
Isaiah 62

The glory of Zion will shine forth like the rays of the sun that break forth after a night of darkness. Desolation will give way to blessings, including those of the temple. A way is prepared for Israel to be gathered back from all the nations under heaven. Once again, we have references to Jerusalem in the Holy Land as well as the New Jerusalem in Zion. Ironside says, “The chapter goes on to tell of the Lord in His grace restoring Israel to Himself and bringing them into all the blessing of the Abrahamic Covenant.” Finally, we discover here an oath formula that better helps us understand an oath formula in the Book of Mormon.

vv. 1-5. The Lord will not hold His peace but will work indefatigably towards the crowing of Zion. The nations shall see the glory of Zion. A new name shall be given by revelation by the Lord. Returning Israel shall be crowned by the children of Ephraim. The marriage feast will take place and Jerusalem and the New Jerusalem shall not be forsaken.

1 ¶ FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp [that] burneth.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest. The Targum (Ⓣ) has, “Till I work salvation for Zion, I will give no rest to the nations, until I bring consolation to Jerusalem, I will give no rest to the kingdoms.” The LXX (ⓖ) reads, “For Sion’s sake I will not be silent, and for the sake of Jerusalem I will not rest.” As Kay explains, these words are of the Messiah, “He who ‘makes intercession’¹ (ISAIAH 53:12) continually on behalf of His redeemed.” And furthermore, Kay observes: “Will not rest] *s.w.a.*² in Psalm 83:1, of God; in Ruth 3:18, of Boaz; in reference to his ‘performing the part of a kinsman’ (or, redeemer, לְבָרֵךְ).” The idea is not to rest until the task is accomplished: not to permit “grass to grow under the feet.” Cowles has: “Messiah is ... expressing his untiring zeal and unflagging interest in this promised enlargement of Zion. He will never rest till it be fully accomplished.” Alexander says, “Kimchi follows the Targum in explaining this verse as the language of Jehovah.” It is interesting to me, especially in regards to ISAIAH 62, that some feel these are the words of Jehovah and others are just as convinced that they are

the words of Messiah. As LDS we realize that Messiah is Jehovah. However, it is through the principle of *Divine Investiture* that we can more easily comprehend these things. ¶ *Until the righteousness thereof go forth as brightness.* The Targum (Ⓣ) has, “Till her light be revealed as the early dawn.” The LXX (ⓖ) reads, “Until the righteousness thereof break forth as light.” The Douay-Rheims (ⓓ) has, “Till her just one come forth as brightness.” Wordsworth suggests: “[Zion] has been commanded to enlarge the place of her tent, to lengthen her cords, and strengthen her stakes, so that the spiritual tent of the Church, which had its centre in Zion, should stretch itself forth with universal capaciousness, and enfold all Nations.” Kay points out that this is a “reversal of ISAIAH 59:9.” Barnes says: “*Go forth as brightness*] The word used here is commonly employed to denote the splendor, or the bright shining of the sun, the moon, or of fire (see ISAIAH 60:19; compare ISAIAH 4:5; 2 Samuel 23:4; Proverbs 4:18). The meaning is, that the salvation of people would resemble the clear shining light of the morning, spreading over hill and vale, and illuminating all the world [and reflecting on the next clause:] A blazing torch—giving light all around and shining afar.” Kimchi, in Rabbis Slotki/Rosenberg has: “As the burning torch can be seen far and wide, so will Zion’s salvation be visible to all.” ¶ *And the salvation thereof as a lamp [that] burneth.* The Targum (Ⓣ) has, “And her salvation shall burn as a lamp.” The LXX (ⓖ) reads, “And my salvation blaze like a torch.” The Douay-Rheims (ⓓ) has, “And her saviour be lighted as a lamp. Luther says: “The prophet describes the rise of the Gospel as torches and rays of the sun...” Gill has in part: “Which gives light, and is seen afar off; her open deliverance from all her enemies ... and her salvation by Jesus Christ, which will be more clearly published in the Gospel ministry in the latter day.” The Gospel of Jesus Christ will shine with purity upon the world, through The Church of Jesus Christ of Latter-day Saints offering the salvation that comes through Christ Jesus.

¹ Also see intercessory prayer, John 17.

² Same way as.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

And the Gentiles shall see thy righteousness, and all kings thy glory: The LXX (Ⓞ) reads, “And nations see thy righteousness, and kings this glory of thine.” The Douay-Rheims (Ⓣ) has, “And the Gentiles shall see thy just one, and all kings thy glorious one.” ¶ President John Taylor declared, “We are here to build up the Church of God, the Zion of God, and the kingdom of God, and to be on hand to do whatever God requires—first to purge ourselves from all iniquity, from covetousness and evil of every kind: to forsake sin of every sort, cultivate the Spirit of God, and help to build up His kingdom; to beautify Zion and have pleasant habitations, and pleasant gardens and orchards, until Zion shall be the most beautiful place there is on the earth. Already Zion is attracting the attention of the people of the world. I have all kinds of people calling on me—Lords, Admirals, Senators, Members of the House of Representatives, Members of the Parliament of England, of the Reichstag of Germany, and the Chamber of Deputies of France—all classes come and they say, ‘You have a most beautiful place here!’ Why, yes. And by and by the kings of the earth will come to gaze upon the glory of Zion, and we are here to build it up under the instruction of God our Heavenly Father. Zion shall yet become the praise and the glory of the whole earth, and, as I have said, kings and princes shall come to gaze upon her glory, and we shall be able to teach their senators wisdom, and their philosophers intelligence; for we shall be all taught of God.”³ ¶ The Savior explained, “And when that day shall come, it shall come to pass *that kings shall shut their mouths*; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them” (3 Nephi 21:8-9, ISAIAH 52:15, emphasis added). These word have a direct relationship to our Savior Jesus Christ, in association with Isaiah 53 (also, in terms of Messiah, see ISAIAH 59:19), but they are moreover related to the *marvelous work and wonder* associated with the coming forth of the Book of Mormon and the restoration of The Church of Jesus Christ of Latter-day Saints. Truly, the whole world shall see the glory of Zion—which is the reflected glory of Christ. ¶ *And thou*

³ President John Taylor, “Zion Already Attracting Attention.” Bowery, Deseret, 18 June 1883. JD 24:201. Also see JD 26:111a.

shalt be called by a new name, which the mouth of the LORD shall name. The Targum (Ⓢ) has, “And they shall call thee by a new name, which the Word of the Lord shall declare.” The LXX (Ⓞ) reads, “When he shall call thee by a new name which the Lord himself will give thee.” Instead of *shall name*, the Peshitta (Ⓟ) has *shall bestow upon you* (Lamsa) / *shall determine* (BPE).

¶ With few exceptions the exegetes have suggested that the nation of Israel would receive a new name, such as those mentioned in ISAIAH 62:4. Elder M. Russell Ballard taught: “The Saints in New Testament times were called Christians because they professed a belief in Jesus Christ. That name, first used derogatorily by their detractors, is now a name of distinction; and we are honored to be called a Christian church.” ¶ Several versions use the expression *the Lord will bestow* rather than *the Lord shall name*. Shalom Paul has: “*And you shall be called by a new name that the Lord Himself shall bestow*”] You shall be given a ‘new name’

(שֵׁם חָדָשׁ); the expression appears only here) . . . and this name shall be *bestowed* on you by the Lord Himself . . . For the expression שֵׁם (ב)⁴ (‘to bestow a name’), see Numbers 1:17; Ezra 8:20; cf. also Leviticus 24:11, 16 (twice).” ¶ A new name is also to be bestowed on individuals and is a gift from the Lord. In the Doctrine and Covenants we read: “Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms will be made known; And a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word” (D&C 130:10 - 11).” See also ISAIAH 65:15 {especially LXX (Ⓞ)}. ¶ Elder Orson Hyde said: “After reflecting a little this morning, a passage of Scripture occurred to my mind—the words of John the Revelator, or the promise made to him. It says, ‘Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.’”⁵ President Brigham Young also quoted John and tied these words to the ordinances to be received by our departed through temple work: “When we return to build up the waste places of Zion [ISAIAH 61:4—GB], then will the Scripture be fulfilled— ‘Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down

⁴ By, by a/the name, as in Numbers 1:17, בְּשֵׁמוֹת.

