
Isaiah 61

Christ's divinity is put forth. In the meridian of times He comes to expiate for our sins and to heal us in every way. In the last days there will be judgment. The Savior plants His garden and it give forth fruit. We may compare this to an olive vineyard with the fruitful trees being the trees of righteousness. Israel will be gathered from every corner of the earth and in the latter days become *a kingdom of priests and an holy nation*. It is robbery to act in the name of Christ without authority of the Priesthood of God. The Lord's disciples will be able to be distinguished from among the people and in due time will be clothed with celestial robes.

vv. 1-3. Jesus Christ testifies of His divinity and the fulfillment of Scripture as applied to Himself, as one called to bind up the brokenhearted and to open the prison doors. The language is that of the jubilee. The Savior is the gardener and His disciples the trees that will grow up to righteousness.

1 ¶ THE Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound;

Cheyne says: "Precisely the same statement is made respecting the Servant in ISAIAH 42:1." There it also refers to the Messiah. Birks explains: "These opening words were chosen out by our Lord at Nazareth for the solemn introduction of His public ministry." ¶ In one of my favorite scriptures in the New Testament, the Savior quotes Isaiah, or the words that He gave Isaiah, and applies them to Himself: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 'The Spirit of the Lord is upon me,'¹ because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to

¹ In the Masoretic text (מ) we have רִיחַ אֲדֹנָי יְהוָה עָלַי, Spirit of Lord Jehovah upon me, for Christ speaking. This is, once again, because of the principle of Divine Investiture wherein the Lord Jesus Christ speaks on behalf of His father. Also note that the literal translation is indeed Lord LORD, or Lord Jehovah, and *not* Lord GOD. It is similarly rendered, "The Spirit of the Lord Jehovah is on Me" (LITV) and the same or similarly by ASV, LEB, MKJV, Rotherham, WEB, and YLT.

the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.' And he closed the book,² and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, 'This day is this scripture fulfilled in your ears'" (Luke 4:16-21). Note that it was the custom of the Jews at the time to read the scriptures standing up and then to sit down to interpret what had been read. The Savior here testified that in Him, the very Son of God, these Scriptures were fulfilled. ¶ *THE Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek.* The Targum (ܬ) has, for the first half, "The prophet said, the spirit of prophecy from the presence of the Lord God is upon me." The LXX (ϸ) reads, "THE SPIRIT of the Lord is upon me, for the business for which he anointed me. He hath sent me to publish glad tidings to the poor." The Douay-Rheims (Ϸ) has, "Because the Lord hath anointed me: he hath sent me to preach to the meek." Birks well says, "That Messiah himself speaks in these words rests on His own Divine authority." Gills, speaking of the Rabbis says: "According to the Targum (ܬ), these are the words of the prophet concerning himself; and so say Ibn Ezra and Kimhi; but the latter elsewhere says (Sepher Shorash. rad. מִשַׁח) they are the words of the Messiah, who should say, 'because the Lord hath anointed me.'" So here, also, the Masoretic text (מ) has מְשִׁיחַ, the root for Messiah, Anointed One, מְשִׁיחַ.³ ¶ Calvin suggests that although these Scriptures certainly are about Christ, it "is not inconsistent with the application of this statement to other prophets, whom the Lord anointed." We have, throughout this study, pointed out that Christ lends his disciples some of His titles. As disciples we have an obligation to transmit the pure love of Christ to all that

² As Jenour points out, more likely, "rolled up, the book."

³ The kings of Israel were also anointed and the term מְשִׁיחַ used for them. But here in ISAIAH 61:1, the reference is to Jesus Christ, the Anointed One, the Holy Messiah.

we come in contact with. We may each ask ourselves if we are, indeed, helping the work by preaching the Word; by being a healer to the brokenhearted, and to those who mourn; and by carrying out family history and temple work and thus helping to release those in prison. But let there be no doubt that these verses apply foremost to Christ, our Savior, even if He often shares with us. At a time in the world's history where Christ's divinity is being questioned more than ever, I appreciate the testimonies of all who valiantly declare these Scriptures as pointing to Jesus Christ of the New Covenant and Jehovah of the Old, even the Son of God the Eternal Father. ¶ *The spirit of the Lord is upon me.* That is, the Holy Ghost, which the Savior received in full measure, not in part. "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*" (John 3:34). ¶ *He hath sent me to bind up [לְחַבֵּשׁ] the brokenhearted.* The Targum (Ⓣ) has "strengthen" for *bind up*. The LXX (ⓖ) reads, "To heal them who are broken hearted." The Douay-Rheims (ⓓ) has, "To heal the contrite of heart." Rawlinson has: "'Binding up' is an ordinary expression in Isaiah's writings for 'healing' (see ISAIAH 1:6; 3:7; 30:26)." The sufferings that Christ endured for us through His expiation help us heal in terms of our sins, our physical pains and our broken hearts—or emotional challenges. This is similar to the "*comfort [who] all that mourn*" are in need off (ISAIAH 61:2). Oswald sweetly speaks of "Those who are so broken by life⁴ that they have no more heart to try; those who are so bound up in their various addictions that liberty and release are a cruel mirage; those who think that they will never again experience the favor of the Lord . . . those who think that their lives hold nothing more than ashes, sackcloth, and the fainting heaviness of despair." And then Oswald beautifully explains the tenderness with which the Lord will personally attend to the "oozing wounds that were the result of sin" and that needed binding up [חֲבָשָׁה], ISAIAH 1:6]. Shalom Paul speaks that such healing is usually carried out by Deity and points us to Psalms 147. "Praise ye the LORD: for *it is good to sing praises unto our God; for it is pleasant; and praise is comely.* The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds" (Psalm 147:1-3). Indeed, only the Lord can heal us through His atoning sacrifice. It is the Lord, even the Holy One of Israel who heals us, who is Emanuel. ¶ *To proclaim liberty to the captives.* The LXX (ⓖ) reads, "To proclaim a deliverance to captives." Birks says: "The work of our Lord was to raise up all who were crushed by the bitter effects of their own sin." Here we have an allusion to

⁴ Oswald says speaking of the poor, but fits perfectly with the broken hearted.

the year of jubilee. Orelli says about **יְרוּר**, *liberty*: "*To proclaim freedom . . . is taken after Leviticus 25:10, from the arrangements of the jubilee year, when freedom was proclaimed to all slaves.*" In Leviticus we have *and proclaim liberty in the land*, **וְקִרְאתֶם יְרוּר בְּאַרְצְךָ**. And then, "it shall be a jubile [יובל] unto you" (Leviticus 25:10). See especially ISAIAH 24:22; 42:7 and 1 Peter 3:19, regarding the preaching of the Gospel in the Spirit World. This liberty, then, would include those who have passed on into the Spirit World as well as all of us who live on earth and are blessed with God's tender mercies in our efforts to leave Babylon behind. ¶ President Russell M. Nelson spoke about the role members play in helping liberate the captives by working on family history and temple work.⁵ Elder Wilford Woodruff likewise taught: "We are required to build Temples in which to attend to the ordinances of the house of the Lord, that the prison doors may be opened, and the prisoners go free."⁶ Apostle Franklin D. Richards explained: "After His resurrection He called His Apostles together and commissioned them, saying, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' That was another feature of the work wherein He sends the Gospel—now that Israel had proved themselves unworthy of it—to all the world. We see, then, that the great work of the brethren was to carry the Gospel to the whole human family first. But the Savior told them that if He went away, they should do greater works than He had done, because He went to the Father. What did He do? After He was crucified He went and preached to the spirits in prison, even to that great multitude that were destroyed through disobedience before the flood and by the flood. He unlocked the prison doors to those that were bound. While upon the earth the Savior and His brethren of the Twelve labored to impart the Gospel to those that were living . . . The Gospel had to be preached to mortals first, and next to those in the spirit world."⁷ Robert L. Millet and Joseph Fielding McConkie point us to a scripture in which Christ speaks about visiting the spirits of the departed in the Spirit World⁸: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice

⁵ Elder Russell M. Nelson, "The Sabbath Is a Delight." April 2015 General Conference. Also see April 1991 General Conference, "Generations Linked in Love."

⁶ Elder Wilford Woodruff, "Parable of the Ten Virgins." New Tabernacle, Salt Lake City, 12 September 1875. 18:115a.

⁷ Apostle Franklin D. Richards, "Preaching to the Spirits in Prison." New Stake Tabernacle, Provo, 30 August 1885. JD 26:301.

