him that great city descending from God out of heaven, and John describes that city, the height of its walls, the number of its gates, the names that are to be upon the gates, and a great many particulars in relation to that city are clearly revealed. But the New Jerusalem is nowhere so fully described, only as the Psalmist David says, ‘Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.’ David also says, in speaking of this same city, ‘Out of Zion, the perfection of beauty, God hath shined.’ From these declarations we can at least believe that Zion will be a very beautiful city—‘the perfection of beauty,’ whether it is constructed after the order of the old Jerusalem or not. Suffice it to say that God by revelation will inspire his servants and will dictate to them the order of the buildings of that city—the number

⁴⁸ President John Taylor, “Manifestations to Be Looked For.” Delivered at the time of the Dedication of the Temple, in the Tabernacle, Logan, Cache County, 18 May 1884, JD 187-188.

⁴⁹ The Life and Ministry of Spencer W. Kimball. Teachings of Presidents of the Church: Spencer W. Kimball, (2006), xiv-xxxvii.

and width of the streets, the kind of houses, the character of the Temple that is to be built therein, the kind of rock, timber and the various materials that will have to be brought from a distance to enter into the composition of that beautiful city.”⁵⁰ Elder Orson Pratt observed: “Hundreds and thousands, and tens of thousands of the Gentiles among the various nations of the earth will yet bow to the fulness of the Gospel; and they will come, and the gates of Zion will not be shut day nor night, that the forces of the Gentiles may flow unto her. The Lord will continue to work among both Israel and Gentiles [most likely meant *Gentile nations*—GB], and His power will increase, the more we send the Gospel among Israel; the more the servants of God seek for the seed of Jacob, the more will the powers of heaven be displayed for the redemption of that people. They are the promised seed; God has not forgotten the prayers of their fathers; Abraham, Isaac, and Jacob prayed for their posterity, and they had faith for them, and in them all the nations of the earth are to be blessed . . . Then will be fulfilled that which was written by the Prophet Ezekiel, that the Lord will gather them with a mighty hand, and with an outstretched arm, and with fury poured out: and He will assemble them in the wilderness, and there will He plead with them face to face, like as He plead with their fathers in the wilderness of the land of Egypt; thus saith the Lord, by the mouth of Ezekiel. He will plead with them by His power; He will plead with them by His angels; and He will plead with them by the revelation of His own face.”⁵¹ ¶ *That [men] may bring unto thee the forces of the Gentiles, and [that] their kings [may be] brought.* The Targum (Ⓣ) has, “treasures” for *forces*; and specifies that these kings shall be brought in chains. The LXX (Ⓞ) reads, “To introduce to thee the wealth of nations and their kings pompously attended.” Once again, I like the idea of the kings and priests, and queens and priestesses that President Heber C. Kimball has spoken off above, as Israel is gathered in the last days. Birks makes a similar comment: “‘Their kings shall be brought,’ not as reluctant captives, but willing trophies of the love and grace of the King of Zion [*i.e.*, of Jesus Christ—GB].” ¶ The *forces of the Gentiles*, חַיִל גּוֹיִם, is rendered by many as the *wealth of the nations*, or as the *riches of the nations*. Additional definitions of חַיִל include ability, strength, virtue and hosts (Gesenius) or armies (HAL). To me, what are the wealth or riches of the nations but the converts of the

⁵⁰ Elder Orson Pratt, “Return to Jackson County—Glory of Zion.” 16th Ward Assembly Rooms, Salt Lake City, 9 March 1873, JD 15:365.

⁵¹ Elder Orson Pratt, “Preaching to Israel—The Times of the Gentiles.” New Bowery, Great Salt Lake City, 7 April 1855. JD 2: 262-263.

house of Israel, the gift to the Lord mentioned in ISAIAH 18:7a, “In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled.” Elder Orson Pratt said: “Mighty nations not a few, ere long will come up to Zion to seek wisdom and knowledge from the counselors in Zion . . . [And people shall say] ‘surely the God of Israel is in your midst. Come, let us go up to Zion, let us hear from the wise legislators of Zion, and let us hear the laws proclaimed therein; let us learn of the wisdom that dwells in the servants of the Most High’ . . . and the gates of Zion will be open day and night, and never be shut, to admit the forces that will come rushing in from all nations, to learn the wisdom, knowledge, and instruction that are poured out from the heavens upon the servants of the Most High.”⁵² Even now, dignitaries from the nations of the world come to Salt Lake City and meet with the Brethren, and inquire of the Church regarding food storage, tithing, and a host of other topics, just as Elder Pratt explained. Cheyne suggests that the kings of the earth will be anxious to have positive dealings with Israel because: “The prosperity of Gentile nations shall depend on their relations to Israel.”

12 For the nation and kingdom that will not serve thee shall perish; yea, [those] nations shall be utterly wasted.

For the nation and kingdom that will not serve thee shall perish. The Targum (Ⓣ) makes these nations as serving Jerusalem. The LXX (Ⓞ) reads, “For the nations and kings which will not serve thee shall perish.” Birks sweetly notes—especially because of the anti-Semitic comment we find in so many exegetes: “This promise, applied literally to Zion and the people of Israel, has nothing strange and unaccountable (Alexander). It results naturally from the whole tenour of sacred history. The first promise to Abraham contains the germ of this threatening, ‘I will curse him that curseth thee.’ Subordination, in heaven and earth, is the great law of the kingdom of God. To refuse honour to those whom God has honoured, is rebellion against His authority. When ‘the Holy One of Israel’ crowns His ancient people with signal honour after ages of judgment and sorrow, the sons of pride alone will find it strange or irksome to honour God himself in the people of His choice; and them that walk in pride He is able to abase.” Henderson, as do a great many exegetes here, also speaks kindly about the Jews and Israel: “In our most esteemed commentaries there is a perpetual vacillancy between the literal and the spiritual, the Jews and the Gentiles, the past and the future, which is anything but

⁵² Elder Orson Pratt, “Emigration of the Saints and the Nations.” Tabernacle, Great Salt Lake City, 7 October 1854, JD 2:60-61.

satisfactory. From many of them, indeed, it is evident that their authors, notwithstanding their strong propensity to apply these predictions to the past and present privileges of the Christian Church, as made up of Gentile converts, and the still fuller enjoyment of these privileges during the Millennium, have been compelled to admit that the Jews are not altogether to be excluded, though they still begrudge them a reestablishment, as a converted community, in the land of Palestine . . . Not that he loses sight of the Gentiles: on the contrary, they are repeatedly brought forward, though it certainly is rather for the purpose of gracing the triumphs of his own people, than of exhibiting them in the all-engrossing light in which they have usually been presented. How much soever he is to be regarded as the evangelical prophet, and how much soever he was raised above the contracted spirit by which his countrymen were too generally actuated, still he was a prophet *of the Jews and to the Jews*. Their interests as a people, both in the then present, and in the future, could not but deeply engross him: so that, while he hails with feelings of delight the extension of the blessings of salvation to the Gentile world, he anticipates with ecstatic joy the recovery of his ‘brethren, his kinsmen according to the flesh.’” Thank you Henderson—and thank you for all the kind words towards Judah and Israel that I have read from so many of the Gentile authors in their commentaries on ISAIAH 60. Gladly, the God of heaven is not a respecter of persons. Even the so called *Gentiles* mentioned as the converts of the latter-days are, for the most part, but the literal children of *scattered Israel* throughout the *Gentile nations*. The literal as well as the adopted are the same in the eyes of God. ¶ Cowles has: “All kings and all people must come to Christ to serve him in his Zion, or must perish.” Orelli points us to Zechariah: “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them *shall be no rain*” (Zechariah 14:16-17, emphasis added—see *Rain in Due Season* for the *rain* symbolism). ¶ The United States was formed under the motto, “In God we Trust.” To the degree this was true in former days, she was blessed. Elder Orson Pratt taught: “What will become of this great republic . . . which is spreading forth continually? If they will comply with the ordinances of Zion, repent of their sins and be prepared for this great and glorious day, God will save them; but if they will not they will be utterly wasted away.”⁵³ ¶ Elder Wilford Woodruff testified:

⁵³ Elder Orson Pratt, “Zion.” Tabernacle, Salt Lake City, 10 March 1872. JD 14:355b.