⁵ Elder Orson Hyde, JD 1:122, 6 October 1853.

out of heaven from my God: and I will write upon him my new name.’ The servants of God will officiate for the dead in the temples of God which will be built. The Gospel is now preached to the spirits in prison, and when the time comes for the servants of God to officiate for them, the names of those who have received the Gospel in the spirit will be revealed by the angels of God and the spirits of just men made perfect; also the places of their birth, the age in which they lived, and everything regarding them that is necessary to be recorded on earth, and they will then be saved so as to find admittance into the presence of God, with their relatives who have officiated for them. The wicked will be cleansed and purified as by fire; some of them will be saved as by fire. Some will be given over to the buffeting of Satan, that their spirits may be saved in the day of the Lord Jesus. Others will receive their bodies, but cannot be saved in the kingdoms and mansions that are in the presence of God. All the children of men will receive a glory in the mansions of God according to their capacities, and rewards according to their acts in the flesh. Brethren and friends, do you naturally despise such a doctrine as this, or does it find a response of welcome in your bosoms? My soul says, Hallelujah, every moment I think of the ample provisions God has made for his sons and daughters. They will not welter in hell to an endless eternity, but they will rise higher and higher, and continue to increase in intelligence and love of truth as they advance. There will be an eternal progress in the knowledge of God.”⁶ Elder Charles C. Rich explained: “As Latter-day Saints, it is important that we understand the principles of salvation, that we may be enabled to comprehend and obtain all the keys, principles, and blessings pertaining thereto. It was a long time after the Prophet Joseph Smith had received the keys of the kingdom of God, and after Hyrum and others had received many blessings, that the Lord gave Joseph a revelation, to show him and others how they could ask for and receive certain blessings. We read in the revelations of St. John, that the Saints are to receive a white stone, ‘and in the stone a new name, which no man knoweth save him that receiveth it.’ Joseph tells us that this new name is a key-word, which can only be obtained through the endowments. This is one of the keys and blessings that will be bestowed upon the Saints in these last days, for which we should be very thankful.”⁷

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

⁶ President Brigham Young, JD 9:317, 13 July 1862.

⁷ Elder Charles C. Rich, JD 19:251-252, 10 February 1878.

Thou shalt also be a crown of glory in the hand of the LORD. The Targum (Ⓒ) has, “Ye shall be a crown of glory before the Lord.” The LXX (Ⓔ) reads, “Then thou shalt be a crown of beauty in the hand of the Lord.” Henderson explains: “It has been thought by some that there is a want of congruity in representing the crown as in the hand, instead of its being upon the head; but it must be obvious, that with no propriety whatever could the church be spoken of as placed on the head of Jehovah. The language is designed to teach the high estimation in which Jerusalem shall be held by the Most High, and her perfect security under his protection.” ¶ Nyman (see also Victor Ludlow) well says: “In D&C 133:32 the ‘servants of the Lord, even the children of Ephraim’ – that is, the Latter-day Saints—are designated as those who will crown the lost tribes with glory when they return from the north countries.” ¶ *And a royal diadem in the hand of thy God.* The Targum (Ⓒ) has, “And a diadem of glory before thy God.” The LXX (Ⓔ) reads, “And a royal diadem in the hand of thy God.” As Henderson explains, “כִּנֹּרֶת is properly a turban or tiara wound round the head; and, as worn by Eastern monarchs, studded with the most valuable jewels.” Wordsworth suggests: “The mitre is called royal, because Christ is Priest and King (Hebrews 5:6; 7:17). Zion is said to be ‘a crown in the hand of the Lord.’ She is not worn on His head, as crowns are by earthly sovereigns. She is not His glory, but He is hers; and she is in *His hand*, because He will ever maintain her. The Church is crowned (says *S. Jerome*) with a multitude of believers; and she has a diadem, adorned with jewels, in the graces of her Saints and Martyrs, who shine like gems, which the Lord has made; whence St. Paul calls his beloved converts his ‘joy and crown’ (Philippians 4:1) . . . [and returning to the gardener motif picking up flowers] And she is in the hand of God; for Christ Himself says concerning those who believe in Him, that ‘no one is able to pluck them out of His hand’ (John 10:28-29. *S. Cyril*).” Keith explains: “The diadem was a chaplet studded with jewels, &c., which, in early times, encircled the heads of monarchs—as is seen from ancient medallions—being used in place of the more modern crown. The same metaphor occurs in Zechariah 9:16.”

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Delightful **Hephzibah**,[✓] and thy land Union **Beulah**;[✓] for the LORD delighteth in thee, and thy land shall be married.

✓ THAT IS, My delight is in her

✓ ✓ or, THAT IS, Married

Thou shalt no more be termed Forsaken [עֲזֹבָהּ]. The LXX (Ⓞ) reads, “And thou shalt no more be called, Forsaken.” In Israel’s history we see how the Lord divided the nation in two and then permitted her to be carried away captive. We read: “Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father*” (1 Kings 11:33), the Lord removed the ten tribes, also known as Ephraim, from the nation of Israel. Throughout the scriptures the Lord repeatedly reproaches Israel for having *forsaken Him* (e.g., *Deuteronomy 28:20; 29:25*⁸; Judges 10:13; 1 Samuel 8:8; 1 Kings 11:33; Jeremiah 1:16; 2:13). As a result, Israel would feel *forsaken* of the Lord (it is interesting that when we forsake the Lord we feel forsaken of Him even though He has us continually present before His heart): “Therefore thou hast forsaken thy people the house of Jacob” (ISAIAH 2:6a). We similarly have: “The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land [note next clause, *thy land ... desolate*]; *there is none to raise her up*” (Amos 5:2). Now, all of this would change. They day would come when Israel and Jerusalem would no longer feel forsaken of the Lord. The Lord, in the Millennium will rule from His two main capitals, Jerusalem in the Holy Land and the New Jerusalem in Zion. ¶ *Neither shall thy land any more be termed Desolate* [שְׁמֵי־בָרָה]: The LXX (Ⓞ) reads, “Nor shall thy land any more be called, The desert.” But that would also change. In *Rain in Due Season* we have: “And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be *desolate, and your cities waste*” (Leviticus 26:33, emphasis added, also see Leviticus 26:22, 34-34, 43). We also read: “Your country *is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers*” (ISAIAH 1:7, also see ISAIAH 6:11). But once again, that would change: “Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages” (ISAIAH 49:8; also see ISAIAH 49:19, 21; 54:1, 3). ¶ *But thou shalt be called Delightful* [הִפְצִי־בָהּ]. / *For the LORD delighteth in thee*. The Targum (Ⓢ) has, “But thou shalt be called עֲבָדֵי רְעוּתֵי בָהּ, i.e., those that do my will shall be in her.” The LXX (Ⓞ) reads, “But thy name shall be called My delight.” Instead of *Hephzibah*, the Peshitta

⁸ *Rain in Due Season*.

(Ⓢ) uses the translation in the margin ||, *my delight*. The Douay-Rheims (Ⓟ) has, “but thou shalt be called My pleasure in her / Because the Lord hath been well pleased with thee.” ISBE has for *Hephzibah*⁹: “הִפְצִי־בָהּ, ‘my delight is in her’) ... The new name of Zion (ISAIAH 62:4); Septuagint translates [Θέλημα ἐμόν, *Thelema emon*], ‘my delight.’” Almost all, like the Prophet Joseph Smith, translate the given names from Hebrew into English. Henderson has, “As the names here specified are merely symbolical, and will never be employed as proper names, I have deemed it right to give them in a translated form, rather than retain them.” Henderson’s own translation was: “Thou shalt no more be called, Forsaken; Neither shall thy land be any more termed, Desolate; But thou shalt be called, My-delight-is-in-her; And thy land, The Married Woman: For Jehovah shall delight in thee, And thy land shall be married.” Alexander questions Henderson’s assertion that none of these were used as given names and adds: “It is probable, however, that they were all familiar to the Jews as female names in real life. This we know to have been the case with two of them: the mother of Jehoshaphat was named Azubah (1 Kings 22:42), and the mother of Manasseh Hephzibah (2 Kings 21:1).” Alexander goes on to say that there should have been consistency, here, either all four in Hebrew; or all in English. Whitehouse says: “The Revised Version appropriately substitutes the meanings of the proper names. Hephzibah, ‘my delight is in her,’ and Beulah, ‘married.’” Except for Alexander, whose preference was to render them all in Hebrew, almost all the exegetes favor the translation of all the names, as was done by the Prophet Joseph Smith. ¶ *And thy land Union* [בְּעֵלְיָהּ]; / *and thy land shall be married*. The Targum (Ⓢ) has, “And thy land Inhabited: for the Lord shall delight in thee (Chaldee, ‘the pleasure from before the Lord shall be in thee’), and thy land shall be inhabited (i.e., ‘to marry,’ or ‘to possess one’s self of a wife’).” The LXX (Ⓞ) reads, “And that of thy country, The inhabited land. Because the Lord is well pleased with thee therefore thy land shall be thickly inhabited.” The Douay-Rheims (Ⓟ) has, “And thy land inhabited / and thy land shall be inhabited.” ISBE for Beulah has:

⁹ Birks points out: “הִפְצִי־בָהּ was the name of Hezekiah’s wife, the mother of Manasseh (2 Kings 21:1). And since her son was only twelve at his accession, her marriage was probably after Hezekiah’s recovery from sickness, that figurative resurrection of the king of Israel, when he went up after three days to the house of God. Isaiah would probably be present at these royal espousals, when the watch-words of joy were *Hephzi-bah* and *Beulah*. We have thus a delicate, indirect sign of the date and authorship of these chapters [i.e., favoring the unity of Isaiah—GB]. A very beautiful picture is borrowed from this recent marriage of Hezekiah, and the name and honour of the actual queen, or queen-mother, in the old age of Isaiah, to foreshadow the espousal of Zion, in the last days, to the risen and glorified Messiah, the true and exalted King of Israel.”

“בְּעוּלָהּ [bèulah] “married”): A name symbolically applied to Israel: ‘Thy land (shall be called) Beulah ... thy land shall be married ... so shall thy sons marry thee’ (ISAIAH 62:4 f). In this figure, frequently used since Hosea, the prophet wishes to express the future prosperity of Israel. The land once desolate shall again be populated.” Wordsworth has: “The best exposition of these words [about the land] is to be derived from God’s promises to Abraham . . . God said to Abraham, ‘I will make thy seed as the dust of the earth’ (Genesis 13:16), and as the stars of heaven (Genesis 15:5); and ‘I will multiply thee exceedingly;’ and ‘My covenant is with thee, and thou shalt be a father of many nations. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant . . . And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession’ (Genesis 17:1-8).” Cowles has: “The conception of marriage gave more prominence to this idea of possession than accords fully with our modern views. The sense here is that a young man takes a virgin as *his own* with the thought of *possessing* made prominent, as well as that of loving and cherishing ...” All of this makes the Prophet Joseph Smith’s inspired translation all the more glorious, as the word chosen here is *union*, which is much more of an equal partnership in marriage than that of a possession. So also Robert Hawker in his 1808 commentary, “Beulah means *union* and *marriage*” (emphasis added). Indeed, to unite is to become one flesh and to become one in purpose. In the Lord’s intercessory prayer we learn about the importance of being one “That they may be one, as we *are*” (John 17:11b). The unity which exists in the Godhead is the type of unity that is expected in our marriages and also among fellow disciples of the Lord. Furthermore we have: “I say unto you, be one; and if ye are not one ye are not mine” (D&C 38:27b). Is that not a glorious principle for discipleship as well as for the marriage covenant? Hosea was known as *the prophet of love*. ¶ Elder Parley P. Pratt spoke of the uniting of the land masses, “[In Isaiah 13:13,14 we read,] ‘The earth shall move out of her place, and be like a chased roe which no man taketh up.’ Also, Isaiah 62:4, ‘Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibath, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.’ In the first instance, we have the earth on a move like a chased roe; and in the second place, we have it married. And from the whole, and various Scriptures, we learn, that the continents and islands shall be united in one, as they were on the morn of creation, and the sea shall retire and assemble in its own place, where it was before, and all these scenes shall take place during the

mighty convulsion of nature, about the time of the coming of the Lord.”¹⁰

5 For [as] a young man marrieth a virgin, [so] shall thy sons God marry thee; and [as] the bridegroom rejoiceth over the bride, [so] shall thy God rejoice over thee.

✓ with the joy of the bridegroom

For as a young man marrieth a virgin, so shall thy God marry thee. The Targum (Ⓢ) has, “For as a young man dwelleth with a virgin, thus thy sons shall dwell in thee.” The LXX (Ⓞ) reads, “And as a youth cohabiting with a virgin bride, so shall thy sons inhabit it.” The Douay-Rheims (Ⓟ) has, “For the young man shall dwell with the virgin, and thy children shall dwell in thee.” The Talmud tradition (Seder Mo’ed, Mo’ed Katan 2a) gives these words the meaning of being settled: “It is written: For as a man be the husband [yib’al¹¹] of a maiden, so shall thy sons be as husbands unto thee and we render [in Aramaic], Behold as a young man settles down with a maiden, thy sons shall become settled in the midst of thee” (Talmud, Soncino). ¶ Without the JST, we would have to desperately search for some clever solution to the puzzle, “*thy sons marry thee,*” יִבְעֻלוּךָ בְּנֵיךָ. But gladly, we do have the JST, for which I am most grateful. Interestingly, the BBE follows the JST with perfect correspondence: “For as a young man takes a virgin for his wife, so will *your maker be married to you*” (emphasis added). BDB interestingly uses the words *builder* as well as *begetter*, the latter being that of our God whose children we are: “Arabic ابْنُن (ibnun); Assyrian bin(u), LyonSargon 9, 1. 57; especially in bin-bin, grandson COTGloss., cf. DI infr.; Aramaic בַּר, כַּ (bar), pl. בְּנֵי, בְּנֵי (bnin); cf. Palm., especially VogNo. 21. 31. 36 a. al.; possibly orig. connected with בְּנָה build, so Thes, cf. Assyrian bānu, *begetter* (DIPr 104 & cf. BaZMG 1887, 638 ff.); but all traces of this √ lost in Heb. form.” So it is that YLT offers: “For a young man doth marry a virgin, Thy *Builders* do marry thee” (emphasis added). Lowth here offers—and is supported by Horsley: “*thy restorer*] בְּנֵיךָ.” Henderson has, in part: “Instead of בְּנֵיךָ, *thy sons*, Lowth, Koppe, Michaelis, Döderlein, v.

¹⁰ 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). Also quoted in Taylor, John. *The Government of God*. Liverpool: S. W. Richards, 1852.

¹¹ יִבְעֻלוּךָ

d. Palm, Tingstadius, Möller, and others, point בְּנִיָּהּ *thy builders*, and consider the plural to be used for the singular, as עֲשֵׂהָ, ISAIAH 54:5—Jehovah being meant in both instances.” The Prophet Joseph Smith, then, has the support of the world’s top Hebraists in this instance. Rawlinson has: “The people, regarded as a female (‘the virgin daughter of Zion,’ ISAIAH 37:22) is also married to Jehovah, and recognizes him as her Bridegroom (comp. ISAIAH 54:5). As Bridegroom, God calls his bride ‘Hephzi-bah’—‘my delight is in her.’” ¶ *And as the bridegroom rejoiceth [שׂוֹשֵׁת] over the bride, so shall thy God rejoice [שׂוֹשֵׁת] over thee.* The LXX (Ⓞ) reads, “And as a bridegroom will rejoice in his bride, so will the Lord rejoice over thee.” The Douay-Rheims (Ⓜ) has, “And the bridegroom shall rejoice over the bride, and thy God shall rejoice over thee.” ¶ Young has: “The figure is designed to express the utmost of rejoicing. *Rejoicing* is an inner accusative; *and with the rejoicing of a bridegroom, etc.*” Some have suggested it is the joy of newlyweds before the honeymoon has ended. Truly, the rejoicing of newlyweds is almost unspeakable and indescribable. But honeymoons do not have to end. It can be an enduring joy, like that of a temple marriage that has been sealed by the Holy Spirit of Promise; one where a man’s wife never ceases to be his bride and eternal companion, the tender and dear wife of his youth. So is the rejoicing of the Lord over His people. ¶ As Kay points us, this is a direct allusion to *Rain in Due Season*: “And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice [שׂוֹשֵׁת] over thee for good, as he rejoiced [שׂוֹשֵׁת] over thy fathers” (Deuteronomy 30:9). Indeed, the promise is that in the latter days, after the coming forth of the Book of Mormon, the Lord would once again rejoice over His people Israel. In modern Scripture we have the Lord’s angels repeatedly rejoicing over the righteous: “Nevertheless, ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon; and they rejoice over you, and your sins are forgiven you” (D&C 62:3); “Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the book of the names of the sanctified, even them of the celestial world” (D&C 88:2); and “Behold, I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them” (D&C 90:34).

vv. 6-9. The prophets and the Lord’s disciples shall not cease to pray for Zion nor cease to direct people to do rightly before God. The day will come in which the

cursings (which at the end are nothing but blessings from a loving Father correcting His children) mentioned in *Rain in Due Season* shall give way to blessings. The children of Israel shall partake of His blessings *in the courts of holiness*, or the temple.