⁸ Robert L. Millet and Joseph Fielding McConkie (2004), *The Life Beyond*, p.48-1.

of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice” (John 5:25-28). ¶ *And the opening of the prison* [פְּתִיחַת־קִוְיָ]⁹ to [them that are] bound; The Targum (Ⓢ) has “And to the prisoners! Appear in light!” The LXX (Ⓛ) reads, “And a recovery of sight to the blind.” The Douay-Rheims (Ⓛ) has, “And to preach a release to the captives, and deliverance to them that are shut up.” President Joseph Fielding Smith explained: “There was no work done for the dead until after the Savior turned the key when he visited the spirits in prison . . . These references [after quoting ISAIAH 61:1-2] to the opening of the prison and the proclaiming of liberty to the captives evidently have reference to the dead who had been confined in darkness not knowing their fate . . . That is to say, the time had come for the preaching of the gospel and the redemption of both the living and the dead.”¹⁰ President George Q. Cannon explained: “[Jesus] was not only commanded to preach good tidings unto the meek, and to bind up the broken hearted, but He was sent to proclaim liberty to the captives and the opening of the prison to them that were bound. Thus was a part of His mission foretold by the Prophet Isaiah a long time before His birth. He Himself confirmed the correctness of the prediction by reading it in the ears of the people; and when He left the earth, after having established His Gospel upon it, after having commenced the work of salvation here, after having ordained men to the authority of the everlasting Priesthood which He held, the Priesthood of Melchizedek, after having done this and was slain by wicked men, suffered for the sins of humanity in the flesh, He then went, in the words that I have read in your hearing from this epistle of Peter, and preached to the spirits in prison which sometime were disobedient when once the long-suffering of God waited in the days of Noah (1 Peter 3:19-20). He went and proclaimed liberty to the captive; He went to open the prison doors to them that were bound. He alone could do this. No Prophet that preceded Him had the authority, for none of the Prophets that had preceded Him had this mission assigned them. It was His duty as the Son of God, as the Redeemer of the world, after, as I have said, committing the Gospel to men in the flesh, after ordaining men to preach that Gospel and administer its ordinances in the power and authority of the everlasting Priesthood, to preach to those spirits in prison. It did not take a great while to commence the work; for He was crucified on

Friday, and was resurrected on Sunday; but in the interim, while His body laid in the tomb, His Spirit, as is correctly stated in one catechism—I believe that of the Episcopalians—‘descended into hell,’ and, according to the mission that had been assigned Him, according to the revelation that God gave to Enoch before the floods descended upon the wicked world, according to the predictions of Isaiah, and according to the power and authority which He exercised as the Son of God He went and opened the prison doors to them that were bound, preached to them the everlasting Gospel, once more, and gave unto them the privilege of receiving it in the spirit even as though they were in the flesh. Therefore says Peter, ‘By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing (1 Peter 3:19-20). Then he goes on and he says . . . : ‘For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.’”¹¹ A little over three decades later, through the Prophet Joseph F. Smith, the Lord would correct some of the early notions we held regarding this matter: “And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; But behold, from among the righteous, he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men; and thus was the gospel preached to the dead. And the chosen messengers went forth to declare the acceptable day of the Lord and proclaim liberty to the captives who were bound, even unto all who would repent of their sins and receive the gospel. Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets. These were taught faith in God, repentance from sin, vicarious baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, And all other principles of the gospel that were necessary . . . Thus was it made known that our Redeemer spent his time during his sojourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh; That they might carry the message of redemption unto all the dead, unto whom he could not go personally, because of

⁹ Some exegetes render it as a single word, פְּתִיחַת־קִוְיָ.

¹⁰ President Joseph Fielding Smith, *Answers to Gospel Questions*.

¹¹ President George Q. Cannon, “Christ Preached to the Spirits in Prison between the Times of His Crucifixion and Resurrection.” Tabernacle, Salt Lake City, 9 November 1884. JD 26:81b-82. Also see President George Q. Cannon, “Salvation for the Dead.” Tabernacle, Salt Lake City, 25 May 1884. JD 173b-174a.

their rebellion and transgression, that they through the ministration of his servants might also hear his words” (D&C 138:29-34a, 36-37). To me, this process wherein we are taught that: “Precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little” (Isaiah 28:10b) is a most beautiful one. This is the way we have been taught as a Church and this is the way we have been taught as individuals. And when it comes to the vicarious work for the dead, I believe that this is one of the most glorious principles we hold and cherish as The Church of Jesus Christ of Latter-day Saints. It truly shows our Lord’s tender mercies toward each of His children—including those who never heard the name of Jesus Christ in their lifetimes. ¶ Brothers Joseph Fielding McConkie and Robert L. Millet wrote: “The Prophet Joseph Smith, as a part of his inspired translation of the King James Bible, provided the clarifying touch of divine inspiration in the first epistle of Peter: ‘For Christ also once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, that he might bring us to God. For which cause also, he went and preached unto the spirits in prison; some of whom were disobedient in the days of Noah. . . . Because of this, is the gospel preached to them who are dead, that they might be judged according to men in the flesh, but live in the spirit according to the will of God.’ (JST, 1 Peter 3:18–20; 4:6.) In a sermon on 12 May 1844, Joseph Smith taught: ‘Those who will not obey the gospel will go to the world of spirits, there to stay till they have paid the utmost farthing or till some person pays their debts they owe. Now all those [who] die in the faith go to the prison of spirits to preach to the dead in body, but they are alive in the spirit.’ Another account of this sermon is as follows: ‘The sectarians have no charity for me, but I have for them. I intend to send men to prison to preach to them.’ (*The Words of Joseph Smith*, pp. 370, 371; spelling and punctuation modernized).”¹²

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

To proclaim the acceptable year of the LORD. The LXX (6) reads, “To proclaim an acceptable year of the Lord.” The *year of jubilee* in ancient Israel was a year of forgiveness from debt and a year of liberty. ISBE has, in part: “שָׁנַת הַיּוֹבֵל, ‘year of jubilee’ (Leviticus 25:13), or simply הַיּוֹבֵל, ‘the jubilee’ (Leviticus 25:28; compare Numbers 36:4). The Hebrew word יוֹבֵל”

¹² McConkie, Joseph Fielding, and Robert L. Millet. *Joseph Smith: The Choice Seer*. Salt Lake City, Utah: Bookcraft, 1996.

stands for קֶרֶן הַיֵּבֶל, meaning the horn of a ram. Now, such a horn can be made into a trumpet, and thus the word יוֹבֵל came to be used as a synonym of trumpet. According to Leviticus 25:9 a loud trumpet should proclaim *liberty* throughout the country on the 10th day of the 7th month (*the Day of Atonement*), after the lapse of 7 sabbaths of years = 49 years. In this manner, every 50th year was to be announced as a jubilee year. All real property should automatically revert to its original owner (Leviticus 25:10; compare 25:13), and those who, compelled by poverty, had sold themselves as slaves to their brothers, should regain their liberty (Leviticus 25:10; compare 25:39). In addition to this, the Jubilee Year was to be observed after the manner of the sabbatic year, i.e. there should be neither sowing nor reaping nor pruning of vines, and everybody was expected to live on what the fields and the vineyards produced ‘of themselves,’ and no attempt should be made at storing up the products of the land (Leviticus 25:11 f). Thus there are three distinct factors constituting the essential features of the Jubilee Year: personal liberty, restitution of property, and what we might call the simple life” (emphasis added). There is a strong connection between liberty and the joy of the year of jubilee. The Savior, in speaking of the *acceptable year of the Lord*, seems to be making allusion to the year of jubilee, and proclaiming—not just with horns, the יוֹבֵל or the שׁוֹפָר—liberty and salvation to the captives and prisoners from spiritual bondage. Each and every one of us is in need of that salvation. This was brought about by His atoning sacrifice. Cowles explains: “So Jesus blew the gospel trumpet, proclaiming redemption through all the land, so that whosoever would might come out of bondage into liberty.” The Angel Moroni is most often represented blowing the trumpet. Each one of us as member missionaries also blows this trumpet of invitation for all to come unto Christ. ¶ Keith makes an interesting point: the Scriptures speak of a *year*, in terms of the jubilee, but a *day* in terms of vengeance. The latter will be kept relatively short—the LORD will hasten it—in relation to our opportunity to repent and come unto Christ. ¶ After quoting Luke 4:17-21, Elder Theodore M. Burton said: “It is amazing to see what happened in the minds of his listeners when Jesus Christ proclaimed this marvelous doctrine and told the people that this work of salvation was *his* assigned task. [Quotes Luke 4:28-30]. Thus Jesus Christ was rejected by the people because he told them what saving work he would do for the captives then confined to a spiritual prison and for those who had been bruised in their souls through iniquity. Instead of rejoicing in this liberation, the people hated Jesus for being so presumptuous as to tell them that he had been anointed to open the prison doors. Even his very life was threatened. Nevertheless,