“The hand of God has guided this Church from its incipency to the present time. God will continue to direct its affairs, and there is no power on the earth or under the earth that can ever stop its progress, for he himself, has decreed that the Zion of the latter days shall never be overthrown; but on the contrary, as he has said through the mouth of the Prophet Isaiah, ‘For the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.’ Pretty strong doctrine to be taught by a humble man of God. Nevertheless, time will bring it about and it is not in the power of man to prevent it. I am a believer in revelation. I am a believer, from the crown of my head to the soles of my feet, with every particle of spirit in me, that God will bring about, literally and to the very letter, all that he has spoken through his servants, ancient and modern.”⁵⁴ Elder Wilford Woodruff also said: “Point me out an individual or a people who have ever taken a stand against Joseph Smith or Brigham Young, the Zion of God or the Elders of Israel, and who have sought to overthrow this work, but what the curse of God has rested upon them. Show me one of that class who has not gone down to the dust, and as it has been in days past so it will be in days to come. Woe to that nation, kindred, tongue and people under the whole heavens who war against Zion in the latter days; every weapon shall be broken that is formed against her, and that nation that will not serve her shall be utterly wasted away saith the Lord of hosts.”⁵⁵ ¶ *Yea, [those] nations shall be utterly wasted*. The LXX (Ⓞ) reads, “Such nations indeed shall be utterly laid waste.” Instead of *wasted*, the Peshitta (Ⓢ) has *destroyed by the sword* (Lamsa) / *thrust through by the sword* (BPE). The Douay-Rheims (Ⓟ) has, “And the Gentiles shall be wasted with desolation.” Elder Orson Hyde said, speaking of the governmental persecutions related to the time when the members of the Church practiced plural marriage: “I have no objection to any and all federal officers coming here to execute the laws, impartially in the spirit of justice and truth. I say, they have my cordial good will to do so. But when they come full of wrath, with a determination to immortalize their names by squelching out ‘Mormonism,’ pandering to the prejudices of an ungodly age, I cannot find language sufficiently strong to express my disapproval and contempt for their administration . . . ‘For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.’”⁵⁶ Elder Charles

⁵⁴ Elder Wilford Woodruff, “Faith.” Tabernacle, Salt Lake City, 30 June 1878. JD 19:363.

⁵⁵ Elder Wilford Woodruff, “Zion to Be Built Up.” New Tabernacle, Salt Lake City, Semi-Annual Conference, 8 October 1873. JD 16:271-272.

⁵⁶ Elder Orson Hyde, “The Judgments of God upon the Wicked—Opposition to Polygamy.” Mount Pleasant, Sanpete County, Utah, 3

W. Penrose testified: “I will bear my testimony to this congregation in the name of the Lord Jesus Christ that this is not the work of man; that ‘Mormonism’ is the work of the Great God, and no power can overturn it. And I testify further, that every nation and kingdom that shall rise against this work shall perish and be utterly wasted away.”⁵⁷ Elder Wilford Woodruff taught: “And now I desire to bear my testimony. I have no fears, my brethren and sisters—and I say the same to our nation, to all kings, queens, emperors, presidents and governments of this world—I have no fears with regard to ‘Mormonism,’ and the ultimate triumph of the kingdom of God; because the Lord Almighty has said that the nation and kingdom that will not serve him shall perish and be utterly wasted away. If this had not been the Zion of God it would not have stood so long as it has done. This kingdom, however, has not been organized by the power of man but by the power of God, and whatever God undertakes to do he will carry out.”⁵⁸ ¶ Nations, of course, are composed of individuals. President Spencer W. Kimball cautioned: “We continue to warn the people and plead with them, for we are watchmen upon the towers, and in our hands we have a trumpet which we must blow loudly and sound the alarm. Isaiah said, ‘For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted’ . . . Blessed is the nation whose God is the Lord.”⁵⁹

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary. The LXX (Ⓔ) reads, “The glory of Lebanon also shall come to thee, with the cypress and the pine and the cedar, to adorn the place which is dedicated to me.” Jenour notes: “The place of my sanctuary means the temple.” So also, Calvin, who adds: although “his majesty is not confined within it.” Keith speaks here about the construction of the latter-

November 1878, said to have been the last delivered by him while living in the flesh. JD 20:98-99.

⁵⁷ Elder Charles W. Penrose, “Difference Between the Latter-Day Saints and All Other Professing Christians.” Salt Lake Assembly Hall, 11 April 1880. JD 21:145b.

⁵⁸ Elder Wilford Woodruff, “No Man Can Build Up the Church of Christ without the Priesthood,” Tabernacle, Salt Lake City, 6 June 1880. JD 21:125.

⁵⁹ President Spencer W. Kimball, “The Time to Labor Is Now.” October 1975 General Conference.

day temple in Jerusalem, for the glory of Israel. Rabbi Ibn Ezra has: “*To beautify the place of my sanctuary*] To build the house of the Lord.” ¶ Elder Wilford Woodruff testified: “The predictions of the Bible never would have been fulfilled, had not the Lord, in these last days raised up a prophet as an instrument in his hands to again establish his Gospel on the earth, and gather together the house of Israel to the valleys of these everlasting hills, according to his decree to old father Jacob; and his seed have yet to make this western desert to blossom as the rose, bringing forth ‘the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary.’ The whole history of this people has been foretold by the prophet Isaiah, thousands of years ago; and it has been a steady growth from the commencement to the present.”⁶⁰ ¶ *And I will make the place of my feet glorious.* The Targum (Ⓒ) has, “Shekinah” for *feet*. The sense I make of the expression *place of my feet* is that it relates to the Holy Temples to be established in the last days. Redak, in Rabbi Rosenberg, explains that the Temple is “God’s footstool.” Birks explains: “The place of God’s feet denotes sometimes the Ark of the Covenant (1 Chronicles 28:2; Psalm 99:5; sometimes the temple (Ezekiel 43:7); or even the whole earth (Isaiah 66:1). According to the context, it may be taken in a wider or narrower sense. Here Jerusalem is ‘the place of the sanctuary.’ The spot of earth, where the heel of the promised Seed was bruised, is consecrated by this title of honour; though all earth, in a wider sense, is the footstool of the Most High.” Cowles has: “In figure, this rebuilds Jerusalem and her temple with cedars of Lebanon and all the best varieties of choice wood.—By ‘the *place of my sanctuary*,’ some understand the city as being the locality of the temple—perhaps correctly. ‘The place’ of Jehovah’s feet conceives of the city as his foot-stool, even as in ISAIAH 66:1, he represents the earth to be. ‘Heaven is my throne and the earth my footstool.’ In this sense Jerusalem was yet more specially the place of his feet.” According to Whitehouse, *the place of my feet* refers back to *the place of my sanctuary*. Shalom Paul tells us that in Psalm 132:7, “The Temple is also referred to as הַרְוֹם רַגְלָיו (‘footstool’).” ¶ President Daniel H. Wells said, “It is the inestimable privilege of this people, if they will receive and honor it, to establish the principles of righteousness and truth, and to establish that kingdom which shall stand forever and ever . . . We want to build up cities, and to cultivate and beautify the earth, and make the place of the Lord’s feet glorious. Every excellence, power, and blessing belongs to the Saints of the Most High God, if they will prove

⁶⁰ Elder Wilford Woodruff, “Faith—Fulfillment of Prophecy.” Tabernacle, Salt Lake City, 30 June 1878. JD 19:359.