6 ¶ I have set watchmen upon thy walls, O Jerusalem, [which] shall never hold their peace day nor night: ye that make mention of the LORD, ✓ keep not silence,

✓ or, are the LORD’s remembrancers

I have set watchmen upon thy walls, O Jerusalem. The Targum (Ⓣ) has, “Behold, the work of thy righteous fathers, O city of Jerusalem, are right.” The LXX (Ⓞ) reads, “Now upon thy walls, Jerusalem, I have set watchmen.” The Douay-Rheims (Ⓜ) has, “Upon thy walls, O Jerusalem, I have appointed watchmen.” ¶ Birks suggests: “The figure seems thus to be not, as usually explained, of watchmen placed on the walls when rebuilt, but of watchers or overseers, to whom a charge is given to help on the rebuilding of Zion out of its ruins. The words may apply to angels (Chaldee, Kimhi, Jarchi, Rosenmüller, Kwd., Hahn), or to men, especially Christian believers (Vitranga, Lowth, Hitz., Umbreit, Henderson, Stier).” ¶ We may well change the word *ruins* to that of *apostasy*. In other words, the building of Zion after the restored Gospel has sprung forth and the long night of apostasy ended. Wordsworth notes: “Christ, the King of Zion, sets Watchmen, Prophets Apostles, and Evangelists, and all to whom He has committed the Ministry of the Word and Sacraments, to guard the walls of the spiritual City, and to give warning of the approach of the enemy.” Jenour observes: “The watchmen of the Church therefore are its ministers, who are appointed by Jehovah to be the guardians of its safety by preaching the true doctrines of the gospel, and giving warning against false ones. A constant succession of such persons¹² is here promised by God himself . . . the apostle [Paul has:] ‘And he hath given some, apostles; and some, prophets; and some, evangelists; for the perfecting of the saints,’ &c. (Ephesians 4:2).” ¶ President John Taylor spoke about the importance of *watchmen on the walls*, “Has God not given to every man a portion of His Spirit to profit withal? Yes. Has He not done more than this to the saints who are true and faithful? Has He not given to them the gift of the Holy Ghost? He has, and they know it and realize it. They are brought into communion with each other, and into communion with God and the heavenly hosts. But having this Spirit do we need others

¹² Since the restoration of the Gospel, we have had not only a constant succession of authorized Prophets, Seers and Revelators, but also an unbroken one.

to guide us? Yes, all the time. Why? Because of the powers of darkness, the influence of Satan and the weakness of human nature. We need watchmen upon the towers of Zion, who are on the alert to look after the interests of Israel, and see that God's people do not go astray."¹³ President Taylor went on to specifically mention home teachers as watchmen. Truly, home teaching is one of the greatest beauties of the restored Gospel of Jesus Christ. Elder Jeffrey R. Holland recently pleaded: "Brethren, the appeal I am making tonight is for you to lift your vision of home teaching. Please, in newer, better ways see yourselves as emissaries of the Lord to His children."¹⁴ ¶ [*Which shall never hold their peace day nor night*: The Targum (Ⓣ) has, "And kept by me all the day and all the night, continually." The LXX (ⓖ) reads, "All the day; and all the night, they will not cease continually." The Douay-Rheims (ⓓ) has, "All the day, and all the night, they shall never hold their peace." Cowles beautifully says: "The special point here is that that [the watchmen or ministers of the Lord] shall never hold their peace, even as the Messiah declares of himself (ISAIAH 62:1), 'I will not hold my peace'; 'I will not rest,' until Zion's righteousness shall go forth as brightness. This is therefore essentially His command to his gospel ministers to imbue their souls with his quenchless spirit of zeal, love and labor, and to prosecute their work as he does his." ¶ *Ye that make mention of the LORD, keep not silence*. The Targum (Ⓣ) has, "The remembrance of thine excellencies is declared before the Lord, it shall not fail you." The LXX (ⓖ) reads, "To mention the Lord; for there is none like you." The Peshitta (Ⓢ) adds after *keep not silence*, the clause *nor be still*. The Douay-Rheims (ⓓ) has, "You that are mindful of the Lord, hold not your peace." Lowth has: "*O ye that proclaim—*] The faithful, and in particular the priests and Levites, are exhorted by the Prophet to beseech God, with unremitted importunity (compare Luke 18:1. &c.), to hasten the redemption of Sion. The image in this place is taken from the temple service: in which there was appointed a constant watch, day and night, by the Levites: and among them this service seems to have belonged particularly to the singers; see 1 Chronicles 9:33, Now the watches in the East, even to this day, are performed by a loud cry from time to time of the watchmen, to mark the time, and that very frequently, and in order to show that they themselves are constantly attentive to their duty. Hence the watchmen are said by the Prophet, ISAIAH 52:8, *to lift up their voice*; and here they are commanded, *not to keep silence*; and the

greatest reproach to them is, *that they are dumb dogs; they cannot bark; dreamers, sluggards, loving to slumber*: Isaiah 56:10." Wordsworth has: "*Ye that make mention of the Lord*] Ye that make mention of the Lord, and exhort others to remember Him, and who also are 'the Lord's remembrancers,' and implore Him to remember His People. The word has both senses . . . These words describe the double work of the Evangelical Priesthood and Ministry, in exhorting the Lord's People to bear in mind His attributes and acts; and also in entreating Him to remember His promises to them in His well-beloved Son, their Divine Head, Who has died to redeem them, and to reconcile them to the Father." ¶ A frequent word used by the exegetes is the idea of *importuning* God in prayer, as we find in the case of the friend being bothered late at night: "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:5-13).

7 And give him no rest, 'till he establish, and till he make Jerusalem a praise in the earth.

✓ *silence*

The Targum (Ⓣ) has, "Their remembrance shall not cease from before Him, till He establish and make Jerusalem a praise in the earth." The LXX (ⓖ) reads, "When he shall have re-established and made Jerusalem a boast on the earth." The Douay-Rheims (ⓓ) has *silence* as in the margin ||. Rashi, in Rabbi Rosenberg, translates the expression: "'And give him no rest (or silence)' [אֵלֹהֵי יְהוָה לֹא יִשְׁכַּח] as 'Let there be **no silence to you**'" Cowles explains this: "The antithesis between the last clause of ISAIAH 62:6 and the first in ISAIAH 62:7 is not so distinct in our English version as it might have

¹³ President John Taylor, "What is Required of the Saints." Tabernacle, Salt Lake City, Semi-Annual Conference, 6 and 7 October 1884. JD 25:308a.

¹⁴ Elder Jeffrey R. Holland, "Emissaries to the Church," October 2016 General Conference.

been. Literally, ‘Give no rest [רַחֵם] to yourselves and give no rest [רַחֵם] to him,’ the same word for ‘rest’ [רַחֵם] being used in both clauses. The word means specially the rest of silence, and might be read, Let there be no silence to you, and allow no silence to him.” This verse is a command that we pray for missionary work. Over the years I have seen that we not only pray for the missionaries and missionary work in general, but also that we may have a role in helping missionaries find people to teach. Zion is being established and in due time a temple will be constructed in Jerusalem, even the temple that Ezekiel saw in vision. Oh, how glorious Jerusalem will be at that time, *the praise of the earth*. A similar situation will take place in Zion or the New Jerusalem.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give[✓] thy corn [to be] meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

✓ If I give, &c.

The LORD hath sworn by his right hand, and by the arm of his strength. The LXX (6) reads, “The Lord hath sworn by his glory and by the power of his arm.” Skinner points out: “*The Lord hath sworn by his right hand &c.*] i.e. so surely as He has the power to help.” The image is that of taking an oath by the lifting of the right arm and hand. In the next clause within this verse we have an idea of the formulation of the oath itself, one of special interest to readers of the Book of Mormon. The bottom line being that which the Lord says will be accomplished will surely be accomplished. ¶ *Surely I will no more give thy corn [to be] meat for thine enemies.* The Hebrew Masoretic text (21) reads, רַחֵם-רַחֵם, if give. That is understood as if I give, and here has an elliptical oath associated with it. Most translators instead give the bottom line meaning, such as we have here, *I will not give*, or may even include the oath in a different form by saying *surely I will not give*. We shall examine this point below. The LXX (6) reads, “I will no more give thy corn and thy food to thine enemies.” ¶ Alexander (so also very similarly, Young), speaking of “the elliptical formula of swearing,” explains: “*If I give (i.e. I will not give) thy corn any more as food to thine enemies, and if the sons of the outland shall drink thy new wine which thou hast laboured in (I am not God).*” Cowles, similarly, suggests: “The form of this oath is in the peculiar Hebrew idiom, but specially emphatic and solemn.