he continued to preach this doctrine even more clearly, in the hopes that people would understand him and the importance of the work he had been called to do.”¹³ President Daniel H. Wells noted: “The plan of salvation is ample to save to the uttermost. God, in his mercy, designed it to save his children, because he delights to give good gifts to his children far more than an earthly parent does. The Almighty has sent forth his servants to plead with the children of men, to declare the acceptable year of the Lord, and to call upon them to repent lest the end come when no man can work.”¹⁴ ¶ *And the day of vengeance of our God.* The LXX (Ⓔ) reads, “And a day of retribution.” Instead of *vengeance*, the Peshitta (Ⓔ) has *salvation*. The word ܩܘܪܝܢܐ is most often translated as *vengeance*. If so, it would be vengeance to the enemies of God’s people. TWOT suggests: “The prophets stressed ‘the day of the Lord’s vengeance’ (ISAIAH 38:8; 61:2; 63:4) as times in history when the Lord sets the record straight.” Perhaps we can say that God punishes us because He loves us and He cares about us. DCH, however, suggests that *victory* might be a good translation at times (see Psalm 58:11). The Peshitta (Ⓔ) translates it as *salvation*. This fits with the context of the jubilee and the rejoicing associated with it. It also fits perfectly with both the comments associated with salvation of Elder Theodore M. Burton and President Daniel H. Wells, which we quoted above. ¶ On the other hand, Oswalt well points out that these concepts are paired in ISAIAH 63:1–6, where salvation is put side by side with vengeance. There are additional arguments to defend the traditional view of *vengeance*. Govett says: “The commencing verses of this chapter were read by our blessed Saviour in the synagogue at Nazareth as describing the intention of his ministry; after reading which, he added, ‘This day is this Scripture fulfilled in your ears.’ But the Lord’s omission of part of the second verse is highly significant. He read as far as the words which foretold that he came to ‘preach the acceptable year of the Lord,’ but he did *not* read the succeeding clause, ‘And the *day of vengeance* of our God.’ We conclude, therefore, that, as in other prophecies, the first and second advent are blended, so it is here.” So also Keith: “When he had read from the book of the prophet Esaias onward to the clause inclusive, ‘to preach the acceptable year of the Lord,’ he stopped; ‘He closed the book, and gave it again to the minister, and sat down.’ What follows, ‘the day of vengeance of our God,’ was not at that time fulfilled. He no doubt proclaimed it as he did on other occasions, as in Matthew 24:27. He foretold that it

would come, but he did not proclaim it, as in the other case, as having then come. The break in his application of the prophecy clearly shows that it refers to two separate periods, and that while the former part received its accomplishment by his proclaiming the word of salvation when on earth, the other was not then fulfilled,—that it will receive its accomplishment at a future day.” ¶ In terms of a day of vengeance, the Lord makes it clear that *He will clean His own house first*: “Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And *upon my house shall it begin*, and from my house shall it go forth, saith the Lord; First among those among you, saith the Lord, *who have professed to know my name and have not known me*, and have blasphemed against me in the midst of my house, saith the Lord” (D&C 112:24-26, emphasis added). ¶ *To comfort all that mourn.* The LXX (Ⓔ) reads, “To comfort all who are mourning.” Rawlinson explains: “All who ‘sorrow after a godly sort’ (2 Corinthians 7:11)—all who mourn their transgressions and shortcomings . . . with a hearty desire to be rid of them, and to serve God truly in the future.”

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

To appoint unto them that mourn in Zion. The Targum (Ⓔ) adds, after the first clause, “That unto them be given a crown of ashes.” The LXX (Ⓔ) reads, “That to the mourners in Sion may be given.” The Douay-Rheims (Ⓔ) has, “To appoint to the mourners of Sion.” Wordsworth suggests: “Christ’s promise is not to the proud, and obstinate, and self-righteous, but *to them that mourn in Zion* for their sins. They receive comfort from Him, and they are made His ministers in comforting others. ‘Blessed are they that mourn; for they shall be comforted’ (Matthew 5:4).” ¶ Elder Dale G. Renlund reminded us: “President Thomas S. Monson has taught, ‘One of God’s greatest gifts to us is the joy of trying again, for no failure ever need be final.’ [*Ensign*, May 1987, 68.] Even if we’ve been a conscious, deliberate sinner or have repeatedly faced failure and disappointment, the moment we decide to try again, the Atonement of Christ can help us. And we need to remember that it is not the Holy Ghost that tells

¹³ Elder Theodore M. Burton, “The Spirit and Power of Elijah.” *Conference Report*, October 1970, pp. 33-36.

¹⁴ President Daniel H. Wells, “Character of the Deceased.” 14th Ward Assembly Rooms, Salt Lake City, 23 February 1873. JD 15:353b-354a.

us we're so far gone that we might as well give up. God's desire that Latter-day Saints keep on trying also extends beyond overcoming sin. Whether we suffer because of troubled relationships, economic challenges, or illnesses or as a consequence of someone else's sins, the Savior's infinite Atonement can heal even—and perhaps especially—those who have innocently suffered. He understands perfectly what it is like to suffer innocently as a consequence of another's transgression. As prophesied, the Savior will 'bind up the brokenhearted, ... give ... beauty for ashes, the oil of joy for mourning, [and] the garment of praise for the spirit of heaviness.' No matter what, with His help, God expects Latter-day Saints to keep on trying."¹⁵ ¶ *To give unto them beauty for ashes.* The LXX (Ⓞ) reads, "Glory instead of ashes." The Douay-Rheims (Ⓟ) has, "And to give them a crown for ashes." Margalioth, as already mentioned in ISAIAH 3, 55, 60, considers the *thesis and antithesis* of this verse, using the words *instead of / and instead of*, תַּחַת / תַּחַת, "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 in the second half of ISAIAH. Whereas in ISAIAH 3 the comparison was of something good turned into something bad, the same words are inverted so that instead good there would be something better. The AV has *for* in place of תַּחַת so we make the appropriate substitution: "To appoint unto them that mourn in Zion, to give unto them beauty INSTEAD OF ashes, the oil of joy INSTEAD OF mourning, the garment of praise INSTEAD OF the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified" (ISAIAH 61:3). ¶ Gill says: "In times of mourning, it was usual to put on sackcloth and ashes (Esther 4:1), instead of this, Christ gives his mourners the beautiful garments of salvation, and the robe of his righteousness." Almost all of the exegetes pause to mention the paronomasia here (Whitehouse calls it an "alliterative play of words") between פֶּאֶר and אֲפֵר, *beauty* and *ashes*, "i.e., a nuptial tiara on the head,¹⁶ instead of *ashes* upon it" (Wordsworth). Rawlinson beautifully has: "A crown of glory in lieu of the ashes of repentance which it was customary to sprinkle upon the head." Shalom Paul notes: "A transposition of the letters פֶּאֶר – אֲפֵר accentuates their reversal of fortune. Instead of the 'ashes' (אֲפֵר) of mourning, the

Lord shall place a turban (פֶּאֶר) on their heads." Ezekiel, as Shalom Paul notes, has: "Forbear to cry, make no mourning for the dead, bind the *tire of thine* [פֶּאֶר, *thy turban*] head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men" (Ezekiel 24:17). ¶ Sister Sheri L. Dew explained that even in our sadness we can find joy in the Gospel of Jesus Christ: "In this world, the only true joy comes from the gospel—the joy that radiates from the Atonement and from ordinances that transcend the veil, and from the Comforter that saves our souls ... The gospel is 'beauty for ashes' it is 'the oil of gladness' it is such good news!"¹⁷ ¶ *The oil of joy for mourning.* The LXX (Ⓞ) reads, "Oil of joy to the mourners." Gill has: "The Spirit without measure, with which Christ was anointed, is called 'the oil of gladness' (Psalm 45:7) and of the same nature, though not of the same measure, is the grace which saints have from Christ; the effect of which is joy and gladness, even joy unspeakable, and full of glory; which is had in believing in Christ." Whitehouse explains: "The 'oil of joy,' or the oil which is expressive of gladness, is a reference to the Oriental custom of anointing the person with oil on festival days or weddings or other special times of rejoicing (Amos 6:6; Psalm 23:5; 45:8; Luke 7:46)." See also notes on ISAIAH 60:10, as associated with Leviticus 8. ¶ *The garment of praise for the spirit of heaviness.* The Targum (Ⓢ) has, "The spirit of praise for their spirit which is faint." The LXX (Ⓞ) reads, "Robes of praise for the spirit of heaviness." Instead of *praise*, the Peshitta (Ⓢ) has *beauty*. The Douay-Rheims (Ⓟ) has *grief* instead of *heaviness*. We will say a little more about the robes of the priesthood, below. Barnes gives Apocryphal Judith as an example of change in clothing: "These expressions are figurative, and are taken from the custom which prevailed more in Oriental countries than elsewhere—and which is founded in nature—of expressing the emotions of the mind by the manner of apparel. These customs are stated in the book of Judith. She 'pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it (Greek, *μιτρε* *mitre*), and put on her garments of gladness wherewith she was clad during the life of Manasses her husband. And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely to allure the eyes of all men that should see her.'" ¶ *Praise for heaviness is the spirit of thanksgiving* toward God the Eternal Father and His beloved Son,

¹⁵ Elder Dale G. Renlund, "Latter-day Saints Keep on Trying." April 2015 General Conference.