themselves worthy to receive them. We have means to perform foreign missions, to save the people; we have also means at home to bring forth the grain, to build up cities and temples, and to go forth upon the right and upon the left to protect the right, and to develop the resources of the land into which the Lord has brought us; to shield ourselves from the wicked and ungodly, and thwart them in all things.”⁶¹ ¶ President Brigham Young spoke regarding the construction of the Temple: “The best materials, I have mentioned, probably. Iron might be better than stone; the time will come when the Lord will bring for brass gold, for iron silver, and for stones iron, and for wood brass, to beautify His sanctuary, and make the place of His feet glorious. That will be, but it is not now. I thought, when I was at Iron County, and saw the iron mountains, that the iron was actually come instead of stone.”⁶²

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

The sons also of them that afflicted thee shall come bending unto thee. The Targum (Ⓒ) has, “enslaved” for *afflicted*. The LXX (Ⓔ) reads, “And to thee shall come trembling the sons of them.” The Douay-Rheims (Ⓓ) has, “And the children of them that afflict thee, shall come bowing down to thee.” Cowles explains: “Public feeling toward the church of God is reversed; her old enemies bow submissively and humble themselves low at her feet, acknowledging that the true God is with her—there and there only.” In ISAIAH 18:2 we saw **נְבִיטָה** for a *nation treaded down*, while here we have a people *afflicted*, **נִצְעָרִים**, also defined as depressed or oppressed (Gesenius). ¶ The expression used here, to come *bending*, means to *bow down*. Alexander has: “The act described is the oriental prostration as a sign of the profoundest reverence.” Last night I was thinking about these things and it occurred to me that beside the physical prostration, there is quite often a self-effacing manner in conversation where one of the parties seems to come bending. ¶ Elder George A. Smith said: “They will come to us by thousands by-and-by, saying—‘Can you not feed us? Can you not do something for us?’ It is said by the prophets they shall come bending, and shall

say you are the priests of the Lord (ISAIAH 61:6). What priest could administer greater earthly blessings than food to the hungry, who have fled from a country where the sword, famine, and pestilence were sweeping away their thousands?”⁶³ President Orson Hyde shared: “There is more salvation and security in wheat, than in all the political schemes of the world, and also more power in it than in all the contending armies of the nations. Raise wheat and lay it up in store till it will bring a good price; not dollars and cents, but kingdoms, countries, peoples, tribes, and tongues. ‘They have sold themselves for nought; and must be redeemed without money!’ It will take wheat to redeem them! Raise wheat and lay it up securely and it will preach the ‘gathering’ more eloquently, successfully, and extensively than all the missionaries that we can send out to sweep through the nations, with the proclamation of the judgments of God abroad in the land! If I feel at our approaching Conference as I now do, I shall ask to move that our home missions be not diminished, but increased, if possible; and all set to raising wheat, and make Zion a house and city of refuge for the Saints and for the sons of strangers,⁶⁴ that they may come and build up our walls, even as the old Prophet hath spoken. Many of you have finished your seeding, perhaps, for the season; but suppose you add another edition, enlarged, if not revised. Trust in God! And if your works be good, and plenty of them, your faith will not be questioned!”⁶⁵ ¶ *And all they that despised thee shall bow themselves down at the soles of thy feet.* The Targum (Ⓒ) has, “provoked thee to anger” for *despised*. The LXX (Ⓔ) reads, “Who afflicted and humbled thee.” Instead of *despised*, the Peshitta (Ⓔ) has *provoked*. The Douay-Rheims (Ⓓ) has, “And all that slandered thee shall worship the steps of thy feet.” My feeling is that this clause refers to the work that will take place in the Spirit World, or the work that will take place among some who have despised us here on earth. Yet we will have the opportunity to serve them as we bringing the saving ordinances into their lives. These individuals will be filled with gratitude. It will also be speaking of the hungry who will be so grateful to The Church of Jesus Christ of Latter-day Saints and its members, for the service carried forth in their behalf—which already takes place after earthquakes, floods and other natural disasters. How beautiful it is to serve those who may have despised us. What joy it brings to our heart to see their hearts soften. Furthermore, even to those who have

⁶¹ President Daniel H. Wells, “Responsibilities Resting Upon the Saints.” Tabernacle, Great Salt Lake City, 4 May 1862. JD 9:352.

⁶² President Brigham Young, “Material for the Temple.” General Conference in the Tabernacle, Great Salt Lake City, 9 October 1852, JD 1:218.

⁶³ Elder George A. Smith, “Storing Up Grain.” Tabernacle, Salt Lake City, 9 October 1867, 12:142b.

⁶⁴ I feel the ‘strangers’ here spoken off by President Orson Hyde refer to **גוֹיִם** or the converts spread out through the *gentile nations* of the world.

⁶⁵ President Orson Hyde, “The Saints and the World.” Tabernacle, Great Salt Lake City. 18 March 1855, JD 2:207a.

not known us, The Church of Jesus Christ of Latter-day Saints sends plane loads of food to them when disasters hit. Everywhere we see the LDS with their *Mormon Helping Hands* t-shirts helping others from other faiths. Is this not glorious? ¶ *And they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.* The Targum (Ⓣ) has, for the second half, “*The Zion in which the Holy One of Israel delights.*” The LXX (Ⓟ) reads, “*And thou shalt be called, City Zion of the Holy one of Israel.*” Elder John Taylor said: “*You will find by reading the 14th verse, that this place is to be called ‘The City of the Lord; the Zion of the Holy One of Israel.’ Here we find, that the Lord will have a house built; that it shall be upon the tops of the mountains, and be exalted above the hills; that many nations shall go there, to learn the will of the Lord, and that the law shall go forth from Zion; that the people shall come as clouds to it; that they shall take their silver and gold with them; that God’s worship will be known, and the religion of the Lord will lose its forbidding aspect; and God, and his religion, be popular among the nations of the earth.*”⁶⁶ President Brigham Young said, “*I am extremely happy for the privilege of living with those who are seeking to do the will of God. We are gathered together in the tops of these mountains for the express purpose of building up Zion, the Zion of the last days, the glory of which was seen by the prophets of the Almighty from the days of old. ‘And they shall call thee,’ says Isaiah, ‘The city of the Lord, The Zion of the Holy One of Israel.’*”⁶⁷ ¶ Birks explains: “*This title of God, ‘the Holy One of Israel,’ almost peculiar to Isaiah, comes here for the last time, with especial force. It has been forgotten or denied by Zion’s oppressors in the ages of her degradation; but will shine out at length with redoubled brightness, when He, who has been ‘the light of the Gentiles,’ reveals Himself as ‘the glory of His people Israel.’*”

vv. 15-22. Apostle Orson Pratt taught: “*Zion upon this great western hemisphere will have a city called the New Jerusalem (because it has never been built before) and God will preserve it by His divine power. Read what the Psalmist, David, has said in the 50th Psalm: ‘Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.’ . . . Is it a difficult thing for the Lord to make his people rich*

⁶⁶ Taylor, John. *The Government of God*. Liverpool: S. W. Richards, 1852.

⁶⁷ President Brigham Young, “*Why They Are Gathered.*” Old Tabernacle, Salt Lake City, 12 January 1868, JD 12:151.

when they are prepared for it, after days of tribulation, after passing through a great many afflictions and difficulties, tossed to and fro; would it be a difficult matter for the Lord to open up whenever He pleases, means of unmeasurable riches, more than all the Latter-day Saints would know how to use? Hear what the Lord says: ‘*For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. Violence shall no more be heard in thy land, wasting nor destruction within thy borders.*’ Who were the people here spoken of? They were people that should be clothed upon with this light that I have been speaking of, this glorious light; the presence of the Lord will be in their midst, and it will radiate over their temples, it will light their city by night and by day. ‘*But are you sure,*’ says one, ‘*that such a thing will take place?*’ I have no time to read all the Lord says on the subject, but if you read the 60th chapter of Isaiah, you will find that the sun shall be no longer necessary by day, nor the moon by night, to give light to a certain people. Why? Because ‘*the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down.*’ Not like our sun which arises in the morning and exists above the horizon for a few hours, then descends, and darkness covers the earth. Not so with this light, the glorious divine light that will lighten up the heights of Zion. It will never go down, it will be a standing miracle by day and by night, from one week to another, month after month, year after year, until the one thousand years shall have rolled away over the heads of the people that dwell on the earth.”⁶⁸

15 ¶ Whereas thou hast been forsaken and hated, so that no man went through [thee], I will make thee an eternal excellency, a joy of many generations.