Literally it is not, ‘Surely I will no more give,’ etc., but ‘*If [רַחֵם]*’¹⁵ I shall any more give’ etc., then (the implication is) *I am no longer God*. It will be because I have not power to prevent it. The point of the affirmation is that Zion shall be pillaged and devoured by her enemies no more.” While the idea that *God ceases to be God* is given as an elliptical one in our Hebrew Bible, in the Book of Mormon the oath is spelled out, but also not completely. The Hebraic expression in the Book of Mormon is: “... *if so, God would cease to be God*” (Alma 42:13b, also see Alma 42:25; Mormon 9:19—each of these contains either an *if so* or an *if not*). May I suggest that the *if so* in the Book of Mormon is an *oath expression*, similar to *if not*, and is *not* a suggestion that God would ever cease to be God. Rather, it should be understood something to the effect of, “I give it to you as a solemn oath that *before that would ever happen* [i.e., the issue associated with the oath, such as *the destruction of justice*], *God would have to cease to be God—but the one thing we know above all things is that this would not happen, for God will never cease to be God.*” This, then, is another example of a Hebraic expression in the Book of Mormon. The elliptical portion of the expression in the Book of Mormon, that is, what is left out because it is understood, is different than what is left out in the Bible. It is truly fascinating, as the Bible sometimes does fill in what is normally elliptical. ¶ Let us look at some of the comments associated with Hebrews 3:10 as they related to the oath formula: “So I swear in my wrath, †They shall not enter into my rest.” Where the ¶ reads: “GREEK. *If they shall enter*. See Psalm 95:11 marg. ¶ So Mark 8:12 (GREEK).”¹⁶ In Psalm we have: “Unto whom I swear in my wrath, †That they should not enter into my rest (¶ Heb. *If they enter into my rest*. Numbers 14:23. So ¶ Psalm 89:35.)”¹⁷ Barnes explains: “*So I swear in my wrath*] God is often represented in the Scriptures as ‘swearing’—and usually as swearing by himself, or *by his own existence*. Of course this in figurative [language], and denotes a strong affirmation, or a settled and determined purpose. An oath with us implies the strongest affirmation, or the expression of the most settled and determined purpose of mind. The meaning here is, that ... he solemnly resolved that they should never enter into the land of Canaan. *They shall not enter into my rest*] Margin ¶, As in the original, ‘*if they shall enter.*’ That is, they shall not enter. The word

¹⁵ Besides *if*, there are other possible translations for רַחֵם, depending on the context. But it is very true that, as Cowles says, oaths are often elliptical in this way. *If not* [רַחֵם-רַחֵם], is often translated as *surely*. Keith also agrees with Cowles construction.

¹⁶ The Cambridge Paragraph Bible: of the Authorized English Version (1873). (Heb 3:11). Cambridge: Cambridge University Press.

¹⁷ The Cambridge Paragraph Bible (Psalm 95:11).

(אם) ‘if’ has this negative meaning in Hebrew, and this meaning is transferred to the Greek word ‘if;’ compare 1 Samuel 3:17; 2 Samuel 3:35; 2 Kings 6:31.”

Vincent¹⁸ has: “They shall not enter into my rest (εἰ ἐλεύσονται εἰς τὴν κατάπαυσιν μου). Lit. *if they shall enter*, etc. A common Hebraistic formula in oaths.

Where God is speaking, as here, the ellipsis is ‘*may I not be Jehovah if they shall enter.*’ Where man is speaking, ‘so may God punish me *if*’; or ‘God do so to me and more *if*.’ Comp. Mark 8:12: LXX (Ϝ), Genesis 14:23; Deuteronomy 1:35; 1 Kings 1:51; 2:8.

Sometimes the ellipsis is filled out, as 1 Samuel 3:17; 2 Samuel 3:35.” Meyer has, “εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου] not enter, shall they, into my rest. εἰ is an exact imitation of the negative Hebrew particle אם

in formulas of swearing, and is to be explained from an aposiopesis of the latter clause.”¹⁹ Bengel has: “εἰ, *if*] The Apodosis omits something for the sake of euphemism, which has the force of the oath itself.”²⁰

Poole has: “*They shall not enter into my rest*] the punishment is expressed in an expostulatory form, which is vehemently asserting the negative of the question; They shall never enter into my rest. *If they enter in, then I am neither true nor God.*”²¹ Cambridge has: “Εἰ ἐλεύσονται, “if they shall enter”; but “They shall not enter” (Hebrews 3:18 μὴ εἰσελεύσεσθαι) is here a correct rendering (AV, RV) of the Hebraism. It is an imitation of the Hebrew אם, and the apodosis is suppressed (aposiopesis, see Winer, p. 627).”²²

Whedon has: “*I swear*] Made an affirmation, to be held as sure and firm as the divine existence. So Numbers 14:21, ‘As truly as I live;’ and Numbers 14:28-29, ‘As truly as I live.’”²³ ¶ From all of these citations we conclude that the *anantapodoton*²⁴—when the *apodosis* (the *then* in *if-then* statements, *protasis-apodosis*) is only implied, or elliptical—is left to the conclusion of the reader. As has been noted above, the apodosis is not always implied, but at times it is given. Such is the case with the Book of Mormon examples above. There, however, an elliptical expression also exists. In this

case, that we are dealing with an oath expression, where part of the protasis is given and part is elliptical.²⁵ In regards to ISAIAH 62:8b, the Lord is reassuring the children of Israel that the day would come that they would no longer be receiving the punishment for disobedience mentioned in *Rain in Due Season*. They would, instead, be able to reap the fruits of their labors because the day would come when the children of Jacob would be faithful and true to the Abrahamic covenant. This comforting assurance continues in the next clause.

¶ *And the sons of the stranger shall not drink thy wine, for the which thou hast laboured:* The LXX (Ϝ) reads, “Nor shall the sons of strangers any more drink thy wine, for which thou hast laboured.” This is a clear allusion and contrast to the cursings mentioned in *Rain in Due Season*: “Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof” (Deuteronomy 28:30, but also see Deuteronomy 28:31, 33, and others). Not anymore, for now Israel would reap the blessings of her righteous endeavors. Shalom Paul has: “The term תירוש

refers to new wine that has yet to complete the fermentation process.” Gesenius has: “תירוש & תירוש m. *must, new wine* (so called, because in intoxicating, it takes possession of the brain, from the root ירש, compare Syr. ܕܝܪܫܝܐ id.), Gen. 27:28.

אֶרֶץ בְּרָדָן וְתִירוֹשׁ a land abounding in corn and new wine, Deuteronomy 33:28; 2 Kings 18:32; ISAIAH 36:17.” As we have explained in ISAIAH 5, 24, 30, and 56, new wine is wine that has gone through the first and main fermentations, but still has not fully completed the second fermentation.

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

But they that have gathered it shall eat it, and praise the LORD. The LXX (Ϝ) reads, “But they who reap the harvest shall eat and praise the Lord.” Rashi and Ibn Ezra, in Rabbi Rosenberg, explain that the **eating** refers back to the *grain or corn*; and the **drinking** back to the *wine*, mentioned in ISAIAH 62:8. ¶ Once again, this is the very opposite of the curses in *Rain in Due Season*, as we quoted above, Deuteronomy 28:30. Instead, the people of Israel will benefit from the labor of their hands, instead of having it taken by their enemies.

²⁵ “Ellipsis may be found in protases as well as in apodoses” say Joüon, P., & Muraoka, T. (2006) in, *A grammar of biblical Hebrew* (p. 594). Roma: Pontificio Istituto Biblico.

