
Isaiah 63

The Lord saves His people through both His atoning sacrifice and also, in the end of days, defending Jerusalem in the war of Gog and Magog and eventually, after the Millennium, in THE war of Gog and Magog where Satan is defeated. His garments are stained with blood. The figure applies as much to the atoning sacrifice of our Savior as it does to His role as warrior. A number of the exegetes vehemently deny that any part of the atonement is included here. Elder Talmage makes these important points: “The last enemy that shall be destroyed is death. For he hath put all things under his feet. Then shall the Lord Jesus ‘deliver up the kingdom, and present it unto the Father spotless, saying—I have overcome and have trodden the wine-press alone, even the winepress of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever’ (D&C 76:107, 108).” The Savior overcame death through His atoning sacrifice and subsequent resurrection. Even if the first six verses are eschatologically oriented, the allusions to the atonement are clear. The Lord’s vengeance is never like that of men. Man is glad to see others who have injured him suffer. This is not the case with the Lord. He pleads with us to repent lest we also have to suffer as He has had to. Anytime we are punished by the Lord, it is for our own good, because He loves us so much. We need to learn empathy towards others. The Savior is our exemplar. Lowth has: “There are prophecies, which intimate a great slaughter of the enemies of God and his people, which remain to be fulfilled. Those in Ezekiel 38 and in the Revelation of St. John 20 are called Gog and Magog.”

Mine eyes have seen the glory of the coming of the Lord
He is trampling out the vintage where the grapes of wrath are stored,
He has loosed the fateful lightening of His terrible swift sword
His truth is marching on.
— Battle Hymn of the Republic

vv. 1–6. Elder John Taylor shared: “[Isaiah] spoke of [the Son of God] as coming in power, glory and dominion, and as having his wrath and indignation kindled against the nations of the earth. ‘Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat¹ I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come.’ Jesus accomplished what he was sent to do, and, feeling satisfied of this, when he was about to leave the earth he said he had finished the work his Father gave him to do. But there was another work, another event that was to transpire in the latter days, when he should not be led as a lamb to the slaughter or be like a sheep before the shearers; when he would not act in that state of humiliation and quiescence, but when he will go forth as a man of war and tread down the people in his anger

and trample them in his fury, when blood should be on his garments and the day of vengeance in his heart, when he would rule the nations with an iron rod and break them to pieces like a potter's vessel.”² In this same talk Elder John Taylor added: “It might look curious to some for God to talk of treading the people in his anger; but as we have to do with eternity as well as with time, and as it is necessary the earth should be purged and righteousness should take the place of corruption, which will some time have an end here, we can then conclude that the Judge of all the earth will do right. We should seek to magnify our calling and honor our God, being co-workers with God in the things he has engaged to do. The Lord has begun to vex the nations, beginning with our own nation; he is vexing it and will vex other nations, and his judgments will go forth and all the wicked nations of the world will feel the avenging hand of God, and he will continue to overthrow nation after nation until He whose right it is will take the government into his own hand, and he will continue to increase and progress until every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them shall be heard to say, Blessing, and honor, and glory, and power, and might, and majesty, and dominion be unto him that sitteth upon the throne, and unto the Lamb

¹ Cowles explains: “Winefat is the old Saxon for ‘vat’; here, the tub or trough in which grapes were trodden.”

² Elder John Taylor, “The Second Coming of Jesus.” Tabernacle, Great Salt Lake City, 22 February 1863. JD 10:115b.

forever and ever. Shall we be found among that number who will thus magnify the name of God, crying, ‘Hallelujah, the Lord God omnipotent reigneth?’”³ ¶ Abarbanel, in Rabbis Slotki-Rosenberg, explains that “The Hero is none other than the God of Israel.” Govett argues: “The whole scene so exactly corresponds with Revelation 19 . . . The hero of ISAIAH 63 comes ‘glorious in his apparel, travelling in the greatness of his strength.’ In the Apocalypse, ‘I saw heaven opened, and behold a white horse, and he that sat on him was called Faithful and True, and *righteousness* (‘I that speak in *righteousness*,’ Isaiah) he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns.’ In Isaiah he is called ‘*the Speaker*, or Word of Righteousness;’ in the Apocalypse, ‘his name is called the *Word of God*.’ Do the wondering chorus in Isaiah ask him, ‘wherefore he is *red* in his apparel?’ St. John may reply, that ‘he was clothed in a vesture *dipped in blood*.’ Does Isaiah’s Speaker tell us, ‘I have *trodden the wine-press alone*?’ St. John declares, ‘*He treadeth the wine-press of the fierceness and wrath of Almighty God*.’ If Isaiah adds that ‘he will tread down the nations in anger, and trample them in his fury,’ St. John, that ‘out of his mouth goeth a sharp sword, that with it he should *smite the nations, and he shall rule them with a rod of iron*,’ and break them in pieces like a potter’s vessel,’ as the second Psalm witnesses. Then Isaiah’s Speaker yet farther announces, ‘their blood shall be sprinkled on my garments,’ how exactly does it accord with St. John’s description noticed above! To the same period does the latter part of Revelation 14 refer, and it makes use of the same figure, setting in a terrific point of view the desolation and destruction of man that shall then take place. ‘And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle (‘one like unto *the Son of Man, having on his head a golden crown*,’ Revelation 14:14), saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the *great wine-press of the wrath of God*. And the wine-press was trodden without the city⁴ (Jerusalem, as has been shown above), and *blood came out of the wine-press, even unto the horses’ bridles*, by the space of a thousand and six hundred furlongs.’ The same scene of vengeance does the ‘song of Moses’ foretell. ‘If I whet my glittering sword, and mine hand

take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, *and my sword shall devour flesh*, (and that) *with the blood of the slain and of the captives*, from the beginning of revenges upon the enemy. Rejoice, O ye nations, (with) his people⁵: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and to his people*’ (Deuteronomy 32:41-43).” Wordsworth similarly has: “The subject of this prophecy may be described in the words of the Apocalypse, at the opening of the first seal: ‘I saw, and behold a white horse: and He that sat on him had a bow; and a crown was given unto Him: and He went forth *conquering, and to conquer*’ (Revelation 6:2) . . . In Revelation 19:11, the same Warrior reappears on the white horse of victory; and ‘He that sat upon him was called Faithful and True, and in righteousness He doth judge and *make war*. His eyes were as a flame of fire, and on His head were many crowns. . . . *And He was clothed with a vesture dipped in blood*: and His Name is called The Word of God . . . and He *treadeth the winepress* of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OR LORDS’ (Revelation 19:11–16). Cp. Revelation 14:19, ‘The great winepress of the wrath of God.’” ¶ Wordsworth has: “That this is a description of Christ coming to His People as a Conqueror from His own Passion and Resurrection, was the uniform judgment of the ancient Expositors (as *Tertullian*, c. *Marcion*, iv. 40; *Origen*, Tract 9, in Joann. ix. ; *S. Cyprian*, *S. Augustine*, *S. Jerome*, and *S. Cyril* here.” Elder Jeffrey R. Holland applied some of these same scriptures in ISAIAH 63 to the atoning sacrifice of our Savior: “I speak of the loneliest journey ever made and the unending blessings it brought to all in the human family. I speak of the Savior’s solitary task of shouldering alone the burden of our salvation. Rightly He would say: ‘I have trodden the winepress alone; and of the people there was none with me. . . . I looked, and there was none to help; and I wondered that there was none to uphold [me].’”⁶ I insist that whatever other meanings these scriptures may have, they are very much intended to touch on that momentous event, the atonement.