¹⁶ Regarding the tiara, festal turban or headdress, Whitehouse sends us to Exodus 39:28; and Ezekiel 44:18.

¹⁷ Sheri L. Dew, "Stand Tall and Stand Together." October 2000 General Conference.

Jesus Christ. We praise the Son for His atoning sacrifice that lifts from us the heaviness of sin. The pain and heaviness of wickedness is much worse than of any other type of pain. So it is that when the Lord lifts this burden from us we are left to exclaim our gratitude and sing praises unto Him. ¶ Elder Neal A. Maxwell spoke of the importance of giving honest, sincere praise, “Isaiah spoke of providing the ‘garment of praise.’ (ISAIAH 61:3.) Of course, there are times in rendering humanitarian service when we need to give an actual, physical cloak, but, most often, those with whom most of us work need material clothing less than the ‘garment of praise.’ (‘Successful Leadership in Organizations, Communities and Families.’)”¹⁸ Elder Maxwell also said: “In a world more starved for love than food, how precious is the gracious individual who overlooks our weaknesses and mercifully clothes us instead in the much-needed ‘garment of praise.’”¹⁹ I have done quite a bit of work in organizations regarding putting back *praise in performance appraisals*. As a result, I have seen many lives change for the better.²⁰ The giving of sincere praise is a way we show our gratitude. ¶ *That they might be called trees of righteousness, the planting of the LORD, that he might be glorified.* The Targum (Ⓢ) has, “They shall be called (Chaldee, ‘they shall call them’) princes of truth, the people of the Lord, that He may assuredly be glorified.” The LXX (Ⓛ) reads, “That they may be called generations of righteousness, a plant of the Lord for glory.” The Lamsa Peshitta (Ⓟ) has, “They shall be called men of righteousness, the planting of the LORD, which is glorious (or *the Glorious*, BPE).” The Douay-Rheims (Ⓛ) has, “And they shall be called in it the mighty ones of justice, the planting of the Lord to glorify him.” Also, see notes on ISAIAH 60:21b, *the branch of my planting*, and ISAIAH 61:11, below.

¶ וְקָרָא לָהֶם אֵילֵי הַצְּדָקָה, *so* [CJB, LITV, MKJV, NASB, Rotherham; others mostly have *that* or *and*] *they might be called trees of righteousness*. Oswalt explains that the ׀ [most often translated as *and*] here is “functioning as a *waw* apodosis expressing result.” The word *that*, says Oswalt, makes an even stronger connection than *so*. Keith suggests: “The expression ‘trees of righteousness,’ appears to signify trees bearing the fruits of righteousness.” ¶ Elder Levi Edgar Young said: “What will be the characteristics of a religion of Jesus Christ as humanity returns to the old way—the way of Christ our Savior? The followers will hold to the

power of the priesthood of God, to authority, and liberty, to the doctrine of individual salvation, the spirit of truth that binds people into a Christian society. The unity of the Church of the living God will be envisaged by a society, for which Christendom waits. It will be the religion of Jesus Christ, and not a religion about Jesus Christ. Thus we come to the supreme test of religion—*revelation*. This was the fundamental teaching of the prophets of the Old Testament. Isaiah in richness of spiritual expression wrote ages ago: ‘The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening up of the prison to them that are bound. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.’ Our Savior came to save. He sought out the lost souls who had wandered far away. Sin was in the world then as it is today. He came to redeem the lost by the principle of repentance and holy baptism by one who has the power of God. If the Christian world has forgotten this, then it has lost its divine power. ‘All great truths,’ it has been said, ‘are simple truths.’ If the followers of Jesus will begin to teach the ways of the gospel of Christ in that humility which come of the genuinely pure heart and the high regard for the intellect, then the divinity of the gospel will take new root in the souls of men. It will be Christianity again.”²¹ President Brigham Young similarly said, “The religion of Jesus Christ gives light for darkness. [He then quoted ISAIAH 61:1-3].”²² What does *trees of righteousness* stand for, precisely? It is clearly associated with the *planting of the Lord*, and gives the impression of *human seeds* or *mortals* who have matured into full righteousness, exaltation and eternal life. In Doctrine and Covenants we read: “But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world and eternal life in the world to come” (D&C 59:23).

vv. 4-9. The disciples will play a vital role in preaching the Gospel to the world. Israel will be gathered from every quarter. In the last days truly, Israel shall become unto the Lord “a kingdom of priests, and an holy nation” (Exodus 19:6b). It is the Gardener who sanctifies the disciples. Judah shall eventually receive a

¹⁸ Maxwell, Cory H., ed. *The Neal A. Maxwell Quote Book*. Salt Lake City, Utah: Bookcraft, 1997.

¹⁹ Elder Neal A. Maxwell, *One More Strain of Praise*, p.57, 62.

²⁰ See Negotiated Performance Appraisal (NPA) in my book, *Party-Directed Mediation*. The PDF of the book is available at no cost from the University of California. Google *Party-Directed Mediation*. or in Spanish, *Mediación Interpersonal*.

²¹ Elder Levi Edgar Young, “The Test of Christianity.” *Conference Report*, October 1944, pp. 83-85.

²² President Brigham Young, “Contrast between the Religion of Jesus Christ As Enjoyed By the Saints and that of Professed Christianity.” Bowery, 6 July 1862. JD 9:318a.

double blessing. The Lord abhors priestcraft. The light of Christ shall be readily seen in His disciples.

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

And they shall build the old wastes. The LXX (Ⓞ) reads, “And the wastes of old times shall be rebuilt.” Instead of *wastes*, the Peshitta (Ⓢ) has *ruins*. The Douay-Rheims (Ⓣ) has, “And they shall build the places that have been waste from of old.” Keith says that this “predicts as distinctly as any language could, the rebuilding of the yet desolate cities of Judea.” Jennings says: “Apply the prophecy to the literal nation of Israel, and how simple it all is. Its cities shall be rebuilt; its wastes covered with fertile beauty, and its desolations throbbing with life. Foreigners shall do the rough servile work, while Israel’s own people shall be known as having peculiar access to God, and so a nation of priests.” Oswalt explains that while Jerusalem has been rebuilt, “Assyria and Babylon are piles of dust,” and that both of these conditions are fulfillment of prophecy. There seems to be a connection, also, with Isaiah 58:12b, “The repairer of the breach” (ISAIAH 58:12). Apostasy brought a physical destruction, desolation, agricultural ruin, as well as spiritual darkness. Conversion brings spiritual joy which is often accompanied by the construction of beautiful temples and other edifices. ¶ *They shall raise up the former desolations.* The LXX (Ⓞ) reads, “And former desolations shall be repaired.” The Douay-Rheims (Ⓣ) has, “And shall raise up ancient ruins.” Birks has: “The threatening of the Law [especially *Rain in Due Season*—GB] had been, ‘I will make your cities waste, and bring your sanctuaries into desolation... and your land shall be desolate, and your cities waste’ (Leviticus 26:31, 33). So too Isaiah’s own commission began, in the last year of Uzziah. ‘Until the cities be wasted without inhabitants... and the land be utterly desolate’ (ISAIAH 6:11). The warning, which thus begins Isaiah’s message, is graciously reversed by this promise near its close.” This is precisely the type of reversal that Margalioth has been teaching us about, pointing to the unity of Isaiah. ¶ Elder Orson Pratt explained: “It is very evident from these predictions of the Prophet Isaiah, that he, by that spirit which opens the future, was able to see the calamities that would come upon the house of Israel, and not only upon the people, but also upon the Promised Land, the land of Canaan, now called Palestine. A curse was predicted upon that land, that instead of bringing forth those things that were necessary to sustain a people, it should

bring forth briars and thorns. We are also told that this desolation²³ should remain for a long period, until the Spirit should be poured out from on high, until, in the purposes of the Most High, he should pour out his Spirit, and that would produce a great change upon that land, but until that time it was to be desolate. All the houses of joy in the Jewish city were to be desolate, and, as it is recorded in other passages in Isaiah, they were to be the desolations of many generations. Not the desolation of seventy years, as happened to Israel in their Babylonish captivity, which only comprised about one generation, but the desolations were to be for many generations, during which that land was to lie uncultivated. The latter rains were to be withheld, and the land was to become dry and parched up, bringing forth thorns and briars, and this was to continue until the Lord poured out his Spirit from on high.”²⁴ Elder Orson Pratt, on another occasion, said: “This is what the Prophet says about it—‘And their desolate cities shall be built up and be inhabited by the Saints of the Most High.’ God will bring about this work; and as to our being overcome in these valleys of the mountains, it will not be, if this people do as they are told—if they are willing to do right in all things.”²⁵ ¶ *And they shall repair the waste cities, the desolations of many generations.* The LXX (Ⓞ) reads, “And wasted cities renewed which had lain in ruins for ages.” The Douay-Rheims (Ⓣ) has, “and shall repair the desolate cities, that were destroyed for generation and generation.”