Whereas thou hast been forsaken and hated, so that no man went through [thee]. The Targum (Ⓣ) has, “*outcast*” for *forsaken*. The LXX (Ⓟ) reads, “*Because of thy having been forsaken and hated when there was no helper.*” The Douay-Rheims (Ⓣ) has, “*Because thou wast forsaken, and hated, and there was none that passed through thee.*” ¶ **And hated,** וְשִׂנְאָתָא. Rawlinson cleverly notes: “*Zion has been a wife repudiated for her adulteries, ‘forsaken’ by her husband, and the object of his just ‘hate.’ So that no man went through thee.* The mixed metaphor is awkward, but readily intelligible. Zion is at once a city and a wife. As a wife, she is ‘*hated and forsaken,*’ [yet] as a city, no man goes through her.” Cheyne points out: “*The word ‘hated’ is*

⁶⁸ Apostle Orson Pratt, “*Exhortation from Isaiah—New Jerusalem.*” Old Tabernacle, Salt Lake City, 26 October 1879. JD 24:27-29.

used in Genesis 29:31, Deuteronomy 21:15, of a less beloved wife.” ¶ Delitzsch well explains it of *Jerusalem*: “The expression ‘no one walked through thee’ applies only to the desolate city as she lay in ruins.” This could not apply to the whole of the Holy Land—as some exegetes suggest—because she was a major thoroughfare and the only land connecting this part of Africa and Asia. Two such major ways included the *King’s Highway* and the *International Coastal Highway*. ¶ *I will make thee an eternal* [עולם] *excellency, a joy of many generations*. The Targum (Ⓒ) has, “I will make thee an eternal glory, the house of joy for generation and generation.” The LXX (Ⓔ) reads, “I will make thee an everlasting boast—a joy for perpetual generations.” The Douay-Rheims (Ⓓ) has, “I will make thee to be an everlasting glory, a joy unto generation and generation.” True *joy*, Oswalt well suggests, can only come through God—the rest are counterfeit and short lasting. Furthermore, Oswalt observes: “The word used here, מְשׁוֹשׁ, is a particular favorite of Isaiah {10 of its 17 OT occurrences are in this book: ISAIAH 8:6; 24:8 (bis), 11; 32:13, 14; 62:5; 65:18; 66:10}.” Gill suggests: “The church will be the joy of God and Christ, of the saints, and of the whole world, age after age, for a long period of time.” ¶ President Brigham Young noted regarding Zion: “Again, ‘Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.’ Again, ‘For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her; And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.’ And, again, ‘Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.’ We talk and read about Zion, we contemplate upon it, and in our imaginations we reach forth to grasp something that is transcendent in heavenly beauty, excellency, and glory. But while contemplating the future greatness of Zion, do we realize that we are the pioneers of that future greatness and glory? Do we realize that if we enjoy a Zion in time or in eternity, we must make it for ourselves? That all who have a Zion in the eternities of the gods organized, framed, consolidated, and perfected it themselves, and consequently are entitled to enjoy it.”⁶⁹

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD

⁶⁹ President Brigham Young, “Building Up and Adornment of Zion by the Saints.” Tabernacle, Great Salt Lake City, 23 February 1862. JD 9:282.

[am] thy Saviour and thy Redeemer, the mighty One of Jacob.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: The Targum (Ⓒ) has, “And thou shalt be satisfied with the riches of the nations, and in the spoil of their kings thou shalt delight thyself.” The LXX (Ⓔ) reads, “And thou shalt suck the milk of nations, and feed on the wealth of kings.” The Douay-Rheims (Ⓓ) has, for the second clause, “And thou shalt be nursed with the breasts of kings.” Young suggests the following was an inspiration for Isaiah: “They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: *for they shall suck of the abundance of the seas, and of treasures hid in the sand*” (Deuteronomy 33:19, emphasis added). ¶ Cowles has: “The figures in the first clause need not be mistaken. She shall draw abundantly from the resources of all the *Gentile nations* and their kings; shall be enriched by their wealth and labors, and built up by their consecration to her interests. In her own joyful experience Zion shall know that Jehovah is her Saviour; that her own Messiah is the Almighty God” (emphasis added). Orelli says: “God’s Church attracts to itself the best of all nations.” Keith remarks: “As readily as the mother suckles her babe, will the great and rich give of their wealth for Israel’s glory.” Wordsworth has: “[This is] a remarkable expression, showing that the royal care which God prescribes for the Church, is not to be rigid or despotic, but tender and parental, and even maternal.” ¶ *And thou shalt know that I the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob*. The LXX (Ⓔ) reads, “And shalt know that I the Lord am thy Saviour, and that thy Redeemer is the God of Israel.” The children of Jacob will come to a knowledge of Jesus Christ as their Savior and Redeemer. John said, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). Regarding Judah, two of my favorite Scriptures of their conversion to Christ are: “And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends” (Zechariah 13:6); and “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” (Zechariah 12:10). In like manner, Israel, or the converts scattered in the *Gentile nations*, will also rejoice when they discover that they are literal descendants of Abraham, Isaac and Jacob. Each one of us needs to come to this realization and conversion process.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: The Targum (T) has, “For the brass which they spoiled thee of, O Jerusalem, I will bring gold, and for iron I will bring silver, and for wood brass, and for the stones iron.” The LXX (G) reads, “And instead of brass I will bring thee gold; and instead of iron I will bring thee silver; and instead of wood I will bring thee brass and instead of stones iron.” Margalioth, as seen earlier, considers the *thesis and antithesis* of this verse, using the words *instead of / and instead of*, תחת / תחת, “And it shall come to pass, that INSTEAD OF sweet smell there shall be stink; AND INSTEAD OF a girdle a rent; AND INSTEAD OF well set hair baldness; AND INSTEAD OF a stomacher a girding of sackcloth; and burning INSTEAD OF beauty” (ISAIAH 3:24) and contrasts them to those here in the second half of Isaiah. Whereas in ISAIAH 3 the comparison was of something good turned bad; the same words are inverted so that instead of good there would be something even better. While the AV uses, “and for” here, the Hebrew matches exactly that of ISAIAH 3:24, תחת, so substituting *and instead of* in place of *and for* we then have: “For brass I will bring gold, AND INSTEAD OF iron I will bring silver, AND INSTEAD OF wood brass, AND INSTEAD OF stones iron: I will also make thy officers peace, and thine exactors righteousness” (ISAIAH 60:17). See also ISAIAH 55:13; and 61:3. Birks also mentions the contrast between this verse and ISAIAH 3:24: “There the deep shame of Zion and her daughters is foretold, and here her honour and exaltation.” Instead of *brass*, several exegetes have suggested *copper*. ¶ President Brigham Young spoke about God’s ways being greater than the scientific⁷⁰ way, “A few words upon the minerals found in our mountains. We have had a great many men examining among the mountains, and through the plateaus and ranges in the south. The whole scientific world, a few years ago, would have pledged their reputation that there was not any mineral in the sandstone range along

⁷⁰ LDS are not against science. Yet, science only partly comprehends the things of God. True science will never contradict the things of God. Furthermore, scientific notions are continually changing as new knowledge is acquired. I will value the words of a prophet over all the science and scientific knowledge we have amassed to date. Furthermore, having lived in academia for over three decades, I can say there is nothing scientific or scholarly about the peer review process.