¹⁸ Vincent *Word Studies. Studylight.*

¹⁹ Heinrich Meyer's *Critical and Exegetical Commentary on the New Testament* (1832). *Studylight.*

²⁰ Johann Albrecht Bengel's *Gnomon of the New Testament* (1897). *Studylight.*

²¹ Matthew Poole's *English Annotations on the Holy Bible* (1685). *Studylight.*

²² F. W. Farrar. *Cambridge Greek Testament for Schools and Colleges* (1896). *Studylight.*

²³ Whedon, Daniel. *Whedon's Commentary on the Bible* (1874-1909). *Studylight.*

²⁴ Bullinger, E. W. (1898). *Figures of speech used in the Bible.* London; New York: Eyre & Spottiswoode; E. & J. B. Young & Co.

¶ *And praise the LORD.* Feelings of gratitude lead to praise. The Lord frequently asks that we remember in gratitude. Two examples of this were given earlier this chapter. President Brigham Young has, “My soul says, Hallelujah, every moment I think of the ample provisions God has made for his sons and daughters.”²⁶ From Elder Charles C. Rich, we have: “This is one of the keys and blessings that will be bestowed upon the Saints in these last days, for which we should be very thankful.”²⁷ ¶ Some of the language we have here, however, has reference to the harvesting of fruit, tithing, and the temple, as we find in the Torah. Lowth explains: “This and the following line have reference to the law of Moses: ‘Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil;—but thou must eat them before the Lord thy God; in the place which the Lord thy God shall choose;’ (Deuteronomy 12:17, 18). ‘And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years it shall be as uncircumcised unto you; it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. And in the fifth year ye shall eat the fruit thereof:’ (Leviticus 19:23–25). This clearly explains the force of the expressions, ‘shall praise JEHOVAH,’ and ‘shall drink it in my sacred courts.’” Redak, in Rabbi Rosenberg, explains it of the “second tithe and the vintage of the fourth year, both of which must be eaten in Jerusalem” (see also Deuteronomy 26:12-15). Young suggests: “According to the law the food was to be consumed before the Lord (i.e., in the sanctuary; cf. Deuteronomy 14:22-27) . . . What is meant by these types and symbols is that in the redeemed Zion men will enjoy abundantly the presence of the Lord . . .” Perhaps an allusion to *your God – my people*. ¶ *And they that have brought it together shall drink it in the courts of my holiness.* The Targum (Ⓢ) has, for the first half, “And they that tread out the wine.” The LXX (Ⓛ) reads, “And they who gather the vintage shall drink wine in my holy courts.” The Douay-Rheims (Ⓛ) has, for the last clause, “Shall drink it in my holy courts.” Gill suggests: “[This is an] allusion is to the priests and Levites eating and drinking holy things, within the compass and bounds of the temple; and may signify the converted Jews, partaking of the Gospel and Gospel ordinances in the house of God, as well as the Gentiles, being all now made priests unto God.” We must correct this statement, by clarifying that it would be mostly *literal Israel* gathered from the *Gentile nations*.

²⁶ President Brigham Young, JD 9:317, 13 July 1862.

²⁷ Elder Charles C. Rich, JD 19:251-252, 10 February 1878.

vv. 10-12. Elder Orson Pratt taught: “Now Isaiah said that when his people should get up into the mountains a highway should be cast up in the desert. ‘Prepare ye the way of the Lord, make straight in the desert a highway for our God.’ What! Is it made for the Lord? Yes. What is the Lord going to do with it? He is going to gather his people from all the nations on this highway through the desert. Do you want to know anything more about this highway? Read another chapter in Isaiah; he gives more particulars than what I have mentioned. What I have read in the 40th chapter of Isaiah about the highway in the desert, is only one thing connected with it. In another chapter he says—‘Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.’ Here is the same thing spoken of again, only it speaks of tunnels, or, in other words, gates—‘Go through, go through the gates.’ I have no idea but what Isaiah, in gazing down upon future generations, saw the time when a long train of carriages would be whirled across a continent, without any apparent animal force or power. He perhaps did not understand the modern terms for tunnel through a rock, and hence he calls them gates. ‘Go through, go through the gates; prepare the way of the people; cast up, cast up a highway; gather out the stones; lift up a standard for the people.’ Then comes in this universal proclamation—‘Behold, the Lord hath proclaimed from the ends of the world.’ Now, from the ends of the world, we should naturally suppose that Isaiah, standing in Palestine, and delivering this, would see a work that was to transpire on a very distant land. He could find no better language to describe it, than the expression ‘to the ends of the world.’ Not a work to transpire in Palestine, in his own neighborhood, but, ‘Behold the Lord should proclaim from the ends of the world, to all people, Behold, your salvation cometh.’ That is, the Lord was coming with a strong hand, and this proclamation coming from the Lord was to be sounded to all the inhabitants of the earth, a standard was to be raised, and a way prepared by this highway being cast up. There are a great many in this congregation who took part in casting up this highway. We built the most difficult portions of this railroad, through these mountains, some four hundred miles in extent. Did you work with a good cheerful heart, when you were engaged in gathering out the stones, and when you were making these gates that Isaiah speaks of, through which he saw a long train of carriages dart into the mountain, losing sight of them for a time, then seeing them come out again with great speed, from the mountain? How could he describe it any better than by saying—‘Go

through, go through the gates?’ But what kind of a people were these to be who should be gathered from the ends of the world by this proclamation? Read the next verse— ‘They shall call them the holy people, the redeemed of the Lord.’ Says one— ‘Well, you are called anything else but that; instead of being called a holy people, you are represented, by the priests and everybody else, as a very unrighteous people.’ Very well, the Lord will, in his own due time, enable you to distinguish between the righteous and the wicked. ‘Behold, they shall call them the holy people, the redeemed of the Lord; and behold, they shall be called, sought out, a city not forsaken.’”²⁸ Truly, I believe Elder Orson Pratt was inspired with these words. Yes, the prophecies of Isaiah have been fulfilled in these ways. In a not too distant future, we will also have to explain to our descendants that Ezekiel’s prophecy about people holding two books in their hands (Ezekiel 37:15 ff.) had a *literal* fulfillment. It may be hard for some of them to understand as their books may mostly be in some electronic format.

10 ¶ Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

Go through, go through the gates; prepare ye the way of the people. The Targum (Ⓣ) has, “O prophets, pass through and return through the gates; turn the heart of the people into the right way; bring good tidings of good things, and consolations to the righteous, who remove the thoughts of *an evil* imagination, which are like a stone of stumbling; lift up a standard for the people.” The LXX (Ⓞ) reads, “Go through my gates and prepare the way for my people and throw the stones out of the way. Erect a standard for the nations.” Lowth underscores this point: “The LXX indeed read עֲנִי, *my people*.” Or, in Greek, λαῶ μου. Instead of *cast up, cast up the highway*, the Peshitta (Ⓢ) has *make the highway smooth* (Lamsa) / *prepare the way* (BPE). The Douay-Rheims (Ⓝ) has, “Go through, go through the gates, prepare the way for the people, make the road plain, pick out the stones, and lift up the standard to the people.” Young has: “The reference is . . . to the Zion of God, and the picture is that of Zion’s exaltation at the great influx of people.” Young says that the return from the Babylonian exile is but a type. Shalom Paul notes: “The urgency of the return to Zion is emphasized in a

²⁸ Elder Orson Pratt, “This is a Gathering Dispensation,” Fifteenth Ward Meeting-house, Salt Lake City, 26 March 1876. JD 18:183-185. Also see JD 17:320, “Second Coming of Christ,” as well as JD 14:69, “The Restoration of the Jews.” Also see JD 15:59-60, also entitled “Second Coming of Christ.”