5 And strangers shall stand and feed your flocks, and the sons of the alien [shall be] your plowmen and your vinedressers.

And strangers shall stand and feed your flocks. The LXX (Ⓞ) reads, “And strangers shall come and feed thy flocks.” The Talmud tradition (Seder Zerai’im, Berachoth 35b) suggests that strangers shall perform this work for the righteous so that they can dedicate themselves to the study of Torah. Alexander well proposes: “The simplest explanation of the verse is that which understands it as descriptive not of subjugation but of intimate conjunction, as if he had said, those who are now strangers and foreigners shall yet be sharers in your daily occupations, and entrusted with your dearest interests.” To me, this is the only explanation that makes sense, especially when we read: “And came and preached peace to you which were afar off, and to them

²³ See also *Rain in Due Season*, Leviticus 26:22, 26, 31-32, 35.

²⁴ Elder Orson Pratt, “Fulfillment of Prophecy.” *New Tabernacle*, Salt Lake City, 30 August 1875. JD 18:144.

²⁵ Elder Orson Pratt, “Redemption of Zion.” *Tabernacle*, Great Salt Lake City, 24 January 1858. JD 6:205b.

that were nigh. For through him we both have access by one Spirit unto the Father. **Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;** And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*” (Ephesians 2:17-20, emphasis added). ¶ Elder George Q. Cannon was concerned about inequalities among the Saints: “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. It would ruin us today if we had it, and God, as I view his providence, withholds these blessings from us because of the effects they would have upon us as a people. He does not wish to destroy us. But when we are organized aright, then what? Why, then will be fulfilled after a while another saying of Isaiah's—‘And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the ministers of our God.’ All these problems of capital and labor²⁶ can be solved by this principle and in no other way, and there will be an incessant and never-ending conflict between capital and labor until they are solved in this manner.”²⁷ Throughout the Old Testament, the Lord has commanded that we love and care for the widow, the orphan and the foreigner. Perhaps what Elder George Q. Cannon is saying here is that until the Saints are ready to treat the stranger as a brother, these scriptures will not be fulfilled. ¶ *And the sons of the alien [shall be] your plowmen and your vinedressers.* The LXX (Ⓞ) reads, “And foreigners shall be thy ploughmen and vine dressers.” The Douay-Rheims (Ⓟ) has, “And the sons of strangers shall be your husbandmen, and the dressers of your vines.” Shalom Paul notes that these particular employments, plowmen and vineyard workers, are also mentioned together in Joel 1:11; and 2 Chronicles 26:10. Keith suggests: “As

²⁶ My second area of specialty—beside conflict management—has been that of labor productivity. There are solutions that are a benefit for both capital and labor, but for these to work, to be truly sustainable, they must benefit both capital and labor in the long run. Few areas of my work have been more promising in this regard than that of piece-rate pay design. Yet, in almost every case greed enters the picture. See my book, *Labor Management in Agriculture: Cultivating Personnel Productivity*, also available as a free PDF download from the University of California.

²⁷ Elder George Q. Cannon, “The United Order.” Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, in the New Tabernacle, Salt Lake City, 8 October 1874. JD 17:244.

the priests, by having their temporal wants ministered to by others, were enabled to give themselves wholly to the service of the Lord, so by the ministering of strangers to them will Israel be enabled the better to place themselves at their Lord’s disposal.” ¶ I see in both the shepherds and the plowmen a reversal of the curses in *Rain in Due Season*. There we saw: “Thou shalt plant a vineyard, and shalt not gather the grapes thereof” (Deuteronomy 28:30b). Vineyard are among the most labor intensive agricultural enterprises, and a vinedresser would be required such tasks as plowing, pruning, thinning, irrigating, harvesting, and pant propagation (to replace plants). ¶ The reward here spoken off, suggests Jenour, may have nothing to do with flocks and vineyards in terms of animals and grape vines, but rather congregations of believers. Furthermore, “Their ministers, consequently, may be termed figuratively, shepherds, husbandmen, &c. . . . But *strangers* mean the Gentiles. The sense of the passage therefore is, that *Gentiles* should become ministers of the Church.” Now, if Jenour had had an understanding of the restored Gospel of Jesus Christ (he published his book on Isaiah in 1830, in England), he would realize he was almost correct, for out of the *Gentile nations* would the priests and ministers, or literal descendants of Ephraim and Manasseh, would be charged to begin this great work. They would then be joined by those of every tribe of Israel ending up with Judah.

6 But ye shall be named the Priests of the LORD: [men] shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

But ye shall be named the Priests of the LORD: The LXX (Ⓞ) reads, “But you shall be called priests of the Lord.” President N. Eldon Tanner said, “It is a great privilege, blessing, and responsibility to be a member of The Church of Jesus Christ of Latter-day Saints, where the priesthood and authority of God directs and administers the affairs of the Church. By and under this authority all ordinances of the Church are administered and received. It is even a greater privilege, blessing, and responsibility to hold this priesthood and authority, and it is about this divine power that I should like to write . . . One of the distinguishing and important features of the Church is its priesthood, defined so beautifully by President Joseph F. Smith: ‘[The priesthood] is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately; not assuming

that authority, nor borrowing it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits from above, direct from the presence of Almighty God' (*Gospel Doctrine*, 1939 ed., pp. 139–40.) . . . The authority of the priesthood cannot be assumed or arrogated to oneself, but must be delegated by God through one having authority. One of the reasons for confusion in the churches today is that man has assumed this authority without proper delegation from the Lord."²⁸ ¶ [Men] shall call you the *Ministers of our God*: The Targum (Ⓣ) has, "It shall be said of you *that ye are those* who minister before our God." The LXX (Ⓞ) reads, "Ministers of God." The Douay-Rheims (ⓓ) has, "To you it shall be said: Ye ministers of our God." Keith has: "'Ministers' [מְשָׁרְתִי] here is another name for priests (as in Ezekiel 44:11 [מְשָׁרְתִי, from the root שָׂרַת])." Kay points out that the Apostle Paul "spoke of himself as being 'a minister (λειτουργον) of Jesus Christ to the nations, ministering (εργουργουοντα) the Gospel of God'²⁹ [and that] Israel would at length realize its high vocation as 'a kingdom of priests' (Exodus 19:6; 1 Peter 2:5-9)." ¶ President John Taylor declared: "Men shall call you the ministers of our God. 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. Don't you think we have something to do? I remember when I was first called to the Apostleship some 46 years ago. I looked at the calling square in the face, and said, 'Well, this is a life work: this is an operation that will last a lifetime.' I have got other ideas since then, namely, that when I get through in this world I expect to officiate in the other. Hence it is an eternal operation, and that is the difference between what I then thought and what I now think. God has revealed unto us great and glorious truths, and He is prepared to reveal more if we will only place ourselves under His guidance and His

²⁸ President N. Eldon Tanner, "The Priesthood of God." June 1973 *Ensign*.

²⁹ "That I should be the minister of Jesus Christ to the Gentiles [i.e., nations], ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Romans 15:16).

direction."³⁰ ¶ *Ye shall eat the riches of the Gentiles*. The LXX (Ⓞ) reads, "You shall eat the wealth of nations." Both Elders George A. Smith³¹ and Orson Hyde³² associated this verse with the importance of storing up grains and a food supply with which the Saints can feed the nations (see notes in ISAIAH 60:14, as well as ISAIAH 60:5-11). The general idea is that the converts will bring much to The Church of Jesus Christ of Latter-day Saints, in terms of economic or talent contributions. ¶ *And in their glory shall ye boast yourselves*. The Targum (Ⓣ) has, "delight" for *glory*. The LXX (Ⓞ) reads, "And for their riches be admired." The Douay-Rheims (ⓓ) has, "And you shall pride yourselves in their glory." Keith suggests this clause: "In the possession of what they gloried in, in the wealth of the Gentiles, ye shall boast."