the Rio Virgin River.⁷¹ Now they are finding it in many places. A great many have told me that there was no mineral there, but it is now found in various parts of the southern portion of this Territory. What can I say about it? The Lord, in Isaiah, says, ‘For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron.’ I can attribute it to no other agency than the power of God diffusing it in these mountains . . . the Lord is managing all this, and he does just as he pleases with regard to the treasures of the earth, and we may look for them, but if we are not to find them, they will be hid. When God says to his agents, remove this gold, this silver, this copper, it will be done. You do not understand this philosophy, but I do. And my philosophy outreaches the philosophy of men that study books. I have said enough with regard to the minerals of the earth.”⁷² Elder Orson Pratt said: “It will be a time of great plenty of the precious metals. In those days God will give the keys of the treasures of the earth and he will open them up to the people, Isaiah says, in this connection—‘For brass I will bring gold, for iron I will bring silver, for wood brass, and for stones iron.’ Gold and silver will be so plentiful that they will be used for the pavement of streets (Revelation 21:21).”⁷³ Elder Orson Pratt explained: “And I expect that when we go from these mountains, by hundreds of thousands, down to that land⁷⁴ to purchase it and to occupy it, that we will take with us a great deal of gold and silver—for the Lord will in those days make his people very rich, in fulfillment of another promise made in the same revelation, in which he says, that we shall become the richest of all people. If this is to be the case, the Lord will probably fulfil that prediction by Isaiah, contained in the 60th chapter of his book—‘For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron;’ and he will bestow upon his people riches that they will not know what to do with them, unless directed by the

⁷¹ Crosses Utah, Nevada and Arizona (see Wikipedia).

⁷² President Brigham Young, “The Prophets in Regard to the Increase of Mineral Wealth.” Tabernacle, Ogden, 27 May 1877, JD 19:49.

⁷³ Elder Orson Pratt, “Fulfillment of Prophecy.” New Tabernacle, Salt Lake City, 30 August 1875. JD 18:154.

⁷⁴ “I am, and I presume a great many others who are acquainted with the revelations of God, as contained in the Doctrine and Covenants, are looking for the period of time to come, in the history of the Latter-day Saints, when we as a people shall possess a very different country from the one we are now inhabiting . . . We do not expect that when that time shall come, that all Latter-day Saints, who now occupy the mountain Valleys, will go in one consolidated body, leaving this land totally without inhabitants. We do not expect any such thing. But we do expect, that there will be a period in the future history of the Church when many hundreds of this people—our youth, for instance, who will grow up in those days, when they will be consolidated as a body, and will go to the eastern portions of the state of Kansas, and also to the western portions of the state of Missouri to settle” (JD 21:149).

counsels of the servants of the living God. With this we will purchase the land, and go down and inherit it, as a strong and powerful people, receiving our stewardships. And we will not spread forth in that land three or four miles apart, and think we are crowded when people come and settle within a mile of us; but we will settle in such a manner as to make a very dense population. It is a country that is susceptible, almost every foot of it, to agricultural purposes; and we can settle with a very large population upon every square mile of country. And we will extend our borders around about the great central city, not stake, of Zion. You have heard of the Center Stake of Zion, but did you ever read in the revelations of God that the place where the New Jerusalem is to be built is called a stake? There are other places, called Stakes of Zion, but they will be round about the city. And we will be multiplied by hundreds and thousands; and we will build, throughout the region of country, our meetinghouses, our schoolhouses, our academies and universities; and we will see to it, that all of our children have equal advantages,⁷⁵ as far as possible, of becoming acquainted with all necessary and useful learning.⁷⁶ ¶ President Brigham Young warned against the love of money, as he has done in other occasions: “Do you not know, brethren, that the day will come of which the Lord says, ‘For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron;’ and yet if those things were now delivered into our hands, there would be selfishness. I have seen that spirit manifested, and I am afraid of it. I am more afraid of covetousness in our Elders than I am of the hordes of hell. Have we men out now of that class? I believe so. I am afraid of such spirits; for they are more powerful and injurious to this people than all hell outside of our borders. All our enemies in the United States or in the world, and all hell with them marshaled against us, could not do us the injury that covetousness in the hearts of this people could do us; for it is idolatry.”⁷⁷ I love these words from Elder George Q. Cannon: “Speaking about the Zion of the last days, Isaiah says that the Lord will bring for brass gold, for iron silver, for wood brass, and for stones iron to build up the Zion of God. When will that be done? When we are united, so that we shall not consume the wealth that God will give us upon our lusts, upon creating class distinctions, raising one class above another, one class living in luxury and another class groveling in poverty; but when we are so organized that there will be no rich and no poor, but all

partaking alike of the bounties that God shall give unto us, then, and in my opinion, not till then, can he bestow upon us the wealth that he has promised.”⁷⁸ ¶ *I will also make thy officers peace, and thine exactors righteousness.* The Targum (Ⓢ) has, “I will also make thy pastors peace, and thy rulers righteousness.” The LXX (Ⓛ) reads, “And I will make thy chiefs peaceful and thine overseers righteous.” Instead of *extractors*, the Peshitta (Ⓟ) has *rulers* (Lamsa) / *princes* (BPE). The Douay-Rheims (Ⓛ) has, “And I will make thy visitation peace, and thy overseers justice.” ¶ President Brigham Young taught: “We [are] engaged to sustain the good . . . until we become one, and act as with one voice in maintaining every temporal and spiritual interest of the political kingdom of our God on earth, whose officers shall be peace and whose exactors shall be righteousness. Our judges will be of our own selection, who will deal out justice and righteousness to the people.”⁷⁹ President Brigham Young beautifully said: “The kingdom that the Almighty will set up in the latter days will have its officers, and those officers will be peace. Every man that officiates in a public capacity will be filled with the Spirit of God, with the light of God, with the power of God, and will understand right from wrong, truth from error, light from darkness, that which tends to life and that which tends to death . . . The kingdom of God will be extended over the earth; and it is written, ‘I will make thine officers peace, and thine exactors righteousness.’ Is that day ever coming? It is; and the doctrine we preach leads to that point.”⁸⁰

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders. The LXX (Ⓛ) reads, “And violence shall no more be heard in thy land, nor destruction nor misery in thy borders.” Instead of *wasting*, the Peshitta (Ⓟ) has *spoil*. The Douay-Rheims (Ⓛ) has, for the first clause, “Iniquity shall no more be heard in thy land.” Rawlinson notes: “The entire cessation of war and violence is one of the most characteristic features of the ‘last times,’ when swords shall be beaten into ploughshares, and spears into pruning-hooks.” Such peace is related to the

⁷⁵ In other words, not “distinguished by ranks, according to their riches and their chances for learning” (3 Nephi 6:12b).

⁷⁶ Elder Orson Pratt, “Progress of the Saints to Union in Faith and Practice.” Tabernacle, Logan City, 1 November 1879. JD 21:151-152.

⁷⁷ President Brigham Young, “Extent of the Latter-Day Work.” Tabernacle, Great Salt Lake City, 25 October 1857, JD 5:353b.

⁷⁸ Elder George Q. Cannon, “Seek For Perfection.” Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, in the New Tabernacle, Salt Lake City, 8 October 1874. JD 17:243-244.

⁷⁹ President Brigham Young, “Liberty of the Saints.” Old Tabernacle, Salt Lake City, 12 January 1868. JD 12:155.

⁸⁰ President Brigham Young, “Human and Divine Government.” Tabernacle, Great Salt Lake City, 31 July 1859. JD 6:345.