³ Elder John Taylor, “The Second Coming of Jesus.” Tabernacle, Great Salt Lake City, 22 February 1863. JD 10:120.

⁴ Jay A. Parry and Donald W. Parry, in *Understanding the Book of Revelation* (p. 194), leaning on Mounce (*Book of Revelation*, p. 281), do well in noting that Gethsemane and Golgotha—both being the scene of the atonement—were outside the city walls. So also the Valley of Jehoshaphat, the center of the latter-day events surrounding the Second coming of Christ.

⁵ That is, let all the nations join His people in rejoicing. Govett commends the LXX (Ⓞ) in this Deuteronomic passage. In it, angels join in the worship of God. Brenton LXX (Ⓞ) has: “Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles [*nations*, Thompson LXX (Ⓞ)], with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.”

⁶ Elder Jeffrey R. Holland, “None Were with Him,” April 2009 General Conference.

1 ¶ WHO [is] this that cometh from Edom, with dyed garments from Bozrah? this [that is] glorious^v in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

✓ decked

WHO [is] this that cometh from Edom, with dyed garments from Bozrah? The Targum (Ⓣ) has, “Who hath spoken these things? He who shall bring the blow upon Persia (the Royal Polyglot reads, ‘Edom’), the might vengeance upon Bozrah.” The LXX (Ⓞ) reads, “Who is this who is coming from Edom? What redness of mantles from Bosor!” Instead of *dyed*, the Peshitta (Ⓢ) has *crimson*. In Doctrine and Covenants we read: “And it shall be said: Who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength? And he shall say: I am he who spake in righteousness, mighty to save” (D&C 133:46–47). Without the atonement, no other type of saving would be of much import. In the Apocalypse we read: “And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God” (Revelation 19:15). ¶ Birks explains: “Edom [אֱדוֹם], the red [אֶדְוִים], is the people and land of him who sold his birthright, and in heart shed his brother’s blood.” Gesenius has also: “אֱדוֹם: *the descendants of Edom*, i.e. the nation of the Edomites or Idumæans; and also the country [Idumæa]. The nation is called more fully [Sons of Edom] בְּנֵי אֱדוֹם.” Idumea⁷ also stand for *the world*: “And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world” (D&C 1:36). Kimhi, in Rabbis Slotki-Rosenberg, explains that the Edomites are the descendants of Esau and that **Edom** represents the “lands of tyranny and oppression” towards Israel. So also Stier in Keith: “This Edom is plainly a typical, prophetic, mystic name for the hostile, haughty, heathen world in general, to be judged, and certainly the same with Babel in the horizon of the prophet. From the first type until now it is used with various allusions (the red, the earthly, Adam [אָדָם]⁸), the natural humanity, in contrast with Israel, the people of God. The chief point of resemblance is the state of mind, profane,

⁷ See also Psalm 137:7; Ezekiel 25:11–14; 35: 36:5, Obadiah 1:1–16.

⁸ Adam, in Hebrew, means *man*.

contemptuous, despising salvation.” Regarding **Bozrah**, or rather **Botzra**, we read: “בֹּצְרָה ‘sheepfold’; [Βοσόρρα, Bosorrha], [Βοσόρ, Bosor]: The capital of Edom, a city of great antiquity (Genesis 36:33; 1 Chronicles 1:44; ISAIAH 34:6; 63:1; Jeremiah 49:13; Amos 1:12). It may be identical with Buceirah, which lies about 7 miles Southwest of Tufileh, on the main road to Petra” (ISBE). ¶ Jerusalem is to Judah (or even Israel) as Bozrah is to Edom and in Scripture capitals are often used as synonyms for the nation. Wordsworth explains: “Christ at His Passion and Resurrection came from Edom and Bozrah because He then overthrew His bloodthirsty, malignant, and treacherous enemies ... and He came from Bozrah because He spoiled the *strong man*, Satan, in his *fortress* (Matthew 12:29; Luke 11:21, 22), and made that Bozrah to be a winepress of judgment. ‘Now is the judgment of this world’ (He said): ‘now shall the prince of this world be cast out’—now he is *judged* (see John 12:31; 16:11). He then bruised his head (Genesis 3:15), and led captivity captive (Psalm 68:18; Ephesians 4: 8), and spoiled principalities and powers, triumphing over them by His Cross (Colossians 2:15); and by His death He destroyed him that had the power of death, that is, the devil, and delivered them who, through fear of death, were all their lifetime subject to bondage (Hebrews 2:14, 15). ¶ Rawlinson testifies: “Who is it? *The reply is immediate*—I that speak in righteousness, mighty to save; i.e. I, whose every word is ‘holy, just, and true,’ who alone am able to ‘save to the uttermost all that come to me’ (Hebrews 7:25). The answer unmistakably indicates that the figure which has appeared to the prophet is that of Jehovah.” Kay has: “We are now warned that the redemption of God’s people involved judgment on their foes; who are described under the symbolic names of ‘Edom’ and ‘Bozrah.’” Kay continues: “*Who is this that cometh*” Cp. Song of Solomon 3:6. Can it be He for whom Zion was so anxiously looking out (ISAIAH 62:11; cp. ISAIAH 59:20)? It must; for in ISAIAH 63:4 He says, ‘My redeemed’; cp. ISAIAH 62:12. — *With dyed [בְּדִמְיָה] garments from Bezrah*] the ‘place of vintage,’ ISAIAH 34:6.” Oswald says: “As Cheyne notes, the coins of Bozrah during the Roman period had the image of a wine press stamped on them.” We also read: “The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea” (ISAIAH 34:6). ¶ In our family vineyard operation in San Javier, Chile, we use a small motor to replace the feet stomping during the *vendimia* or vintage. Even so, the workers who push the grapes onto the hole where the motor functioned get splashed completely with the grape juice—red, or rather purple

vs. white depending on the grape varieties involved in the wine production. *Vino tinto*, or red wine in Spanish, comes from the word *tinto* or *dyed*. ¶ There is an allusion to purple kingly robes, also. Gesenius for קָמִיץ has: “to be of a bright (i.e. a splendid) colour, such as dazzles the eyes; especially used of a bright red. Part. pass. קָמִיץ splendid, of the scarlet mantle of a ruler, ISAIAH 63:1.” There is an allusion, we said, to a king wearing his majestic robes. But this is no ordinary King, but rather the Savior and Redeemer of mankind: “And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Revelation 19:15–16, emphasis added). ¶ Kay continues: “Glorious in his apparel] (cp. Psalm 104:1): for He is clad in robes of Salvation and Righteousness, ISAIAH 61:10.” A number of exegetes suggest that the Savior was wearing apparel of exquisite white or royal purple *but* that this was stained with blood. I would agree that the original apparel in this illustration was white—for the Savior’s garments are spotless white, a symbol of His purity and sinlessness. But may I submit that it was the blood of the atonement that made His apparel glorious?⁹ There is an irony here for kings wear royal purple made with the most expensive cloth—but our Savior and Redeemer was stained with His blood caused by His suffering. The Savior pleads with us: “¹⁶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; ¹⁷ Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. ¹⁸ Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (ISAIAH 1:16–18). As we turn our lives to Christ to become His disciples, our own garments may become glorious: “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Revelation 7:14). It is not His glorious garments that were soiled with the blood of the atonement, but rather, his robes were made glorious through the blood of the atonement. ¶ Elder Neal A. Maxwell said, “When He comes again, unlike His coming to the signifying meekness of the manger, He will come in overwhelming majesty and power. In at least one appearance He will come in red apparel to remind us that He shed His blood for us (see D&C