7 For your shame [ye shall have] double; and [for] confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

For your shame [ye shall have] double; and [for] confusion they shall rejoice in their portion. The Targum (Ⓣ) has, "Instead of your having suffered shame, and confusion (literally, 'that ye were ashamed'), I will bring unto you double mercies which I have promised you, and the gentiles who glory in their portion shall be confounded." The Lamsa Peshitta (Ⓢ) has, "Instead of your shame and your confusion, you shall have a double inheritance in their lands." The Douay-Rheims (ⓓ) has, "For your double confusion and shame, they shall praise their part." See also ISAIAH 40:1-2. Jenour says that the shame to be suffered was predicted in *Rain in Due Season*, Deuteronomy 28. Henderson has: "The Jews have been the subjects of ignominy among all nations. When restored, the honour conferred upon them by Jehovah, and the estimation in which they shall be held by believing Gentiles, will far overbalance the contempt in which they have been held. מְשָׁנָה, *double*, i.e., ample, full." ¶ *Therefore in their land they shall possess the double*: The LXX (Ⓞ) reads, "Thus shall they again inherit the land." The Lamsa Peshitta (Ⓢ) has, "And you shall rejoice in their portion; everlasting joy shall be yours." The Douay-Rheims (ⓓ) has, "Therefore shall they receive double in their land."

³⁰ President John Taylor, "Blessings in Store for the Faithful." Dedication of the Temple, in the Tabernacle, Logan, Cache County, 18 May 1884. JD 25:187-188.

³¹ Elder George A. Smith, "Storing Up Grain." Tabernacle, Salt Lake City, 9 October 1867. JD 12:142b.

³² Elder Orson Hyde. "Storing up Grain." 14 June 1857 JD 5:16a.

Not just the Holy Land associated with Israel, but also the American Continent. ¶ *Everlasting joy shall be unto them.* The LXX (Ⓔ) reads, “And everlasting joy shall be on their head.” This is the joy that accompanies eternal life or exaltation. It is of eternal duration rather than a fleeting moment. ISAIAH 35:10 has: “And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

For I the LORD love judgment. The LXX (Ⓔ) reads, “For I am the Lord who love righteousness.” Rawlinson here speaks of Divine Investiture (emphasis added): “Either ‘the Servant’ here identifies himself with Jehovah, or he cites a declaration of Jehovah which he has authority to announce. Jehovah will restore the Israelites to their land because he ‘loves judgment’ (equivalent to ‘justice’) and hates injustice.” The Savior wished the widow, the orphan and the foreigner to be treated with love and care and for people to proceed in righteousness in all their affairs with their fellow beings. ¶ *I hate robbery [גְּזֵלָה] for burnt offering.* The Targum (Ⓒ) has, “Lying and violence are an abomination in my presence.” The LXX (Ⓔ) reads, “And hate the spoils of injustice.” The Peshitta (Ⓔ) has “I hate robbery and *injustice* (BPE) / *iniquity* (Lamsa). The Douay-Rheims (Ⓓ) has, “And hate robbery in a holocaust.” Note that several ancient traditions translate “burnt offering” as *injustice* or *iniquity*. The Hebrew is עֲוֹלָה (Gesenius, contracted form of עוֹלָה). Cowles suggests: “This verse is logically connected with what immediately precedes. The Lord gives honor to his righteous people (as said there) *because* he loves judgment, right dealing; and also shame to those who oppress wrongfully *because* he hates unjust violence—literally, the tearing away with injustice, *i.e.*, of what belongs to others. The word translated in the English version, ‘burnt-offerings,’ is now held by the best critics to mean *injustice*, *wrong*, the word coming by etymology from a root which means, to be distorted, wrested, and hence wrong; and not, as was anciently supposed, from the verb which means to go up, *i.e.*, upon the altar, whence the usual word for burnt-offerings.” In addition to the multiple scholars, the context seems to better fit the idea of *injustice*, or one of its synonyms, for עֲוֹלָה. DCH (6:298) translates עֲוֹלָה as “injustice, wrong, evil, dishonesty, deceit.” Gesenius

says in Isaiah 61:8, “עֲוֹלָה:—(I.) contr. for עוֹלָה *iniquity*.” So also HAL, specifically for ISAIAH 61:8. Several other Lexicons suggest that עֲוֹלָה can be substituted for עוֹלָה. Some translations include: “For I, Jehovah, love justice, I hate robbery with iniquity” (ASV); “That’s because I am the LORD and I love justice. I hate stealing and everything that is wrong” (ERV); “For I the LORD love justice; I hate robbery and wrong” (ESV); “The LORD says, “I love justice and I hate oppression and crime” (GNB); “I, the LORD, love justice. I hate robbery and wrongdoing” (GW); “For I Yahweh love justice; I hate robbery and injustice” (HCSB); ““For I, the LORD, love justice, and I hate robbery and iniquity” (ISV); “For I the LORD love justice, I hate robbery with iniquity” (JPS); “For I, Yahweh, love justice, hate robbery and injustice” (LEB); “For I the LORD love judgment, I hate robbery with iniquity” (RV); and “For I, Yahweh, love justice. I hate robbery and iniquity” (WEBA). ¶ Robbing animals to carry out a burnt offering would be much like justifying gambling with the idea that we would pay tithing on the earnings. ¶ We also read: “The people of the land have used oppression, and exercised robbery [גְּזֵלָה], and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully” (Ezekiel 22:29). ¶ Regarding robbery [גְּזֵלָה], Jennings says: “But robbery, [is] the assumption of that to which the pretender has no right.” A specific type of robbery under this definition is *priestcraft*. In the Book of Mormon we read: “Nevertheless, this did not put an end to the spreading of priestcraft through the land; for there were many *who loved the vain things of the world*, and they went forth *preaching false doctrines*; and this they did for the sake of riches and honor” (Alma 1:16). So, it is clear that the preaching of false doctrine is also a form of robbery or priestcraft. Elder Orson Pratt taught: “There are many of the honest in heart deceived by the cunning craftiness of the children of men, by priestcraft which lies at the foundation of all the persecutions endured by Latter-day Saints.”³³ So, looking at this verse, we also can think of *false priests* who carry out burnt offerings would be exercising robbery or priestcraft. (See also *Priestcraft* under LDS Bible Topical Guide.) Is it not interesting that our Savior was accused of such priestcraft or robbery. “[Jesus testified] I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest

³³ Elder Orson Pratt, JD 24:30a, “Exhortations from Isaiah.” 26 October 1879.

thyself God. Jesus answered them, Is it not written in your law³⁴, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:30-36). So it is that Paul defended Christ in his epistle—making it clear that the Savior was *not* acting as a pretender without rights: "Who, being in the form of God, thought it not *robbery* to be equal with God" (Philippians 2:6, emphasis added). ¶ *And I will direct their work in truth.* The Targum (Ⓣ) has, "And I will render the reward of their work in truth." The LXX (Ⓛ) reads, "And I will give the righteous the fruit of their toil." The Douay-Rheims (Ⓛ) has, "And I will make their work in truth." The Lord directs His work through *revelation*. From the Prophet Joseph Smith we have: "Having a knowledge of God, we begin to know how to approach Him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to Him, he begins to unfold the heavens to us, and to tell us all about it";³⁵ and "A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus."³⁶ ¶ *And I will make an everlasting covenant with them.* The LXX (Ⓛ) reads, "And make an everlasting covenant with them." The Douay-Rheims (Ⓛ) has *perpetual* instead of *everlasting*. Most of the commentaries on Isaiah award all the blessings to the Gentiles and take them away from the Jew, and so I was pleasantly surprised to read this from Birks: "The charge against Israel, at the opening of the whole book,³⁷ is criminal profaneness amidst their burnt offerings, 'iniquity and solemn meeting,' which God would not endure, a service sacred in name and form, polluted by flagrant wrong. Here, where the promise returns to Israel, after ages of sorrow, this charge is brought against the Gentiles, the nominal Christians, who have been foremost among their despisers and oppressors. Their burnt offerings and acts of worship have been joined with flagrant oppression and persecution of the Jewish people. They have, robbed them of their goods; and even of God's

promises, applying the curses to the Jews, and taking the blessings to themselves. This crime of the Gentiles is here reprov'd, a counterpart to the rebuke of Israel at the opening of the whole prophecy." ¶ President Wilford Woodruff also accused the Gentiles of robbing the Jews: "Because that curse of God rests upon [the Jews] and will rest upon them until Shiloh comes, until they are regathered to Jerusalem and re-build the city in un-belief.³⁸ You cannot convert a Jew.³⁹ They will never believe in Jesus Christ until he comes to them in Jerusalem, until these fleeing Jews take back their gold and silver to Jerusalem and re-build their city and temple, and they will do this as the Lord lives. Then the gentiles will say, 'Come let us go up to Jerusalem; let us go up and spoil her. The Jews have taken our gold and silver from the nations of the earth—come let us go up and fight against Jerusalem.' Then will the prophecies that are before you be fulfilled. The Gospel was preached first to the Jews and then to the Gentiles. The Jews rejected the message: the Gentiles received it, and unto them was given all the gifts and blessings of the Gospel. But Paul⁴⁰ told them to take heed lest they fell through the same example of unbelief."⁴¹ Keith says, "The everlasting covenant is that of which it is said, 'The days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah,' &c. (Jeremiah 31:31-33)." This new covenant, which is the Abrahamic covenant, is now in full force, with the restoration of The Church of Jesus Christ of Latter-day Saints and the restitution of the various Priesthood keys.