Millennium. ¶ Elder Orson Pratt taught: “Hear what the Lord says: ‘For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. Violence shall no more be heard in thy land, wasting nor destruction within thy borders.’ Who were the people here spoken of? They were people that should be clothed upon with this light that I have been speaking of, this glorious light; the presence of the Lord will be in their midst, and it will radiate over their temples, it will light their city by night and by day.”⁸¹ In relation to this scripture, Elder Orson Pratt also taught: “Wars will cease in those days.”⁸² Such comments make it clear that the millennial day is here spoken off. ¶ *But thou shalt call thy walls Salvation, and thy gates Praise.* The Targum (Ⓣ) has, “They shall proclaim salvation on thy walls, and on thy gates there shall be those that praise.” The LXX (Ⓞ) reads, “But thy walls shall be called Salvation and thy gates, sculpture.” The Douay-Rheims (Ⓟ) has, “And salvation shall possess thy walls, and praise thy gates.” Shalom Paul explains that it was not altogether uncommon to name walls in the ancient world. Cowles has: “Her walls synonymous with salvation; her gates with praise. God’s never failing protection, her bulwarks and city walls; justice always administered at her gates, to the honor of the gospel and the praise of God. The cry of violence heard no more in the land; the ravages of war never pass over her fair fields and glorious city again. The old calamities of her former time never return.” Orelli suggests: “The Church of Christ is the new free Jerusalem, whose wall as salvation (cf. the name Jesus), whose gates stand always open to admit the elect of the nations desiring to serve the true God and publish His praise.” Gill has: “*But thou shalt call thy walls Salvation, and thy gates Praise*] or, ‘call Salvation thy walls, and Praise thy gates’; having no need of any other walls but the salvation of God, temporal and spiritual; nor of any other gates but the praise that will be in the hearts and mouths of the saints, on account of it; though temporal salvation may be included, which will be for walls and bulwarks to the church: yet spiritual and eternal salvation is chiefly meant, which flows from the invariable love of God.”

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

⁸¹ Apostle Orson Pratt, “Exhortation from Isaiah.” Tabernacle, Salt Lake City, 26 October 1879. JD 24:28b.

⁸² Elder Orson Pratt, “Zion.” Tabernacle, Salt Lake City, 10 March 1872, JD 14:355b.

The LXX (Ⓞ) reads, “And thou shalt no more have the sun for a light by day nor shall the rising of the moon enlighten thy night; but the Lord will be to thee an everlasting light; and thy God will be thy glory.” For the final clause, the Peshitta (Ⓢ) has “and the days of your *mourning* (Lamsa) / *lamentation* (BPE) shall be ended.” The Douay-Rheims (Ⓟ) has, for the second clause, “Neither shall the brightness of the moon enlighten thee: but the Lord &c.” Henderson has us note that: “The LXX (Ⓞ) and Targum (Ⓣ) have read, or at least supplied, לילה, which may have originally been omitted by an ellipsis.” More likely, the absence is an implied ellipsis; one that is easily understood. Shalom Paul reminds us of ISAIAH 30:26: “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.” Both contexts are certainly very similar. Skinner well suggests: “It is not implied that the sun and moon shall cease to exist; all that is said is that the New Jerusalem shall not be dependent on these natural luminaries.” So also Cowles: “Raising to its sublimest height the common Hebrew figure which represents calamity as darkness and prosperity as light, the prophet here sees such light and glory as no earthly sun and moon could produce. Hence the sun and the moon fade out as our stars are wont to do when the sun arises, and now God alone becomes the great Sun in the heavens of his Zion, irradiating her city by day and by night, for really there is no night there. This glorious sun never sets . . . The reader will note in this chapter the twofold use of light as a figure; first, to represent moral truth—its source and its power; and secondly; its results in the blessedness of the people thus enlightened. First, Christ rises with his gospel as a light upon Zion, and through her instrumentality, upon the *Gentile nations*; and then the blessed fruits of this light are represented as a glorious and perpetual day, of which God himself is the sun that never sets” (emphasis added). ¶ Elder Wilford Woodruff testified: “I do know that God will build up in Jackson County, Missouri, a great, and wonderful, and beautiful city, that shall be called ‘the perfection of beauty,’ the New Jerusalem. I do know that God will light up the habitations of that city by his power, by his glory, by a cloud in the day time, and by a pillar of fire in the night.”⁸³ Elder Orson Pratt attested: “Zion will not need the sun when the Lord is there, and all the city is lighted up by the glory of his presence. When the whole heavens above are illuminated by the presence of his glory we shall not need those bright luminaries of

⁸³ Elder Wilford Woodruff, “The Authority of the Priesthood, Etc.” Tabernacle, Salt Lake City, 19 September 1880. JD 21:313b.

heaven to give light, so far as the city of Zion is concerned . . . for the Lord will be there and his glory will be upon all their assemblies. So says Isaiah the Prophet, and I believe it.”⁸⁴ President Brigham Young observed: “I am extremely happy for the privilege of living with those who are seeking to do the will of God. We are gathered together in the tops of these mountains for the express purpose of building up Zion, the Zion of the last days, the glory of which was seen by the prophets of the Almighty from the days of old. ‘And they shall call thee,’ says Isaiah, ‘The city of the Lord, The Zion of the Holy One of Israel.’ ‘The Lord shall be unto thee an everlasting light, and thy God thy glory.’ We are removed far away from those who bore rule over us and oppressed us, and who deprived the Saints of their constitutional rights. The Lord has led His people to a land where they can enjoy as much liberty as they are disposed to live for.”⁸⁵

**20 Thy sun shall no more go down;
neither shall thy moon withdraw itself: for
the LORD shall be thine everlasting light,
and the days of thy mourning shall be
ended.**

Thy sun shall no more go down; neither shall thy moon withdraw itself: The Targum (Ⓢ) has, “Thy kingdom shall cease no more, and thy glory shall not be removed.” The LXX (Ⓛ) reads, “For thy sun shall not go down nor shall thy moon ever wane.” The Peshitta (Ⓟ) is missing ISAIAH 60:20. The Douay-Rheims (Ⓡ) has, for the second clause, “And thy moon shall not decrease.” ¶ Elder Orson Pratt, as follows, speaks about the earth’s various stages, including that before the fall, the fall, the Millennium and its celestial condition: “But what says the revelation, called the ‘Olive Leaf,’ given December 27th, 1832, on this subject? We are told in this that the earth shall die, and pass away, but it shall be quickened again, for God shall quicken the earth upon which we live. It will become a new earth; but will be prepared more perfectly than it was under the three other conditions in which it was placed; first its spiritual creation, secondly its temporal, in which its spiritual and temporal were combined. The next condition is that of restoring it from the fall back to a temporal condition, and then a still greater change, like unto the death of our bodies, when our bodies crumble back to mother earth and pass themselves among the elements. So it will be with this earth. It will crumble,

or in other words, the elements will be separated asunder, and the world will pass away from his presence. What next? Another great change to be wrought. The same elements, constituting the earth, and the atmosphere will be brought together again, in such a manner and way, that the new earth will look like unto a sea of glass, and those who are worthy of the celestial glory will inhabit it forever. What will be the condition of the people who dwell upon that glorious celestial world? They will have the presence of God the Father with them. They will be permitted to dwell where he is. He will light up that world; they will have no need of the rays of the sun, as we now have, neither of the moon, nor stars, so far as light is concerned, for the Lord God will be their light and their glory from that time henceforth and forever.”⁸⁶ At some point, as we read below, the Lord will remove the earth from its present orb and multiple suns will provide God’s light upon the world. While we do not understand the exact sequence and nature of all of these changes, they will indeed be glorious. President Orson Hyde suggests that the earth will be removed from its present location to one wherein light from multiple suns will shine upon it: “The earth will have to be removed from its place, and reel to and fro like a drunkard. The fact is, it has got to leave the old track in which it has roamed in time passed, and beat a new track; and saith the Lord, ‘come up here.’ What is He going to do with it? Why, take it where the sun will shine upon it continually, and there shall be no more night there; and the hand of God will wipe away the tears from all faces. ‘Come up here, O earth! For I want the Saints who have passed through much tribulation to be glorified with you, and then I will give the earth to the meek. For I will take the curse from it, and rebuke the destroyer for your sakes, and bring all things in subjection to you, and you shall dwell in everlasting light.’ Now it is half day and half night, but I tell you it is not going to be half and half, but there will be no night there. We have but one sun to shine upon us, but when the earth is taken out of this orbit, it will come in contact with the rays of other suns that illuminate other spheres; their rays will dazzle our earth, and make the glory of God rest upon it, so that there will be no more night there.”⁸⁷ Regarding the celestialized nature of the future earth, Birks says (although he himself would not use these verses in this fashion): “From these verses it has been inferred (Stier) that a time is meant ‘when there will be no more turning into the shadow, when the whole planetary system, including the earth, will be changed, and the earth itself become a sun, &c.’” ¶ *For the LORD shall be thine*

⁸⁴ Elder Orson Pratt, “Zion.” Tabernacle, Salt Lake City, 10 March 1872, JD 14:355b-356.