133:48; ISAIAH 63:1). Among the astounding accompanying events, stars will fall from the heavens, as Christ will declare, ‘I have trodden the winepress alone . . . and none were with me’ (D&C 133:50). What will we and those who witness these marvelous events speak of, then and later? Not the solar display with falling stars! Instead, we will speak of Jesus’ ‘loving-kindness.’ For how long will we so exclaim? ‘Forever and ever’ (D&C 133:52). The more we come to know of Jesus and the Atonement, the more we shall praise and adore Him ‘forever and ever.’ Meanwhile, however, He has asked us to become more like Him in attributes and qualities. We cannot be ‘valiant in the testimony of Jesus’ (D&C 76:79) unless we really strive to become more like Him.”¹⁰ ¶ *This [that is] glorious in his apparel, travelling [לַעֲוָה] in the greatness of his strength?* The Targum (Ⓣ) has, “To execute vengeance of judgment of His people, as He hath sworn unto them by His Word.” The LXX (Ⓞ) reads, “He so magnificent in apparel? He marcheth with majesty!” The Douay-Rheims (Ⓟ) has, “This beautiful one in his robe, walking in the greatness of his strength.” ¶ Kay has: “Travelling] Or, ‘bending,’ as one who stoops forward in energetic marching (see on ISAIAH 51:14¹¹).” Wade has: “The latter, if retained, must mean *bending to and fro*, i.e. *swaggering*.” Perhaps this is similar to the expression *I set my face like a flint* (ISAIAH 50:7), full of unstoppable determination. TDOT gives as an acceptance of לַעֲוָה to “solemnly stride.” ¶ Can we not also see an allusion to the bending over in pain and agony of the atonement contrasted to the present glory? Similarly also Wordsworth, who has: “Glorious in his apparel] Beautiful and splendid in His raiment. This was fulfilled in Christ’s Passion and Resurrection. . . Travelling] The word thus rendered occurs in this form only in ISAIAH 51:14, and Jeremiah 2:20; 48:12, and appears to mean bending down (Gesenius 714; Fuerst, 1200); and it seems to refer to Christ’s act in stooping so low as He did in His Passion, in order to rise so high as He did in His Resurrection and Ascension. See Phil. ii. 6—11; and cp. Stier, p. 745.” ¶ *I that speak in righteousness, mighty to save.* The Targum (Ⓣ) has, “He hath said, Behold, I shall reveal myself as I have spoken in righteousness, great is my power to save.” The LXX (Ⓞ) reads, “I proclaim righteousness and the judgment of salvation.” The Douay-Rheims (Ⓟ) has, “I, that speak justice, and am a defender to save.” Elder Anthony D. Perkins powerfully testified: “I bear witness of Jesus Christ, who is ‘mighty to save’ us from

⁹ Donald W. Parry and Jay A. Parry well suggest that the blood on the garments includes (1) that which the Savior poured out for us in His pain; (2) the blood of the sins of the repentant; and (3) the blood of the sins of the rebellious (*Understanding the Book of Revelation*).

¹⁰ Maxwell, Neal A. *That Ye May Believe*. Salt Lake City, Utah: Bookcraft, 1992, pp. 210–211.

¹¹ In LITV we have: “Bowed down [לַעֲוָה], he hurries to be freed, that he not die in the pit, nor that he lack his bread.”

our inadequacies, imperfections, and sins.”¹² ¶ Jennings compares this verse with much of what goes on in Psalms 22–24 and goes on to say: “‘Who is this King of Glory?’ to which this answer comes: ‘The Lord, strong and mighty; the Lord mighty in battle.’ This awakens a universal shout: ‘Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.’ But the question is repeated, as if the announcement were too stupendous to be taken in quickly: ‘Who is this King of Glory?’ to which we hear the final word: ‘The Lord of Hosts, He is the King of Glory.’” As I have noted before, I love these *who* [מִי] questions. Here the Lord says that He is who, that He is the One who is mighty to save. Indeed, He is the Lord of Hosts, He is the King of Glory.

2 Wherefore [art thou] red in thine apparel, and thy garments like him that treadeth in the winefat?

Wherefore [art thou] red in thine apparel. The Targum (Ⓒ) has, “Wherefore are the mountains red from the blood of the slain?” The LXX (Ⓞ) reads, “Why are thy garments red and thy clothing, as from a trodden winevat?” The Douay-Rheims (Ⓟ) has, “Why then is thy apparel red.” In Doctrine and Covenants we read: “And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat. And so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places” (D&C 133:48–49). Faussett suggests: “The prophet asks why His garments are ‘dyed’ and ‘red.’” Nägelsbach has: “The Prophet further inquiries: *Why is it red in thine apparel?*” The ל intimates that the redness is not something inherent in the raiment, but something that has come to it from without.” So also Delitzsch who says: “The seer asks, ‘Why is there red (אָדוֹם) to thine apparel?’ The Lamed [ל], which might be omitted (wherefore is thy garment red?), implies that the red was not its original colour, but something added.” ¶ *And thy garments like him that treadeth in the winefat?* The Targum (Ⓒ) has, “Yea, the valleys shall flow as the wine from the winepress.” The LXX (Ⓞ) reads, “I am full of a country trodden down; and of the nations there is not a man with me.” The Douay-Rheims (Ⓟ) has, “And thy garments like theirs that tread in the winepress?” In Judah’s patriarchal blessing we find in part: “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and

unto him *shall* the gathering of the people *be*. Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine [בַּיַּיִן], and his clothes in the blood of grapes [בְּדַמַּת עֵנָבִים]” (Genesis 49:10–11, see also Mark 11:2–7, John 12:15). Wordsworth, who quotes some of these same scriptures, says about the atonement: “Christ’s Passion was the cause of His victory.”