³⁸ These comments from President Woodruff in 1881 have come to pass exactly this way. Those who first returned to Israel, for the most part, returned in unbelief. There were various Jewish groups in this respect. The Zionists who promoted the return (led by 'Theodor Herzl in 1896,' *The Jewish Encyclopedia*, 12:672) were opposed by some who felt God would visibly create the way for them to return: "It was supposed to be forcing the hand of Providence and to be contrary to the positive teachings of Orthodox Judaism in regard to the coming of the Messiah and the providential work of God in bringing about the restoration" (*The Jewish Encyclopedia*, 12:672). My grandparents, belonging to Reform Judaism, were non-Zionists. In other words, they did not take a stance for or against. With time, many of the anti-Zionists and non-Zionists joined in helping in the formation of the State of Israel. But the point is that it was the non-religious Jews who led the way.

³⁹ I would suggest that President Woodruff was speaking in general terms, that Judah would be the last of the tribes of Israel to join the Gospel. "Anciently [the Gospel] was preached to the Jews first and then to the Gentiles; in the latter times it will be first preached to the Gentiles and then to the Jews—the first shall be last and the last first" (JD 10:220, Wilford Woodruff, June 2, 1863); "The Gentiles were the last to receive the Gospel in ancient times, but on its restoration by the angel in the last days, they are to receive it first, and then the Jews" (JD 18:226, Orson Pratt, August 26, 1876)

⁴⁰ Romans 11:20-21, and also see Romans 11:23-27.

⁴¹ JD 22:175, Wilford Woodruff, June 12, 1881.

³⁴ See Psalms 82:6.

³⁵ Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, 6:303, 308, 312.

³⁶ Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, 3:381.

³⁷ See ISAIAH 1.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they [are] the seed [which] the LORD hath blessed.

And their seed shall be known among the Gentiles, and their offspring among the people: The Targum (Ⓢ) has, “And their sons shall be magnified amongst the nations, and their sons’ sons amongst the kingdoms.” The LXX (Ⓛ) reads, “And their seed shall be distinguished among the nations? and their offspring in the midst of peoples.” The Lamsa Peshitta (Ⓛ) makes it sound as if these are two parallel statements, rather than speaking first of the seed and then of the seed’s seed. The BPE (Ⓛ) preserves the same translation as the KJV for the second clause, “and the descendants of their descendants among the nations.” The Douay-Rheims (Ⓛ) has, “And they shall know their seed among the Gentiles, and their offspring in the midst of peoples.” ¶ Gill suggests: “Not only the Jews will be converted as a body in the latter day, but there will be a succession of converts among them in later ages, and will be known among Christian Gentiles by their faith and love, and good works and holy conversation; and will be taken notice of and acknowledged by them as brethren, and will be famous among them for religion and godliness.” Keith quotes Zephaniah “I will get them praise and fame in every land where they have been put to shame’ (Zephaniah 3:19). ¶ Alexander speaks of the seeming contradiction between God’s people being gathered, on the one hand, and their being recognized among all the nations they inhabit, on the other: “. . . the parallelism . . . requires the usual one of *being known*, as corresponding better to the phrase *they shall recognise them*. Thus understood, the first clause means that they shall be known among the nations in their true character as a seed or race highly favoured of Jehovah.” In the next clause we shall see there is no contradiction at all. ¶ *All that see them shall acknowledge them, that they [are] the seed [which] the LORD hath blessed.* The LXX (Ⓛ) reads, “Every one who seeth them will know them, that they are a seed whom God hath blessed.” The Douay-Rheims (Ⓛ) has *know* for *acknowledge*. Alexander continues: “*Issue* means progeny or offspring, as in ISAIAH 48:19. In order to apply this to the restored Jews [better, restored Israel beginning with Ephraim—GB], we must depart from the literal and obvious import of *among* and *in the midst*, and understand them as denoting merely that they shall be heard of; for how can they be said to be among and in the midst of the nations at the very time when they are gathered from them to their own land. And yet the whole connection seems to

favour the first meaning, and to shew that they are here described as being scattered through the nations, and there recognised by clear distinctive marks as being God’s peculiar people.” Then Elder Russel M. Nelson answers this dilemma posed by Alexander: “The choice to come unto Christ is not a matter of physical location; it is a matter of individual commitment. People can be ‘brought to the knowledge of the Lord’ without leaving their homelands. True, in the early days of the Church, conversion often meant emigration as well. But now the gathering takes place in each nation. The Lord has decreed the establishment of Zion in each realm where he has given His Saints their birth and nationality. Scripture foretells that the people ‘shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.’⁴² Finally, Alexander adds, “The true application of the verse is to the Israel of God in its diffusion among all the nations of the earth, who shall be constrained by what they see of their spirit, character, and conduct, to acknowledge that they are the seed which the Lord hath blessed.”

¶ Gill says: “that they are the spiritual seed of Abraham, as well as his carnal seed, and are blessed with him; blessed with all spiritual blessings in Christ, with faith in him, and with every other grace.” Cowles has: “An element in their reward is that their posterity, the godly race, shall be known favorably, honorably, among the *Gentile nations*, with the respect due to their piety and uprightness, and because God gives them manifest tokens of his approbation” (emphasis added). ¶ Young asks if we are living in such a way that the Gospel light is reflected in us and points us to 2 Corinthians 3: “Ye are our epistle written in our hearts, known and read of all men: *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart” (2 Corinthians 3:2-3). President Harold B. Lee shared: “Jesus [said]: ‘Therefore, hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed’ (3 Nephi 18:24). Our task is to ‘hold up’ to the world that which Jesus has done for man: the atonement, the example He set, and the teachings He has given us personally and through His prophets, ancient and modern. The Master also counseled us: ‘Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven’ (Matthew 5:16). In all leadership situations in which we seek to improve human behavior, it is difficult to overestimate the power of example—whether it consists of parents both showing and telling their children about

⁴² Elder Russel M. Nelson, October 2006 General Conference.

the value of temple marriage or a returned missionary who shines forth as a result of the changes and maturation the gospel has wrought in him. ‘Ye are the light of the world; a city set upon a hill.’ What does that mean? Any Latter-day Saint in Church circles, in military service, in social life, or in the business community is looked upon not just as an individual, but as the visible Church today. Someone has said: ‘Be careful how you act, because you may be the only Standard Church Works some people may ever read.’ The Lord here *warns us* that the standard of living in the Church must be visibly higher than the standard of living in the world” (emphasis added).⁴³

vv. 10-11. The Lord’s disciples are dressed in the robes of the Priesthood. Hymns of praise will come forth from the disciples who are made righteous in Christ.

10 ¶ I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] ✓ with ornaments, and as a bride adorneth [herself] with her jewels.

✓ decketh as a priest

I will greatly rejoice in the LORD, my soul shall be joyful in my God. The Targum (Ⓣ) has, “Jerusalem shall say, I will greatly rejoice in the Word of the Lord, my soul shall be joyful in the salvation of my God.” The LXX (ⓖ) reads, “And they shall rejoice in the Lord with joy. Rejoice in the Lord, my soul.” ¶ Whitehouse, regarding this verse, says: “We seem to hear in this verse the welcome echo of Jeremiah 31:31 ff.” Keith well notes: “The burden [i.e., emphasis] of her song is neither the removal of her temporal curses nor the possession of temporal honours, but her possession of spiritual blessings.” Kimhi, in Rabbi Rosenberg, suggests that יהוה “is used to denote the Divine attribute of mercy;” אלהים, that of justice.” This may well be one of the few places where the Hebrew Bible preserves the distinct identities of the Father and the Son. Truly, it is the role of the Son, יהוה to advocate for us before the Father, אלהים. Nyman suggests: “Israel’s preparation for her marriage to the Lamb in the last days, as described by John the Revelator (see Revelation 19:7-9; 21:2), is also described here by Isaiah.” ¶ *For he hath clothed me with the garments of*

salvation, he hath covered me with the robe of righteousness. The Targum (Ⓣ) has, for the second half, “He hath covered me with the upper garment of righteousness.” The LXX (ⓖ) reads, “For he hath clothed me with the mantle of Salvation, and with an under garment of gladness.” The Douay-Rheims (Ⓣ) has *justice for righteousness*. Cheyne says: “[*Garments of salvation*] The figure reminds us of ISAIAH 59:17.” It also brings to mind the washings, anointings [oil of joy, ISAIAH 60:3] and dressing in priesthood robes as mentioned in Leviticus 8 (see heading). Also see the *white robes* given to the righteous in Revelation 6:11; and 7:9. Furthermore, we read: “And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes” (Revelation 7:13-17). ¶ The Apostles of the Lamb will be among those who wear these white robes: “For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. And again, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else” (D&C 29:10-12). ¶ The Kirtland Temple dedicatory prayer, further, includes these words: “And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth; That when the trump shall sound for the dead, we shall be caught up in the cloud to meet thee, that we may ever be with the Lord; That our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings” (D&C 109:74-76). ¶ Elder Jeffrey R. Holland taught: “Brothers and sisters, I