⁸⁵ President Brigham Young, “Liberty of the Saints.” Old Tabernacle, Salt Lake City, 12 January 1868. JD 12:151-152a.

⁸⁶ Elder Orson Pratt, “The Millennium—The Final Change.” Mount Pleasant, 12 November 1879. JD 21:204-205a.

⁸⁷ President Orson Hyde, “The Earth.” General Conference, Tabernacle, Great Salt Lake City, 6 October 1853. JD 1:130.

everlasting light, and the days of thy mourning shall be ended. The LXX (Ⓞ) reads, “For the Lord will be to thee an everlasting light; and the days of thy mourning shall be ended.” The Douay-Rheims (Ⓛ) has, “For the Lord shall be unto thee for an everlasting light &c.” The idea of *everlasting light* [לְאוֹר עוֹלָם] is repeated in ISAIAH 60:19 and 20. Shalom Paul further contrasts these to “everlasting joy”—in ISAIAH 60:15 we have the *joy of many generations* [or *joy of generation and generation*, מְשׁוֹשׁ דִּי־וֹר נְדוּר], which is but a synonym of עוֹלָם. This same word [עוֹלָם] was used in conjunction with *excellency* a few words earlier in the ISAIAH 60:15 passage, and so a synonym was called for. Luther does well in alluding to: “*The LORD is my light*”⁸⁸ and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?” (Psalm 27:1, emphasis added). ¶ Elder Orson Pratt said: “We read in Isaiah of a time when a certain people called Zion should be clothed upon with the glory of God, and their city be lighted up with a cloud by day and the light of a flaming fire by night, and they should be so highly favored that, so far as light was concerned, they should not need the light of the sun by day, nor the moon by night, for the Lord their God would be their everlasting light, and the days of their mourning would be ended.”⁸⁹

21 Thy people also [shall be] all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Thy people also [shall be] all righteous: The LXX (Ⓞ) reads, “And thy people shall be all righteous.” The Peshitta (Ⓢ) renders it, “All of your righteous people.” The Douay-Rheims (Ⓛ) has *just* for *righteous*. Birks says that these words have not been fulfilled as of yet and rather, “It belongs, then, to restored Israel, when the branches have been grafted once more into their own olive-tree.” At the beginning of the Millennium, only the righteous will be resurrected. ¶ Elder Orson Pratt taught: “In that day no man would need to say to his neighbor, ‘Know ye the Lord.’ Why? Because all would know him, from the least unto the greatest (Jeremiah 31:31-34) for Isaiah says they should all be taught of the Lord (ISAIAH 54:13), all be righteous, all receive revelation and visions, all prophesy and dream (Joel 2:28). That is, God would reveal by his Spirit in

⁸⁸ Luther says “The Lord is my light,” in ISAIAH 60:21, but it fits better here.

⁸⁹ Elder Orson Pratt, “Final Triumph of Light and Truth.” 13th Ward Assembly Rooms, 24 November 1872. JD 15:238b. Also see notes by Elder Orson Pratt under ISAIAH 60:14.

different ways, at different times and by different methods to his people those things that would comfort and build them up in their most holy faith.”⁹⁰ ¶ *They shall inherit the land for ever* [לְעוֹלָם]. The LXX (Ⓞ) also reads, “They shall inherit the land forever.” It is interesting to me that the Savior, speaking to the inhabitants of the Americas, reiterated the promises made in *Rain in Due Season*, speaking to them about the Abrahamic Covenant, the great promise of His presence among the people,⁹¹ and the inheritance of the American Continent to include the New Jerusalem: “And behold, this people will I establish in this land, unto the fulfilling of the *covenant* which I made with your *father Jacob*; and it shall be a *New Jerusalem*. And the powers of heaven shall be in the midst of this people; yea, *even I will be in the midst of you*” (3 Nephi 20:22). And so similarly, with Judah in Jerusalem. ¶ Gill observes: “Not the land of Canaan only; though perhaps that may be the spot on which Christ will descend, and where he will reside; where he was treated with contempt and crucified, here he will reign, and reign gloriously; and the rather, since, when he comes with all his saints, his feet will stand upon the mount of Olives, but the new earth is meant, which John saw, and Peter says the saints expect, according to promise, in which righteousness men perfectly righteous shall dwell, and none but they, as also it may include a better country, the land afar off, the heavenly glory, which will be the inheritance of the saints to all eternity.” Rawlinson has: “They shall inherit the land; rather, the earth the ‘new heavens and new earth’” ¶ President Brigham Young admonished: “As the Prophet has said—‘Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.’ We are longing for this state of things, then why not begin to work for it today? Why not commence the work today by ceasing to do evil, by ceasing to give strength to the hand which would pierce us through with many sorrows? Why not begin today by sustaining those who will sustain the kingdom of God? This is my text for the Latter-day Saints, and I wish it to be constantly held before them until they exemplify it in their lives, by becoming of one heart and of one mind in all things in righteousness and holiness before the Lord.”⁹² ¶ *The branch of my planting, the work of my hands, that I may be glorified.* The Targum (Ⓣ) has, “The plant of my delight, the work of my might, that I may *assuredly* be glorified.” The LXX (Ⓞ) reads, “Preserving the plant,

⁹⁰ Elder Orson Pratt, “Final Triumph of Light and Truth.” 13th Ward Assembly Rooms, 4 November 1872, JD 15:239.

⁹¹ “And *I will walk among you*, and will be your God, and ye shall be my people”—Leviticus 26:12, emphasis added.

⁹² President Brigham Young, “Liberty of the Saints.” Old Tabernacle, Salt Lake City, 12 January 1868. JD 12:155b-156a.

the works of their hands, for glory.” The Peshitta (S) has, “The branch of my planting, the work of my hands shall be glorified.” The Douay-Rheims (D) has, for the second clause, “The work of my hand to glorify me.” Keith well says: “The expression ‘the branch of my planting,’ implies also the security of Israel, for then every plant that the Father hath not planted will be rooted up⁹³.” Elder Orson Pratt taught: “Thus we see that Zion is to become glorious. The branch of the Lord, the branch of his own planting, established by his own power, the building up of a people and city by his own instructions and administration by the inspiration of his servants, the establishing of Zion no more to be thrown down.”⁹⁴

22 A little one shall become a thousand, and a small one a strong nation; I the LORD will hasten it in his my time.

A little one shall become a thousand, and a small one a strong nation. The Targum (T) has, “He that is little amongst them shall become a thousand, and he that is weak shall become a strong nation.” The LXX (G) reads, “The fewest in number shall become thousands, and he who is smallest, a great nation.” The Douay-Rheims (D) has, “The least shall become a thousand, and a little one a most strong nation.” Birks notes: “All the past is preparing the way for that final triumph of the Redeemer’s love, when ‘Israel shall blossom and bud, and fill the face of the world with fruit;’ after they have welcomed their once despised Messiah with that exulting voice of gladness,—‘Blessed is He that cometh in the name of the Lord’ (Matthew 23:39).” The Savior, in Doctrine and Covenants, indeed speaks that these things are necessary for our preparation to meet the bridegroom and partake of His glory: “And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—To prepare the weak for those things which are coming on the earth, and for the Lord’s errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight.⁹⁵ And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit” (D&C 133:57-59). Brother Thomas B. Marsh, upon returning to the Church from his apostate condition,