3 I have trodden the winepress alone; and of the people [there was] none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

I have trodden the winepress alone. The Targum (Ⓒ) has, “Behold, as the grapes (בְּעֵנָבִים) is not only ‘the grape,’ but any other fruit that is pressed in a press are trodden in the vat, thus He shall increase the slaughter in the camps of the nations.” The LXX (Ⓞ) reads, “I have trodden them down in my wrath, and crumbled them like dust and shed their blood on the earth.” In Doctrine and Covenants we read: “And his voice shall be heard: I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me; And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment.” (D&C 133:50–51a). ¶ Rawlinson observes: “The whole is a prophecy of the future; but the dramatic form of the narrative requires that the verbs should be in the past.” Henderson says: “פִּנְדָה occurs only here and Haggai 2:16. It comes from פָּנָה, to break, break in pieces. Hence it signifies the place where the grapes are broken by treading, גִּנְזָה, an unusual term, employed here and ISAIAH 63:6, to denote blood. It properly signifies the juice or liquor [גִּנְזָה], but here, the juice of grapes put for sprinkled blood—GB] which is *spirted* from the grape.” But Wordsworth does well in saying of the atonement: “*I have trodden the winepress alone*] Let no one else, therefore, claim a share in the work of salvation; and let no one assign to any creature a part in that glorious victory, which is due to Christ, and to Christ alone ... Christ was clothed with scarlet in mockery at His Passion; He was then made to be red in His own blood. But mark the change [that the second coming will bring].” ¶ In the end of days, the Savior will on His own and alone rescue Jerusalem who will be surrounded. But may I suggest that the Savior, in speaking of the work that He carries out alone is

¹² Elder Anthony D. Perkins, “The Great and Wonderful Love.” October 2006 General Conference.

principally speaking of the atonement? Elder Bruce R. McConkie taught: "... the most important events that ever have or will occur in all eternity ... are the Creation, the Fall, and the Atonement."¹³ Remember that to our Lord *all things are one eternal round* and present before Him. In D&C 38:2–3 we have: "Thus saith the Lord your God, even Jesus Christ, the Great I Am, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; The same which knoweth all things, for all things are present before mine eyes." We also have: "But they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord" (D&C 137:7). The Lord has done many things for us where there was no other there to help, but all of these are but a shadow of the atoning sacrifice. ¶ In symbol of the Lord's working out our redemption on His own we read: "And there shall be no man in the tabernacle of the congregation when he [the High Priest] goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel" (Leviticus 16:17). In the New Testament we read: "But into the second [veil, or Holy of Holies] *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people" (Hebrews 9:7). ¶ Henry explains: "He [Christ] and he only, is *par negotio-fit*¹⁴ for the work and worthy of the honour: he is appointed by the Father to do it, who sanctified him, and sent him into the world for this purpose, that God might in him reconcile the world to himself. He undertook it, and for our sakes sanctified himself, and set himself apart for it, John 17:19. The high priest's frequently bathing himself on this day, and performing the service of it in fine linen clean and white, signified the holiness of the Lord Jesus, his perfect freedom from all sin, and his being beautified and adorned with all grace. No man was to be with the high priest when he made atonement (Leviticus 16:17); for our Lord Jesus *was to tread the wine-press alone*, and of the people there must be *none with him* (ISAIAH 63:3); therefore, when he entered upon his sufferings, *all his disciples forsook him and fled*, for it any of them had been taken and put to death with him it would have looked as if they had assisted in making the atonement." ¶ Christ had to bear the full weight of the atoning sacrifice. He had to experience the pain of the withdrawal of the Spirit and of the Presence of the Father. Christ suffered for all of our sins, our pain, our anguish and without a doubt—the most difficult of all—

the withdrawal of His Father and of the Spirit. It was necessary for Him to experience this pain, as well as all other pains. Elder Jeffrey R. Holland worshipfully said: "I speak of the loneliest journey ever made and the unending blessings it brought to all in the human family. I speak of the Savior's solitary task of shouldering alone the burden of our salvation. Rightly He would say: 'I have trodden the winepress alone; and of the people there was none with me. ... I looked, and there was none to help; and I wondered that there was none to uphold [me]'. . . Now I speak very carefully, even reverently, of what may have been the most difficult moment in all of this solitary journey to Atonement. I speak of those final moments for which Jesus must have been prepared intellectually and physically but which He may not have fully anticipated emotionally and spiritually—that concluding descent into the paralyzing despair of divine withdrawal when He cries in *ultimate* loneliness, 'My God, my God, why hast *thou* forsaken me?' The loss of mortal support He had anticipated, but apparently He had not comprehended this. Had He not said to His disciples, 'Behold, the hour ... is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me' and 'The Father hath not left me alone; for I do always those things that please him'? With all the conviction of my soul I testify that He *did* please His Father perfectly and that a perfect Father did *not* forsake His Son in that hour. Indeed, it is my personal belief that in all of Christ's mortal ministry the Father may never have been closer to His Son than in these agonizing final moments of suffering. Nevertheless, that the supreme sacrifice of His Son might be as complete as it was voluntary and solitary, the Father briefly withdrew from Jesus the comfort of His Spirit, the support of His personal presence. It was required, indeed it was central to the significance of the Atonement, that this perfect Son who had never spoken ill nor done wrong nor touched an unclean thing had to know how the rest of humankind—us, all of us—would feel when we did commit such sins. For His Atonement to be infinite and eternal, He had to feel what it was like to die not only physically but spiritually, to sense what it was like to have the divine Spirit withdraw, leaving one feeling totally, abjectly, hopelessly alone . . . because Jesus walked such a long, lonely path utterly alone, *we do not have to do so.*"¹⁵ ¶ In the words of the Savior Himself we read: "I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jun., in my name; And it is by my almighty power that you have received them; Therefore I command you to repent—repent, lest

¹³ Elder Bruce R. McConkie, "Christ and the Creation." June 1982 *Ensign*.

¹⁴ Equal to the task.

¹⁵ Elder Jeffrey R. Holland, "None Were with Him." April 2009 General Conference.

I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not. For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree *you have tasted at the time I withdrew my Spirit*” (D&C 19:13–20, emphasis added). The Savior specifically mentions the withdrawal of His Spirit as one of the most painful experiences of the Atonement and pleads with us to avoid this future pain by turning to Him.¹⁶ ¶ Jennings, speaking of judgment, says: “Joel (Joel 3:12) tells us that that last judgment takes place in the ‘valley of Jehoshaphat’ (a name that itself means ‘The judgment of Jehovah’), which lay to the east of Jerusalem, separating the city from the Mount of Olives ... In accord with this Zechariah (Zechariah 14) tells us that His Feet shall stand at that day on the Mount of Olives, which is also on the eastern side of the valley of Jehoshaphat.” ¶ *And of the people [there was] none with me*: The Targum (Ⓒ) has, “They shall have no strength before me.” The Douay-Rheims (Ⓓ) has, “And of the Gentiles there is not a man with me.” As we have pointed out, *géntibus* in the Vulgate (Ⓔ) can mean *nations or Gentiles* as in the Hebrew גֵּוֹיִם, as well as *people* (עַם). Here it should read *nations*, implying that *no one* was with Christ, not just that *no Gentile* was with Christ, in Gethsemane. In the Spanish translation (1855) of the Vulgate (Ⓓ) by Rmo. P. Phelipe Scio de S. Miguel, for instance, the translation is much better, “El lagar pisé yo solo, y de las *naciones* no hay hombre alguno conmigo” (*emphasis added*, “I tread on the winepress alone, and of the *nations* there is no man at all with me.” Not only do these words have reference to the expiatory sacrifice of our Savior in Gethsemane and

¹⁶ We further read: “Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent. For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh . . . Wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him . . . And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people” (D&C 133:16–17, 19, 21).

the cross, but they also point to the time when the nations will surround Jerusalem. None of the people or surrounding nations will be with Jerusalem but all against her—and thus against the Lord, Himself. The Savior prophesied: “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh” (Luke 21:20). ¶ Of the war of Gog and Magog we also read: “Therefore, son of man, prophesy and say unto Gog ... And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes ... And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that my fury shall come up in my face*. For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel ... and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man’s sword shall be against his brother. And I will plead against him¹⁷ with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD” (Ezekiel 38:14–23). And in Zechariah: “Behold, the day of the LORD cometh ... For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee” (Zechariah 14:1–5). Alexander has: “... these words are added to convey the idea that all the nations were on the adverse side, none on that of the conqueror ... By all the nations we are of course to understand all but God’s people.” From all of these