⁴³ “Sharing the Gospel,” *Teachings of Presidents of the Church: Harold B. Lee*, (2000), 153–63.

testify that no one of us is less treasured or cherished of God than another. I testify that He loves each of us— insecurities, anxieties, self-image, and all. He doesn't measure our talents or our looks; He doesn't measure our professions or our possessions. He cheers on *every* runner, calling out that the race is against sin, *not* against each other. I know that if we will be faithful, there is a perfectly tailored robe of righteousness ready and waiting for *everyone*, 'robes ... made ... white in the blood of the Lamb.' May we encourage each other in our effort to win that prize. . . ."⁴⁴ ¶ Elder Boyd K. Packer said, "For he hath clothed me with the garments of salvation he hath covered me with the robe of righteousness' (ISAIAH 61:10). When we do ordinance work in the temple we wear white clothing. This clothing is symbolic of purity and worthiness and cleanliness. ... dressed in white and you feel a oneness and a sense of equality, for all around you are similarly dressed."⁴⁵ ¶ *As a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels.* The Targum (Ⓣ) has, "Like a bridegroom who is happy in his bride-chamber, and like the high priest who decketh *himself* with robes, and like a bride who is adorned with her jewels." The LXX (Ⓛ) reads, "He hath crowned me as a bridegroom with a crown and adorned me as a bride, with jewels." The Douay-Rheims (Ⓣ) has, "As a bridegroom decked with a crown, and as a bride adorned with her jewels." ¶ Cowles explains: "The phrase, 'The bridegroom decketh himself with ornaments,' alludes in the Hebrew to the splendid turban or head-dress worn by the High Priest." So also Orelli, who translates: "Like a bridegroom who puts on a priestly coronet, and a bride who clothes herself with her jewels." Orelli explains (see also back to ISAIAH 61:3, above): "He comes forward festively adorned, like a bridegroom, wearing a coronet in the manner of a priest, or like a bride in her jewelry. The first means the high priest's⁴⁶ head-covering formed by winding a long piece of linen round the head, in such a way that it rose high above the head and ran out to a point; it is called מִנְבֶּטֶה or פֶּאֶר. That of the bridegroom, therefore, was similar." Keith likewise has: "The clause, 'as a bridegroom decketh himself with ornaments' is literally 'as a bridegroom decketh himself as a priest with ornaments' (margin ||) in apparent allusion to the

⁴⁴ Elder Jeffrey R. Holland, "The other prodigal." April 2002 General Conference.

⁴⁵ Packer, Boyd K. *The Holy Temple*. Salt Lake City, Utah: Bookcraft, 1980, pp. 71-72.

⁴⁶ Gesenius, however, suggests that this represents the headband or mitre of a priest rather than that of a high priest: "מִנְבֶּטֶה" (from the root נָבַע), fem. the mitre of the common priests, so called from its round form; different from מִצְנֶפֶת, the mitre of the high priest, Exodus 28:40; 29:9; 39:28."

magnificent dress of the Jewish high-priest, and particularly to his mitre and crown." Rawlinson explains: "That bridegrooms ordinarily wore crowns appears from the Mishna." ¶ Elder Wilford Woodruff said: "The set time has come, and the world is preparing itself for these things. The Church and kingdom of God must adorn itself, and prepare for the coming of the Great Bridegroom."⁴⁷

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

For as the earth bringeth forth her bud. The LXX (Ⓛ) reads, "And like the earth blooming with flowers." Compare this verse with "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it" (ISAIAH 55:10-11). Keith says: "As surely as the earth, at the return of spring, sends forth its shoots, will righteousness and praise yet arise from it." ¶ *And as the garden causeth the things that are sown in it to spring forth.* The LXX (Ⓛ) reads, "And as a garden causeth its seeds to vegetate." Instead of *things that are sown*, the Peshitta (Ⓢ) has *seed which is sown* (Lamsa) / *seed* (BPE). The Douay-Rheims (Ⓣ) has, "And as the garden causeth her seed to shoot forth." Margalioth compares this verse with ISAIAH 1:30, in terms of a thesis and antithesis: "Each verse is composed of two clauses, of which the first opens with כִּי (for), the second with וְכַגֵּן (and as a garden). No example is to be found anywhere else. Nor does the expression appear elsewhere. [גִּנְתָּי (garden in the feminine) appears in one other place in the Bible (Job 8:16) where the reading is גִּנְתָּי.]" So it is that we have: "For ye shall be LIKE an oak whose leaf fadeth, AND LIKE A GARDEN which hath no water" (Isaiah 1:30) vs. "FOR AS the earth bringeth forth her bud, AND AS THE GARDEN causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations" (ISAIAH 61:11). Margalioth says, "Note the distress of the people, in the first verse, is compared to a fading growth, while their revival is compared to a flourishing

⁴⁷ Elder Wilford Woodruff, "The Work Progressing." Provo Meetinghouse, 13 October 1877. JD 19:135b.

one.” While the KJV has “and like a garden” in ISAIAH 1:30 and “and as the garden” in ISAIAH 61:11, in both instances the Hebrew is “and as a garden,” or **וַיִּנְתֵּן**. ¶ Birks has: “The Lord God has sent his Anointed on this great errand of mercy, and it shall not be in vain. The phrase ‘spring forth’ (**וַיִּצְמַח**) alludes to the earliest title of Messiah in this book, the Branch (**וַיִּצְמַח**) of the Lord (ISAIAH 4:2). The promise refers also to ISAIAH 35:1; 55:10-13, and includes all the fruits of the Gospel, from Pentecost onward to days still to come.” ¶ *So the Lord GOD will cause righteousness and praise to spring forth before all the nations.* The Targum (**ܬܘܪܘܡܐ**) has, “Thus the Lord God shall reveal the righteousness and the praise of Jerusalem before all the nations.” The LXX (**Ϯ**) reads, “So will the Lord cause righteousness to spring up and joy in the presence of all nations.” The Douay-Rheims (**Ϯ**) has, “So shall the Lord God make justice to spring forth, and praise before all the nations.” The KJV often translates **אֲדֹנָי יְהוִה** from the Masoretic text (**אדני**) as **Lord God** instead of the literal, **Lord Jehovah**, or Lord LORD. This error is perpetuated by several translations that lean on the KJV, and incorrectly translate it as *Adonai Elohim*. ¶ Praise giving is part of gratitude. It comes forth through prayer, hymns and discipleship. Let us remember: “And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments” (D&C 59:21). ¶ Rawlinson also quotes Zephaniah: “At that time will I bring you *again* [another way of saying gathering—GB], even in the time that I gather you: for I will make you a name and a praise among all people of

the earth, when I turn back your captivity before your eyes, saith the LORD (Zephaniah 3:20). ¶ Note the tight relationship with Isaiah 61:3b, “*That they might be called trees of righteousness, the planting of the LORD.*” Here it is clear that the Lord is Gardener. ¶ Keith has: “From the previous and subsequent verses referring to the righteousness of the Jewish nation, that alone may be intended here. It will be before all nations. So bright will be their light that it will attract the attention of the world; the Gentiles will come to it. As, when the curse of barrenness is removed from the land of Judea, the earth will give forth its increase; so, when the curse of spiritual barrenness is removed from the hearts of its people, the fruits of righteousness will appear.” Kay says: “So that the whole world is become Eden:⁴⁸ reclaimed for ever out of the hand of the unrighteous spoiler. In this Year of Jubile the earth is restored to its proper heirs, the righteous seed. For all those weary ages of wrong, compensation shall be made. The Priestly King will re-consecrate shame-stricken men, and they shall now be ‘kings and priests unto God’ (Revelation 1:6).” ¶ The Ten Tribes will also join in praises to the Lord: “And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim. And they shall be filled with songs of everlasting joy” (D&C 133:32-33). ¶ These blessings to be enjoyed by Judah (southern tribes), we have also said, are also to be given to Ephraim (northern tribes), so that all of Israel will serve the Lord.

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⁴⁸ From our Articles of Faith—10b we have: “That Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.”