series of seven imperatives.” These would be: (1) Go through, (2) go through the gates; (3) prepare ye the way of the people; (4) cast up, (5) cast up the highway; (6) gather out the stones; (7) lift up a standard for the people. Wordsworth writes: “Israel had been commanded to rise up from its captivity, and to go forth from the gates of Babylon, and to return to Zion. But now the Preachers of the Gospel are exhorted to go forth from the gates of Sion, and to cast up a highway, and gather out the stones (which might be stumbling-blocks to travellers on it), and to lift up a standard for the peoples . . . and to deliver the dispersed of Israel among all nations from captivity, and to proclaim the glad tidings of the Gospel to the end of the earth.” Whitehouse similarly has: “According to Dillmann the gates of Babylon are meant, and the prophetic words are addressed to the exiles who were still living in Babylonia. The subsequent clauses then follow in natural order. A highway is cast up for the caravan of exiles who have passed out of Babylon to cross over to the homeland.” As LDS we would also think of the world leaving mystical Babylon and coming to the Zion of our God. Although he does not subscribe to the idea himself, Whitehouse says: “. . . reference is definitely made to the temple in Jerusalem. Accordingly most recent critics assume that the gates are those of the Jerusalem temple into which the returning exiles are to enter.” Kay suggests that they will “Pass on through *the gates* of Zion, which is the city spoken of throughout this chapter.” Skinner, leaning on Duhm, says: “The gates must then be those of Jerusalem or of the Temple.” ¶ Here there is certainly an allusion to Zion, and to the New Jerusalem (as well as Jerusalem in the Holy Land) and the temples therein, wherein we found out that the “gates shall be open continually” (ISAIAH 60:11b) to receive Israel which has been scattered through the nations into her temples or Mount Zion (ISAIAH 18:7) where they can take out their endowments and be presented as a gift to the Lord. ¶ Interestingly, Keith agrees with some of the early apostles and Brethren regarding the meaning of highway: “The description is inapplicable to other forms of road, but most descriptive of this, the railway exemplifying the apparent paradox of a highway without stones.” Elder Orson Pratt, in speaking of the latter-days said: “But says one, ‘what does the Prophet mean when he says, ‘go through the gates?’ I think if I had been Isaiah, and had had the vision of my mind opened to see the railroad and the great trains of cars without any apparent animal life attached to them, going with speed swiftly, if I had seen them dart into the mountain and, after watching a few minutes, had seen them come out on the other side, and then wished to describe what I had seen in words, I do not think I could have found any more applicable than those used by the ancient Prophet— ‘Go through, go through the

gates, cast up, cast up a highway, gather out the stones, and lift up a standard for the people.’ Then, to show that this standard and highway were connected, the Prophet, in the very next verse, says: ‘Behold, the Lord hath proclaimed to the ends of the world, say ye to the daughter of Zion, behold thy salvation cometh, and his reward is with him. Behold, they shall be called a holy people, the redeemed of the Lord; and they shall be called, sought out, a city not forsaken.’ The people of Zion will not be an unholy people . . . according to the words of the Prophet, the people who dwell in the mountains where the standard is to be raised, are to be a holy people. ‘Behold, thy Redeemer cometh, behold, the Lord shall come.’ This has been the proclamation of the people of Zion, ever since we commenced . . . This proclamation will go to the ends of the earth, all people will be invited up to these mountains, and they will flock here as clouds, and as doves to their windows.”²⁹

¶ *Cast up, cast up the highway; gather out the stones.* To gather out the stones, according to Rashi in Rabbi Rosenberg, has to do with removing “*evil inclinations*.” Cowles asks and answers: “On this verse the first and most vital question exegetically is, *Who* are the people whose way is to be prepared, and for whom a standard is to be lifted up on high? There can be but one answer; *The Gentile nations*.” And that is because Israel is scattered throughout the *Gentile nations*. ¶ President John Taylor spoke of the great gathering, “Now, then, all of these dispensations had to be restored. Then comes Moses. Why? Because he held the keys of the gathering dispensation. And he conferred upon Joseph Smith the power to gather Israel from the four quarters of the earth, and also the ten tribes. But the latter have not come yet; but people are hunting them up, and they will be found by and by; when the time comes, and the mountains will flow down at their presence, and a highway will be cast up, and they will come to a knowledge of the people. But they could not come without the restoration of the keys I have referred to.”³⁰ Elder Wilford Woodruff taught: “The principle of gathering has been preached for the past thirty-seven years. Before this principle was preached by the Elders, a great many of the people had received the spirit of it; and the consequence was, that no sooner had it been taught by the Presidency of the Church, than the people everywhere were ready to receive it. It had been revealed to them by the Holy Ghost, whose office it is to reveal that which is past, present, and that which is to come, and no surer, stronger testimony can be given to anyone than it affords. We have gathered here for the express purpose of establishing Zion, which, according

to the Scriptures, must be before the Gospel can be sent to the Jews. Passage after passage might be found in the Bible, referring to our coming here; the casting up of the highway on which the ransomed of the Lord might travel; the building of our city in a low place, which was to be called Sought out, a city not forsaken; and how the Lord would cause springs of water to spring up, and the desert to blossom like the rose, etc., all of which have had their fulfillment.”³¹ Elder Orson Pratt taught: “Now I will quote a parallel prophecy, delivered to Joseph Smith, one of the greatest Prophets who has lived on the earth in any generation, save it be our Lord and Savior Jesus Christ. Some forty-three years ago, in speaking of the lost ten tribes of Israel, the Lord says— ‘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 in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. 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.’ To show that they come with power, they come on a highway cast up for them; the ice feels the power of God and flows down, making room for them; and the barren deserts of the north, wherever they may go and need water, will yield forth pools of living water to quench their thirst. As they come to sing in the height of Zion, the everlasting hills, this great Rocky Mountain range, extending from the arctic regions south to the central portions of America, will tremble beneath the power of God at the approach of that people.”³² Elder Wilford Woodruff spoke about a time when this prophecy had been fulfilled to some extent: “Now when strangers come up to Zion on this great highway, cast up in fulfillment of the revelations of God, what do they see? They see no longer a desert, but a belt, for six hundred miles, of cities, towns, villages, orchards, fields and crops. Who has done this? The Lord God of Israel has inspired his Saints to do it. President Young has been led, guided, counseled and moved upon by the Holy Ghost and by the revelations of Jesus Christ, and that which strangers now behold in this Tabernacle, and throughout this Territory is in fulfillment of that volume of revelation which you can read in the prophecies of

²⁹ Elder Orson Pratt, “The rise of Zion in the last days,” New Tabernacle, Salt Lake City, 15 June 1873. JD 16:85-86.

³⁰ President John Taylor, “The Great Principles of Truth.” Ogden Tabernacle, 21 March 1880. JD 21:253a.

³¹ Elder Wilford Woodruff, “It Must Be Preached in All the World Before the Savior Comes.” New Tabernacle, Salt Lake City, 13 August 1876. 18:221a.

³² Elder Orson Pratt, “The Ten Tribes Come to Zion From the North Countries.” New Tabernacle, Salt Lake City, 11 April 1875. JD 18:24.

Isaiah and others of the Prophets and Patriarchs.”³³

¶ *Lift up a **standard** [𐤊𐤍] for the people.* Several translate as an *ensign*, such as AMP, ASV, JPS, LEB, RV and YLT and it is the same word [𐤊𐤍] used for *ensign* in the AV in such verses as in ISAIAH 5:26; 11:10, 12; and 18:3. ¶ President John Taylor taught: “We certainly have a work to perform on the earth, and God our Father has selected us for that purpose. He raised up Joseph Smith and other men, and conferred the holy Priesthood upon them and today they are found organized as Elders, High Priests, Seventies, the Twelve, etc., by whom the Lord expects to lift up a standard (ISAIAH 62:10) to the nations, and an ensign to the people (ISAIAH 5:26; 11:12). And notwithstanding the calculations and plans of the world, we are told that when this standard is lifted up, the Gentiles shall seek unto it, ‘and his rest shall be glorious.’”³⁴

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward [is] with him, and his work ✓ before him.

✓ or, recompence

Behold, the LORD hath proclaimed unto the end of the world. The LXX (Ⓜ) reads, “For lo! the Lord hath published this to the end of the earth.” The Douay-Rheims (Ⓛ) has, “Behold the Lord hath made it to be heard in the ends of the earth.” In Deuteronomy 30:4 we read in *Rain in Due Season*: “If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.” How would this happen? “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (Revelation 14:6). This was Angel Moroni who would deliver the Book of Mormon to the Prophet Joseph Smith, as prophesied in Ezekiel 37. It is of this book, along with the Bible, that the Lord said: “Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land” (Ezekiel 37:21). So what is proclaimed to the ends of the earth? It is the Gospel of Jesus Christ through the Bible and the Book of Mormon. Israel would be scattered by the *Gentile nations*, but her