¹⁷ Compare with D&C 88:89–90.

scriptures it is clear that it is the Lord Himself, even the Mighty One of Israel, who will alone defend Jerusalem. ¶ *For I will tread them in mine anger, and trample them in my fury.* The Targum (Ⓣ) has, “Yea, I will slay them in my anger, and tread them down in my fury.” The Douay-Rheims (Ⓟ) has, “I have trampled on them in my indignation, and have trodden them down in my wrath.” Rawlinson, regarding the end of days, has: “As ‘the peoples’ would not help God, but took the side of his enemies, they too were placed in the winepress, and crushed under his feet.” Keith has: “The same idea of awful destruction is expressed when it is said also in reference to the same period, ‘The wine-press was trodden without the city, and blood came out even to the horses’ bridles’ (Revelation 14:20).” Wordsworth has: “*For I will tread them in mine anger*] Rather, and I trod them (Septuagint, Vulgate, Syriac, Arabic, Vitringa, Rosenmüller, Stier, Delitzsch). Christ’s victory began at His First Advent, and is to be consummated at the Second Advent . . . the victory over all earthly powers, and over Satan and Death, is regarded by the Prophet as already accomplished. In like manner the Psalmist contemplates Calvary as the battle-field of Satan and the world against Christ. The sufferings of Golgotha lead to the triumphs of Armageddon (Revelation 16:16). ‘Why do the heathen so furiously rage together’ (he asks), ‘and why do the people’ (lit. the peoples) ‘imagine a vain thing? The kings of the earth stand up, and the rulers take counsel together against the Lord and against His Anointed.’ ‘Thou shalt bruise them with a rod of iron: and break them in pieces like a potter’s vessel’ (Psalm 2:1, 2, 9; Acts 4:25, 26).” ¶ *And their blood shall be sprinkled upon my garments, and I will stain all my raiment.* The Targum (Ⓣ) has, “And I will break the strength of their mighty ones before me, and all their wise men will I consume (literally, ‘I will swallow up’).” The Douay-Rheims (Ⓟ) has *apparel* instead of *raiment*. ¶ Kay sees in the Hebrew אֲנִי־לִבְשֵׁי־בָרָאָה, *stain*, here in ISAIAH 63:3 and the word *redeem*, אֲנִי־לִבְשֵׁי־בָרָאָה, in ISAIAH 63:4. The former also means to pollute or defile, besides staining (Gesenius). Certainly, we can say that the Savior took upon Himself and suffered our stains—which in contrast with His purity must have made it all the more painful. Wordsworth has: “*Their blood shall he sprinkled—I will stain*] Rather, as in the preceding clause, their blood has been sprinkled; or, their life-blood¹⁸ (Heb. אֲנִי־לִבְשֵׁי־בָרָאָה, glory, vigour, life; see Psalm 7:5; Lamentations 3:18; that which they proudly gloried in); *and I have stained.*”

¹⁸ As we said above, *grape juice* put here as a representative of blood.

4 For the day of vengeance [is] in mine heart, and the year of my redeemed is come.

The Targum (Ⓣ) has, “For the day of vengeance is before me, and the year of the salvation of my people hath come.” The LXX (Ⓟ) reads, “For the day of retribution came upon them and the year of redemption is at hand.” The Douay-Rheims (Ⓟ) has, for the second clause, “The year of my redemption is come.” In Doctrine and Covenants we read: “For this was the day of vengeance which was in my heart.” (D&C 133:51b). ¶ Cowles has: “The phrases, ‘The day of vengeance’ and the ‘year of the redeemed,’ occur above, ISAIAH 61:4.” Rawlinson says: “The ‘day of vengeance’ ushers in the ‘year of redemption.’” Keith explains: “This ‘day of vengeance’ was announced before (ISAIAH 61:2). It was to follow the acceptable year, the long season of Divine grace, and usher in the full gift of beauty, joy, and praise, to the mourners in Zion.” We can think of at least two fulfillments. It would be after the restoration of the Gospel that the disasters would befall the earth in faster frequency as the Lord would begin to speak with the voice of earthquakes and other natural disasters. The second—which fits even better with the context of ISAIAH 63—seems to suggest the end of days giving way to the commencement of the Millennium—truly a time of jubilee. Furthermore, we can think of the Millennium as also corresponding to a season of jubilee followed by a final day of vengeance and the second war of Gog and Magog. ¶ Elder John Taylor warned: “When [Christ] comes again he comes to take vengeance on the ungodly and to bring deliverance unto his Saints; ‘For the day of vengeance,’ it is said, ‘is in my heart, and the year of my redeemed is come.’ It behooves us to be made well aware which class we belong to, that if we are not already among the redeemed we may immediately join that society, that when the Son of God shall come the second time with all the holy angels with him, arrayed in power and great glory to take vengeance on them that know not God and obey not the Gospel, or when he shall come in flaming fire, we shall be among that number who shall be ready to meet him with gladness in our hearts and hail him as our great deliverer and friend.”¹⁹ Regarding *vengeance* we also read from the words of the Savior Himself while He visited the Americas: “For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel; And I will execute vengeance and fury upon them, even as

¹⁹ Elder John Taylor, “The Second Coming of Jesus.” Tabernacle, Great Salt Lake City, 22 February 1863. JD 10:116a.

upon the heathen, such as they have not heard” (3 Nephi 21:20–21). Thus we come to understand that *vengeance* is synonymous with *being cut off* from the presence of God. It is the very opposite of having the Lord walk in the midst of His people to be their God. Furthermore, in connection with the effects of the atonement, the Lord teaches: “And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not” (D&C 29:17). These words coincide with those we quoted above, D&C 19:13–20, about the exquisite pain that will have to be borne by those who decide not to take full advantage of the atonement. The Savior explains, then, that His blood *will not cleanse* the rebellious. I hold it as a personal opinion, however, that every person who will inherit any degree of glory will have to lean on the atonement to do so. That such individuals will have to experience the exquisite pain that the Savior speaks about, I have no doubt, but even then, it will not be enough without the atoning sacrifice of our Lord and Redeemer.

¶ Regarding vengeance, the Lord taught: “Vengeance is mine; I will repay, saith the Lord” (Romans 12:19b). Elder Wilford Woodruff taught: “We may rest assured that the Lord will reward those who seek to destroy the lives of his people and to overthrow his kingdom. Vengeance is in the hands of the Almighty. ‘I will fight your battles,’ saith the Lord. We do not seek any man’s hurt, however much of an enemy he may be to us, we leave him in the hands of God...”²⁰ Then Elder Spencer W. Kimball taught: “Man must not seek vengeance nor retaliate against those who have damaged him. Bitterness injures the one who carries it more than the one against whom it is directed.”²¹

5 And I looked, and [there was] none to help; and I wondered that [there was] none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

And I looked, and [there was] none to help. The Targum (Ⓣ) has, “And it is revealed before me, that there is no man whose works are good.” The LXX (Ⓟ) reads, “When I looked and there was no helper.” The Douay-Rheims (ⓓ) has, “I looked about, and there was none to help.” ¶ Keith has: “This verse is the same as

²⁰ Elder Wilford Woodruff, JD 17:193b.