testified: “God is at the head of this kingdom, and he has sustained it. I was along in the start of it, and then Joseph [Smith] was the little one; but, as the Scriptures say, ‘The little one shall become a thousand, and the small one a strong nation;’ and Joseph lived to become a thousand, and this people are fast becoming a strong nation.”⁹⁶ President Wilford Woodruff taught: “There is no power organized beneath the heavens that can stay the hand of Almighty God. He has set His hand to carry out His purposes. The world hate this people, because the Lord has called them forth out of the world, the same as He called His disciples of old. This is the position we occupy today, as *His people*. Though our numbers are small, yet ‘a little one shall become a thousand, and a small one a strong nation:’ and the Lord will hasten it in His time. A little one has already become more than a thousand, or a hundred thousand, and in spite of all opposition this small one will become a great nation, and God will hasten it in His time, because God is our friend.”⁹⁷ Elder Erastus Snow shared: “Many years have elapsed since this message began to be communicated to the sons of men; and we have become, comparatively speaking, a great people. A little one has indeed become a thousand. We, who a few years ago were only numbered by units and tens, now are numbered by thousands and tens of thousands, yea hundreds of thousands. And the Priesthood is correspondingly increasing in numbers and in ability to labor, and acquiring means to carry on the work of preaching the Gospel and of gathering Israel.”⁹⁸ Elder Orson Pratt observed: “We cannot suppose, as I was saying, that when the Lord shall thus enlarge the borders of Zion and multiply her Stakes, that He will be obliged to confine Himself to those circumstances and that condition of things that existed when we were a little handful of people. We are swelling out, we are becoming numerous upon the face of the land; and the day will come when Isaiah’s prophecy, as contained in the 60th chapter, will be literally fulfilled, that is, a little one shall not only become a thousand, but the small one a strong nation.”⁹⁹ Elder Wilford Woodruff also said:

⁹⁶ Brother Thomas B. Marsh spoke for a few moments, at the request of President Brigham Young, “Return of Thomas B. Marsh to the Church.” Bowery, Great Salt Lake City, 6 September 1857. JD 5:208b. I strongly suggest reading both Brother Marsh’s comments as well as those of the Prophet Brigham Young. I was really moved by the power of these talks. President Young lovingly reproved Brother Marsh for the latter said he would never fall away again. The Prophet explained that none can so brag, especially someone who had already fallen away once. We can all profitably take these things to heart.

⁹⁷ President Wilford Woodruff, “No Power Can Stay the Hand of Almighty.” Assembly Hall, Salt Lake City, 6 January 1884. JD 25:8a. Emphasis added.

⁹⁸ Elder Erastus Snow, “Present Revelation.” General Conference, 5 October 1883. JD 25:36a.

⁹⁹ Elder Orson Pratt, “The Divine Authority of the Holy Priesthood.” General Conference, Salt Lake City, 10 October 1880. JD 22:35b.

⁹³ Matthew 15:13.

⁹⁴ Elder Orson Pratt, “Zion.” Tabernacle, Salt Lake City, 10 March 1872, JD 14:353.

⁹⁵ An allusion to *Rain in Due Season* where we are told that if Israel will be righteous, few will have the power of many, and furthermore, that the Lord will multiply His people (Leviticus 26:8-9).

“Our numbers are not great, and compared with the whole of the inhabitants of the earth I do not expect that the number of the Latter-day Saints will ever be very great; yet the Lord has promised that the little one shall become a thousand, and the small one a strong nation; and out of the house of Israel and those from among the Gentiles who obey the Gospel, God will raise up a nation, and they will have power and strength in the earth. But when we compare the Saints in this or any other age with the surrounding world, their numbers are few. I do not know why it is that so few of the inhabitants of the earth take any interest in their eternal welfare.”¹⁰⁰ Elder Wilford Woodruff also invited: “If the elders of Israel had the vision of their minds opened to see Zion in her beauty and glory, they would have no time to sin or do evil; but they would rise up in the strength of the Lord God of Israel and accomplish all that he requires at their hands. Zion is yet in her weakness, but the little one shall become thousands, and the small one a great nation.”¹⁰¹ ¶ *I the LORD will hasten it in my time.* The JST makes it clear that the Lord is speaking through the Prophet Isaiah, and that these are not just Isaiah’s words. The Targum (Ⓣ) has, “I the Lord will bring it to pass in its time.” The LXX (Ⓟ) reads, “I the Lord in due time will gather them.” The Douay-Rheims (Ⓛ) has, “I the Lord will suddenly do this thing in its time.” Rabbinic thought is full of the hope of a Messiah, not just a Messianic age: “Rabbi Alexandri said, Rabbi Joshua ben Levi pointed out a contradiction, it is written, in its time [will the Messiah come], whilst it is also written, I [the Lord] will hasten it! — if they are worthy, I will hasten it: if not, [he will come] at the due time. R. Alexandri said: R. Joshua opposed¹⁰² two verses: it is written, And behold, one like the son of man came with the clouds of heaven whilst [elsewhere] it is written, [behold, thy king cometh unto thee . . .] lowly, and riding upon an ass! — if they are meritorious, [he will come] with the clouds of heaven; if not, lowly and riding upon an ass. King Shapur [I] said to Samuel, ‘Ye maintain that the Messiah will come upon an ass: I will rather send him a white horse of mine.’ He replied, ‘Have you a hundred-hued steed?’” (Seder Nezikin, Sanhedrin 98a, Talmud, Soncino). The Doctrine and Covenants has: “Behold, I will hasten my work in its time” (D&C 88:73). These

days of tribulation, says the Lord, will be shortened: “And except those days should be shortened, there should none of their flesh be saved; but for the elect’s sake, according to the covenant, those days shall be shortened” (Joseph Smith—Matthew 1:20; also see Matthew 24:22). ¶ In 1872, Elder Wilford Woodruff said: “What principle has sustained the Elders of Israel for the last forty years in their travels? They have gone forth without purse or scrip, preached without money or price; they have swam rivers, waded swamps, and traveled hundreds of thousands of miles on foot to bear record of this work to the nations of the earth. What has sustained them? It has been this power of God, this Holy Ghost, the spirit of inspiration from the God of Israel that has been given to his friends on the earth in these latter days. The blood of Israel has flowed in the veins of the children of men, mixed among the *Gentile nations*, and when they have heard the sound of the Gospel of Christ it has been like vivid lightning to them; it has opened their understandings, enlarged their minds, and enabled them to see the things of God. They have been born of the Spirit, and then they could behold the kingdom of God; they have been baptized in water and had hands laid upon them for the reception of the Holy Ghost, and they have received that Holy Ghost among every *Gentile nation* under heaven wherever the Gospel has been permitted to be preached; and here they are today, from all those nations, gathered in the valleys of the mountains. And this is but the beginning; it is like a mustard seed, it is very small; but the little one is to become a thousand, and the small one a strong nation. The Lord will hasten it in his own time. Zion shall be called a ‘city Sought out’ (ISAIAH 62:12). The Lord is watching over us.”¹⁰³ ¶ President John Taylor urged: “The work of God is growing and increasing, and it will continue to do so until the words of the prophet will be fulfilled who said, ‘A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time,’ but He expects every man in his place to magnify his calling and to honor his God . . . And it is for every man and every woman to do his and her part.”¹⁰⁴

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¹⁰⁰ Elder Wilford Woodruff, “Infidelity of the Christian World.” Forty-Sixth Annual Conference of the Church of Jesus Christ of Latter-Day Saints, New Tabernacle, Salt Lake City, 6 April 1876. JD 18:191b. Also see Elder Wilford Woodruff, “The Signs of the Coming of the Son of Man.” 13th Ward Assembly Rooms, Salt Lake City, 12 January 1873. JD 15:279b.

¹⁰¹ Elder Wilford Woodruff, “Final Triumph of His Kingdom.” Tabernacle, Great Salt Lake City, 22 October 1865. JD 11:247b.

¹⁰² Contrasted, rather. I include the Rabbinic view to point out that the Rabbis did believe in a Messiah to come, not just a Messianic age. We do not subscribe to the exegesis included here.

¹⁰³ Elder Wilford Woodruff, “The Fulfilling of Prophecy.” Tabernacle, 6 April 1872. JD 15:11a. Emphasis added.

¹⁰⁴ President John Taylor, “Growth and Progress of God’s Work.” Logan Conference, 6 August 1882. JD 23:221a.