gathering and reestablishment of Zion would commence when the Book of Mormon would come forth. The Savior said: “AND verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion . . . And when these things come to pass [that the Book of Mormon is brought forth from the Gentile nations to the people of Israel, especially the Lamanites] that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel” (3 Nephi 21:1, 7). This whole chapter in 3 Nephi is closely associated with the coming forth of the Book of Mormon (e.g., compare 3 Nephi 21:17-18 and Ezekiel 37:23—the elimination of idolatry associated with the coming forth of the Bible and the Book of Mormon). ¶ *Say ye to the daughter of Zion, Behold, thy salvation cometh.* The Targum (Ⓣ) has, “Say ye to the congregation of Zion, Behold, thy redeemer shall be revealed.” The LXX (Ⓜ) reads, “Say to the daughter of Zion, Behold the Saviour is come for thee.” The Douay-Rheims (Ⓛ) has, “Tell the daughter of Zion: Behold thy Saviour cometh.” Birks suggests a connection with Revelation 22:12 (see also next clause): “And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.” Henderson has: “The ‘daughter of Zion’ means here the rightful inhabitants of Jerusalem, i.e. the Jews scattered over the face of the earth.” A similar application to Zion and the New Jerusalem can also be made. ¶ *Behold, his reward [is] with him, and his work before him.* The Targum (Ⓣ) has, “Behold, the reward for them that do His word is with him: and all their works are manifest before Him.” The LXX (Ⓜ) reads, “Having his own reward and his work before him.” Gill observes, “The word [𐤊𐤍] **behold** is three times used in this verse, to raise attention to what is said, and as pointing out something wonderful, and to express the certainty of it.” ¶ Alexander points out that this clause has been properly tied to ISAIAH 40:10 by Rosenmüller, Gesenius, and Maurer. There we have: “Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.” Similarly, we have in ISAIAH 40:10, “Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.” The greatest reward, we said at that place, is exaltation and eternal life such that God will walk among us and declare that He is our God and we are His people.

³³ Elder Wilford Woodruff, “The Gospel of Christ,” Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, New Tabernacle, Salt Lake City, 7 October 1874. JD 17:192a.

³⁴ President John Taylor, “Zion Will Triumph.” Grantsville, 29 October 1882. JD 23:333b.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

The LXX (6) reads, “And he will call this a holy people, redeemed by the Lord; and thou shalt be called the city sought and not forsaken.” The Douay-Rheims (9) has, “And they shall call them, The holy people, the redeemed of the Lord. But thou shalt be called: A city sought after, and not forsaken.” Birks contrasts this new condition with that earlier one: “And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city” (ISAIAH 1:8). Henderson has: “The Jews shall now be a holy people, redeemed from all iniquity, and thronging their ancient capital for religious purposes.” Wordsworth does well in pointing us back to ISAIAH 49:14-16: “But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.” Keith well says: “‘Sought out’ will really be . . . a nation, ten of whose tribes are still undiscovered; and the remaining two, who are ‘as a body nowhere, as a people everywhere,’³⁵ have to be sought out of every land.” Alexander emphasizes the idea of using the names of women to tell a story, as was done in ISAIAH 62:4: “*And thou shalt be called Derushah דְּרוּשָׁה (sought for), Ir-lo-neezah עִיר לֹא נִעְזָבָה (City not forsaken).*” Cheyne points us to the contrast in Jeremiah: “For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after” (Jeremiah 30:17). ¶ Elder Orson Pratt explained: “Very well, the Lord will, in his own due time, enable you to distinguish between the righteous and the wicked. ‘Behold, they shall call them, The holy people, The redeemed of the Lord: and behold, they shall be called, Sought out, A city not forsaken.’ How different from old Jerusalem! Was that sought out? No; Jerusalem was

³⁵ Seems to be quoting Edward Bickersteth, *The Restoration of the Jews*. “What has been the condition, and what is the present state of the Jews? Where are they? As a body, nowhere; as people, everywhere. The principal abode of the ten tribes, who have probably been less dispersed than the two, is not, even to this day indisputably ascertained. They are yet hidden from our research. No people on earth are more scattered, dispersed, and hitherto rejected, than the two remaining tribes . . . Their future history is to be the very contrast of their present state. They are all to be sought out, gathered together, and restored to their own land. God himself will take this work especially under his own care.” (1841, pp. 85-86)

built up a long time before Israel came out of Egypt, and was there ready for them to take possession of when they entered the Holy Land. Was Jerusalem ever forsaken?³⁶ Yes, forsaken for many generations. But not so with Zion, that should get up into the mountains; they should seek out a location, so much so that the city should be called ‘Sought out;’ and instead of being forsaken, as many people suppose the ‘Mormons’ will be, the Lord God will protect them. According to the words of Daniel, the kingdom shall not be destroyed, neither shall it be given to another people, and it shall stand forever.”³⁷ Elder Orson Pratt expressed these feelings of thankfulness: “I feel thankful as one of the Twelve for the privilege of coming out as one of the pioneers to this glorious valley where we can build up a city to the Lord. For many years I have not read that good old book, but I remember the predictions in it and some that are now very nearly fulfilled by us. Isaiah says, (Chapter 62) speaking of the City of Zion, it shall be ‘Sought out, a city not forsaken,’ etc. Many in this congregation know what is meant by the garments of salvation and the robe of righteousness. Righteousness and praise shall spring forth before all the nations of the earth and they will not hold their peace. There are many of you that feel you can cry day and night to the people in the cause of righteousness until it shall triumph. ‘For as a young man marrieth a virgin,’ etc.,—this belongs and refers to us. ‘I will no longer give thy corn to be meat for thine enemy.’ This has not been fulfilled heretofore but will be. The corn that we toil to raise from the earth, it shall not be given to our enemies, they that gather it shall eat it, and they shall drink in the courts of His holiness. This wine is also to be drunk in the courts of the Lord’s house. We have gathered out the stones out of the road and thousands will yet fulfill this prophecy. It has reference to the latter times that were to dawn upon the world in the last dispensation. ‘Thou shalt be called, Sought out, A city not forsaken.’ If ever there was a place sought out it is this, we have inquired diligently and have found it. This cannot refer to Jerusalem, but to this very place, point and spot that the pioneers have found where a city shall be built unto the Lord, where righteousness will reign and iniquity not be allowed. Isaiah and Joel both spake very plainly on this subject. ‘It shall come to pass in the last days that the house of the Lord shall be established,’ etc. In what part of the earth could it be established more than in this place

³⁶ Gladly, the honor that shall come upon the New Jerusalem does not take away from the honor that shall come to the Jerusalem in the Holy Land when the Lord reigns upon the earth during the Millennium from both of His main capitals.

³⁷ Elder Orson Pratt, “Restoration of the Gospel.” Fifteenth Ward Meetinghouse, Salt Lake City, 26 March 1876. JD 18:184b. Also see JD 17:320b, “Second Coming of Christ.” Also see JD 15:60, also entitled, “Second Coming of Christ.”

where this congregation is gathered. In the midst of the spires of the mountains we have found a place large enough to gather a few thousand of the Saints. You may travel Europe, Asia, Africa and America but you cannot find a place much higher where any people can raise crops and sustain themselves. The house of the Lord will be established on the tops of the mountains when we shall have once reared here. The experience of the Saints proves that there was no house of the Lord, and we can say: travel over this earth but you cannot find the house of the Lord. The Lord must give the pattern of the building and order it, and give directions to His servants. The Lord wants His house built precisely to the pattern that He gives and He is bound to speak to and bless and make them His own children in that house and I verily believe I shall see it and see thousands come flocking to the house to learn the way of salvation. And I want to see the time that I shall see thousands raising their voices on this consecrated land. There are many testimonies in the prophets all bearing upon this subject. Joseph, in the Book of Doctrine and Covenants speaks of this very subject and it appears there will be some sinners in Zion who will be afraid and a devouring fire will rest upon every dwelling place in Zion. 'He that walketh righteously' etc., 'He shall dwell on high, bread shall be given him, his water shall be sure.' Isaiah was on the eastern continent when he spoke this and was speaking of a very distant place ...

The wilderness shall become as a fruitful field and a fruitful field as a forest. We know the time Will come that the great Jehovah will cause springs of water to gush out of the desert lands and we shall see the lands survive that the gentiles have defiled. Isaiah speaks of the heritage of Jacob being in a high place. This is about four thousand feet above the level of the sea and the high mountains will still catch the hail and we shall be in a low place. We will not feel discouraged but will feel full of vigor and circumscribe all things to the very heavens, for this is what we desire above all things. Let us endeavor to covenant in our hearts, that we will serve the Lord; that we will keep His commandments and obey His counsel. I wish that all of us should be faithful and as President Young said the other evening, every man is expected to do his duty. The Lord will be with us still; He will shield, guard and defend us by day and be our refuge by night, and our salvation. I feel to say in the name of the Lord Jesus Christ, you shall be blest if you keep the commandments of God. Amen."³⁸

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³⁸ *William Clayton's Journal*, 1846-1847. Salt Lake City, Utah: The Deseret News, 1921, pp. 331-334.