²¹ Elder Spencer W. Kimball, “Except Ye Repent...” October 1949 General Conference.

ISAIAH 59:16,²² with a change of person only. Messiah, the Lord’s Anointed, claims here for His own work what is there ascribed to Jehovah. The words ‘I that speak in righteousness, mighty to save,’ unfold that earlier message, ‘I, even I, am Jehovah, and beside me there is no Saviour’ (ISAIAH 43:11).” We have already noted that many of the Gentile authors do not realize that Messiah and Jehovah are the same person. ¶ *And I wondered that [there was] none to uphold:* The Targum (Ⓣ) has, “And it is known to me, that there is no man who will stand up and pray in behalf of them.” The LXX (Ⓟ) reads, “And observed that none upheld.” The Douay-Rheims (ⓓ) has, “I sought, and there was none to give aid.” Rawlinson has: “God is represented as looking for and expecting what might reasonably have been expected, and even as surprised when he does not find it (comp. ISAIAH 59:16). Out of all the many nations it was reasonable to suppose that some would have chosen the better part and have been on the Lord’s side. But the fact was otherwise.” This seems to point to the end of days, when it would be the Lord’s arm and strength alone that would come to the rescue of His people in Jerusalem, when the nations would surround her. ¶ *Therefore mine own arm brought salvation unto me; and my fury, it upheld me.* The Targum (Ⓣ) has, “Yea, I will redeem them by the arm of my strength, and by the Word of my delight I will help them.” The LXX (Ⓟ) reads, “Then mine own arm delivered them. Mine indignation indeed was roused.” The Douay-Rheims (ⓓ) has, “And my own arm hath saved for me, and my indignation itself hath helped me.” Rawlinson says: “*Mine own arm brought salvation unto me*] or, *mine own arm helped me* (comp. ISAIAH 59:16). Nothing more is needed. If God arises, his enemies at once ‘are scattered’ (Psalm 68:1). ‘His own right hand, and his holy arm, get him the victory’ (Psalm 98:1).” Oswalt has: “God will achieve the redemption of his people, and we may experience his arm as the ‘righteousness’ of God on our behalf, or we may experience it as his wrath. The choice is ours.”

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

And I will tread down [𐤒𐤓𐤁𐤏] the people in mine anger. The Targum (Ⓣ) has, “And I will slay the nations in my anger.” The LXX (Ⓟ) reads, “And I trampled them down in mine anger.” The Lamsa Peshitta (Ⓢ)

²² “And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him” (ISAIAH 59:16).

follows the Masoretic text (מ) and gives the plural, *peoples* (עַמִּים). The Douay-Rheims (D) has *wrath* rather than *anger*. Rawlinson explains: “*I will tread down ... make drunk ... bring down*] rather, *I trode down ... made drunk ... brought down*. The destruction was to be utter, overwhelming, absolute—one from which there could be no recovery (comp. Revelation 19:11–21, where the simile of the wine-press, and the ‘vesture dipped in blood,’ seem introduced with a special reference to this passage).” Wordsworth likewise has: “*I will tread down the people*] Rather, *I trod down nations* (Vulgate, Syriac, Arabic, Vitringa, Delitzsch).” Barnes says: “The allusion here is to a warrior who tramples on his foes and treads them in the dust.” ¶ *And make them drunk in my fury*. The Targum (T) has, “And I will tread them down in my fury.” The Douay-Rheims (D) has, “And have made them drunk in my indignation.” Wade explains: “Those who have been rendered prostrate and helpless are compared to drunkards, as in ISAIAH 29:9, 51:21.” So also Barnes, “The image of making them stagger and fall like a drunken man, is ... poetic ... and is in entire accordance with the usual manner of writing by the sacred penman.” ¶ Shalom Paul has: “Many medieval Hebrew manuscripts have אֲשַׁבְּרֵם] (*I smashed them*) instead of MT אֲשַׁכְּרֵם] (*I made them drunk*). Note, then, the resultant parallelism between בֹּסַס] (*to trample*²³) and שִׁבַּר] (*to break*), as in ISAIAH 14:25.” Alexander similarly has: “For אֲשַׁכְּרֵם *I make them drunk*, most of the modern writers since Cappellus read אֲשַׁבְּרֵם *I crush them*; which is not only confirmed by many manuscripts and some editions, as well as by the Targum, but is recommended by its suiting the connection better” (emphasis added). ¶ *And I will bring down their strength to the earth*. The Targum (T) has, “And I will cast the slain of their mighty ones into the lowest *parts* of the earth.” The LXX (G) reads, “And shed their blood on the earth.” The ASV renders it: “And I poured out their lifeblood on the earth.” This and other translations that use the word *blood* or *juice* [e.g., CEV, CJB, ESV, JPS, LITV, NASB, NBLH, Rotherham, RV, RV60, and WEB] rather than *strength* make for a clearer message. Cowles explains: “*I will bring down their juice (grape-juice) to the earth*] The word translated in the English version, ‘strength,’ is the same which appears in ISAIAH 63:3 [נִצְחָם], translated there, their ‘blood,’ but meaning in both cases, their *juice* [נִצְחָם], they bring thought of as grapes trodden under the feet.” Gill suggests “... their strong kingdoms, fortified cities, and mighty men, their wealth

²³ Or, *tread down* (AV).

and riches, of which they boasted, and in which they trusted ... The eighteenth chapter of the Revelation²⁴ is a commentary on these words.” Barnes has: “This finishes the vision of the mighty conqueror returning from Edom.”

vv. 7–14. Rawlinson proposes: “GOD PRAISED FOR HIS MERCIES. The address opens with pure and simple thanksgiving of the most general kind, God being praised for his loving-kindness, compassion, and sympathy with his people (ISAIAH 63:7–9). An historical survey is then commenced, and Israel’s shortcomings contrasted with God’s mercies, but with a predominantly thankful and even jubilant tone (ISAIAH 63:10–14).” Lowth suggests: “The remaining part of this chapter, with the whole chapter following, contains a penitential confession and supplication of the Israelites in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist, as a people; cast out of their country; without any proper form of civil polity, or religious worship; their temple destroyed, their city desolated and lost to them; and their whole nation scattered over the face of the earth; apparently deserted and cast off by the God of their fathers, as no longer his peculiar people. They begin with acknowledging God’s great mercies and favours to their nation, and the ungrateful returns made to them on their part; that by their disobedience they had forfeited the protection of God, and had caused him to become their adversary. And now the Prophet represents them, induced by the memory of the great things that God had done for them, as addressing their humble supplication for the renewal of his mercies: They beseech him to regard them in consideration of his former loving-kindness ... [and] entreat his forgiveness; and deplore their present miserable condition under which they have so long suffered.” Alexander has: “The prevalent opinion among Christian interpreters is that we have here the beginning of a prophecy relating to the future restoration of Israel.”

7 ¶ I will mention the **lovingkindnesses** of the LORD, [and] the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his

²⁴ Revelation 18 is the “Babylon the great is fallen, is fallen” (Revelation 18:2b), chapter. Also of particular interest is: “For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies” (Revelation 18:3).

mercies, and according to the multitude of his lovingkindnesses.

I will mention the lovingkindnesses of the LORD. The Targum (Ⓣ) begins with, “The prophet said.” The LXX (Ⓟ) reads, “I recollected the loving kindness of the Lord.” The Douay-Rheims (Ⓟ) has, “I will remember the tender mercies of the Lord.” ¶ Shalom Paul points to a similar scripture about remembering or mentioning [אַזְכִּיר]: “I will remember the works of the LORD: surely I will remember thy wonders of old” (Psalm 77:11). In Doctrine and Covenants we read: “And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever” (D&C 133:52). The lovingkindness of the Lord [תְּהִי יְהוָה] is here extolled. I am filled with feelings of gratitude for the Lord’s lovingkindness as well as for His tender mercies. I feel enveloped by His love and peace. When our oldest son, David Marsing Billikopf served a mission in Uruguay, it was very hard for Linda & me to walk away at the conclusion of a general assembly at the MTC. The missionaries walked out one door; the parents through another. Those two years in which David served in Uruguay seemed particularly long. He began to suffer from ulcerative colitis during that time (although he had experienced some symptoms earlier), nearly 20 years ago. At first it was thought he suffered from lactose intolerance. It would take well over a decade before he was diagnosed with primary sclerosing cholangitis (PSC). David has suffered so much over the recent years that Grant, his youngest child, though the hospital was “daddy’s house.” As the ailment progressed he was put on a list to receive a liver transplant. About a year and a half ago he received that miracle liver. That was a wonder in more than one way. David received the new liver a day before he was scheduled for an MRI. It is typical that doctors will invite a second transplant candidate to the hospital in case they find a tumor during the transplant process. If during the procedure they find a tumor, the patient is stitched back up and basically sent home to die and the liver is given to the alternate patient. It was not until the next day, while they more carefully examined the liver that had been removed, that they discovered a cholangiocarcinoma tumor of 5 cm. This would not have been missed by the MRI. At any rate, the doctors and medical staff were amazed at the speed of the recovery from surgery. This ‘mistake’ on the part of the doctors gave David over a year before a new tumor was discovered, in October 2016, four months ago. After this last growth was detected, Linda & I traveled to Virginia to see David and the family and experience

some special memories together. During that trip I accompanied David to one of his checkups. He suggested we take several flights of stairs over the elevator. My son was hardly winded while I almost did not make it. Truly, despite the many hospital stays, David was given a great gift of life and health. It is with great lovingkindnesses and tender mercies that the Lord extended David’s life. One night as I was contemplating the fact that David would be seeing my deceased ancestors the thought came to me that he would be doing much more than that. Tears of joy and gratitude flowed down my cheeks as I realized he would be preaching the Gospel of Jesus Christ to my ancestors—both Jewish and Chilean—and many others at the other side of the veil. David is the first Melchizedek priesthood holder on my side of the family to embark on a mission into the Spirit world. When some of my friends hear about David they say they will pray for a miracle. While I appreciate the kind sentiments, I tell them we have already had our miracle. Back in November 2016 David was given about six months. We do not know exactly how long he has left, but we do know, and are filled with complete peace, that the day will come when we will be able to embrace him at the other side of the veil—and that there will be a day of resurrection.²⁵ ¶ Elder Neal A. Maxwell explains, “Confessing God’s hand thus calls for an array of appreciation in response to all that our loving Father has given, does give, and will yet give mankind. There is a tendency to acknowledge only ‘big blessings’ without acknowledging the multiplicity of ‘small blessings.’ Isaiah would doubtless include these latter in his acknowledging of the ‘multitude of [God’s] loving kindnesses’ (ISAIAH 63:7; see also D&C 133:52). Really, even when we are reasonably dutiful, compared to such a flow of divine generousities and benefactions ‘of what have we to boast?’ (Mosiah 2:23–24). King Benjamin so stressed: ‘I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you, . . . if ye should serve him with all your whole souls yet ye would be unprofitable servants’ (Mosiah 2:20–21).”²⁶ ¶ [And] the praises of the LORD, according to all that the LORD hath bestowed on us. The LXX (Ⓟ) reads, “The mercies of the Lord in all those things which he retributeth for us.” The Douay-Rheims (Ⓟ) has, “The praise of the Lord for all the things that the Lord hath bestowed upon us.” ¶ Oswalt beautifully says: “When Gentile readers (from Marcion onward) look at the OT and see a God of wrath, the OT writers say to us in astonishment, ‘Oh no, it’s not surprising that God

²⁵ Recorded 19 January 2017.

²⁶ Maxwell, Neal A. *That Ye May Believe*. Salt Lake City, Utah: Bookcraft, 1992.

should have gotten angry with us. What is surprising is that he ever cared about us at all, and that he then continued to love us and care for us when we senselessly rejected him' . . . He is a God of unfailing kindness, grace, mercy, and love . . . For the Hebrew, one truly remembers what God has said and done only when one lives a life that is in accordance with what God has said and done. Not to do so is to have 'forgotten' God, regardless of what one may say."

Barnes has: "They are represented as suffering under the infliction of long and continued ills; as cast out and driven to a distant land; as deprived of their former privileges, and as having been long subjected to great evils. Their temple is destroyed; their city desolate; and their whole nation afflicted and oppressed . . . Lowth supposes that it refers to the Jews as scattered over all lands, and driven away from the country of their fathers." ¶ *And the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies.* The LXX (Ⓞ) reads, "The Lord is a good judge to the house of Israel. He dealeth with us according to his tender mercy." Instead of *bestowed on them*, the Peshitta (Ⓢ) has *bestowed on us* (Lamsa) / *bestowed on me* (BPE). The Douay-Rheims (Ⓟ) has, "And for the multitude of his good things to the house of Israel, which he hath given them according to his kindness." We see that there is a chiasmic structure wherein the Lord's *tender mercies* [רַחֲמֵי יְיָ] are

enveloped on both sides by His lovingkindness [רַחֲמֵי יְיָ]. Faussett has: "The plurals and the repetitions imply that language is inadequate to express the full extent of God's goodness." As I reflect on the lovingkindness and tender mercies of the Lord toward Israel, I am filled with peace and joy. I am so grateful for the restoration of His Church upon the earth with prophets and apostles, with the Priesthood, and with revelation. And I am so grateful for the gathering of Israel from every nation and corner of this world. ¶ *And according to the multitude of his lovingkindnesses.* The LXX (Ⓞ) reads, "And according to the abundance of his saving goodness." The Douay-Rheims (Ⓟ) has *mercies* instead of *lovingkindnesses*. Once again, רַחֲמֵי יְיָ is mentioned. Elder Neal A. Maxwell says, "He is a Lord of 'loving-kindness' (ISAIAH 63:7; D&C 133:52); 'I . . . delight to honor those who serve me' (D&C 76:5); 'The fulness of the earth is yours' (D&C 59:16); 'There is enough and to spare' (D&C 104:17); 'Any . . . who have seen any or the least of these hath seen God moving in his majesty and power' (D&C 88:47); 'It pleaseth God that he hath given all these things unto man' (D&C 59:20); 'I have stretched forth mine hand almost all the day long' (Jacob 5:47; see also 2 Nephi 28:32); 'Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him' (1 Corinthians 2:9). The repentant and fully faithful shall receive 'all that

[the] Father hath' (D&C 84:38). Finally, the faithful will be 'clasped' in the waiting and 'open arms' of Jesus! (Mormon 5:11; 6:17.)"²⁷

8 For he said, Surely they [are] my people, children [that] will not lie: so he was their Saviour.

The Targum (Ⓣ) has, for the last clause, "And His Word became their salvation." The LXX (Ⓞ) reads, "And said, 'Is not this my people? Children should not rebel.' And he became their Saviour." Instead of *was* their Saviour, the Peshitta (Ⓢ) has, *became* their Saviour. The Douay-Rheims (Ⓟ) has *deny* rather than *lie*. ¶ Israel was chosen by the Lord to be a separate or a righteous people. This verse seems to have at least two meanings: (1) how the Lord in the beginning chose Israel, but also (2) how in the last days He also took scattered Israel back into his bosom and chose her once again. ¶ Pett suggests: "In the past Yahweh had looked at His people, choosing them out and assuring Himself that because He had chosen them as His people they would not deal falsely, for were they not His own people (Exodus 6:7), yes, His children. Surely those whom He had chosen and with whom He had made His covenant would not deal falsely? (This is Isaiah's vivid way of bringing out the point that Yahweh treated them in this way. It is not to be interpreted literally). That is why He had continually acted to save them." Jenour suggests: "*Surely they are children that will not deceive, or, prove false*] This, however, must not be understood in a strictly literal sense, as if God was deceived in the Jews [Israel, not just Judah alone—GB]. He knew that they would prove rebellious, and turn away from him (Deuteronomy 32). When, therefore, the prophet puts these words into the mouth of Jehovah, it is supposing him to speak as a man would do, who having loaded another with benefits, would naturally expect that he should remember them with gratitude, and love his benefactor." ¶ Alexander has: "The verse in Hebrew simply states two facts, without intimating any causal relation between them. He chose them *and* he saved them." The Lord knew ahead of time that Israel would fall and fall frequently. Why did the Lord choose Israel? We read: "The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers . . ." (Deuteronomy 7:7–8a). The answer seems to be two-fold, one because Israel was not mighty or strong—and the Lord works with the weak to accomplish His

²⁷ Maxwell, Neal A. *That Ye May Believe*. Salt Lake City, Utah: Bookcraft, 1992.

purposes—and also, because of His relationship with Abraham, Isaac and Jacob. ¶ Shalom Paul has: “The adverb אֵל is emphatic, as in Genesis 29:14 . . . For the verb שָׁקַר as reneging on the commitments of a covenant, see Genesis 21:23: ‘Therefore swear to me here by God that you will not deal falsely (תִּשְׁקַר) with me or with my kith and kin, but will deal with me . . . as loyally as I have dealt with you.’” *That will lie not* [לֹא יִשְׁקַרְוּ], then, could very well be a remembrance of a like covenant of integrity by the children of Israel to be true and faithful and lie not. ¶ Alexander suggests: “*And he said, Only they are my people*] To the general acknowledgment of God’s goodness to his people, there is now added a specification of his favours, beginning with the great distinguishing favour by which they became what they were. This verse is commonly explained as an expression of unfounded confidence and hope on God’s part, surely they are my people, children that will not lie . . . the explanation just referred to rests almost entirely on the sense attached to אֵל as a mere particle of asseveration. Now, in every other case where Isaiah uses it, the restrictive sense of *only*²⁸ is not admissible merely, but necessary to the full force of the sentence . . . Another advantage of the strict translation is, that it makes the Prophet go back to the beginning of their course, and instead of setting out from the hopes which God expressed after the choice of Israel, record the choice itself. Thus understood, the first clause is a solemn declaration of his having chosen Israel, to the exclusion of all other nations. *Only they* (and no others) *are my people* . . . אֵל must here be taken . . . to qualify עַמִּי.” ¶ I wonder if the expression *surely* [אֵל] does not apply to latter-day Israel who would be faithful to the Lord and live by the Gospel truths. In the expression, אֵל עַמִּי הַזֶּה, *surely they are my people*, the Lord is owning Israel as His, and a sure sign of the Abrahamic covenant (see *Rain in Due Season*). This would be particularly true of the time after the restoration of the Gospel of Jesus Christ. ¶ Of the second clause, Rawlinson suggests: “*Children that will not lie*] or, *deal falsely*, as the same word is translated in Psalm 44:17. The meaning is, that surely they will be faithful to God, and not fall away from him into idolatry or irreligion.” ¶ But also, truly the Lord has said: “The weak things of the world shall come forth and break down the mighty and strong ones” (D&C 1:19a); “That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers” (D&C 1:23); and, “Wherefore, I call upon the weak things of the

²⁸ אֵל, see Gesenius 2nd acceptance, “adv. of limitation, *only*.”

world, those who are unlearned and despised, to thrash the nations by the power of my Spirit; And their arm shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; . . . and by the fire of mine indignation will I preserve them” (D&C 35:13–14). *So he was their savior*. ¶ Shalom Paul says, “God thus fulfilled His part of the covenant.” Rawlinson has: “The Apostle Paul, writing to Timothy, uses this figure for God, but expresses it more comprehensively and suggestively. ‘The living God, who is the Saviour of all men, especially of those that believe’ (1 Timothy 4:10).”

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

In all their affliction he was afflicted, and the angel of his presence [וַיִּמְלֵאֵם אֱלֹהֵי יְהוָה] *saved them*. Horsley, regarding the Masoretic text (מ) says: “Our translators have followed the Keri לוֹ, instead of the Ketib לֹא.²⁹”

The Ketib כְּתִיב represents the unpointed text that existed *before* the Masoretic text (מ) came forth. The מ was published in 1524 but work on it began centuries earlier. The Ketib כְּתִיב stands for *what is written* in contrast to the קרי Keri, *what is to be read*, according to the Jewish scholars who produced the Masoretic text (מ). The כְּתִיב is followed by the Peshitta (ܫ) and the Vulgate (V) as well as a few modern translators: “In all their distress *he*³⁰ *wasn't* distressed” (ISV); “In all their distress, there was *no* distress” (LEB); “In all their affliction, *He* was *not* a foe” (LITV); and “In all their distress *He* is *no* adversary” (YLT). The *vast majority* of translations (such as NASB, Webster, WEBB, TLV, JUB, and Leeser) follow the Keri לוֹ—as does the KJV and more importantly, the Doctrine and Covenants, “In all their afflictions he was afflicted” (D&C 133:53a). ¶ The Targum (T) has, “Whenever they sinned against Him, that He might have brought upon them distress, He did not distress them; but an angel was sent from Him.” The

²⁹ No, לֹא.

³⁰ So if the *he* לוֹ (קרי) is exchanged with the *no* לֹא (כְּתִיב) where does the *he* come from in the כְּתִיב? It is spelled out in its most typical form, *he* הוּא, later on in the sentence, and it is also attached to several of the words, beginning with פְּנֵי, *his presence*, or more literally, *his face*.

LXX (Ⓔ) notably reads, “From all their distress. It was not an ambassador nor a messenger; but he himself saved them.” For the first clause, the Peshitta (Ⓔ) has “In all their troubles he did not afflict them” (Lamsa) / “He did not afflict them in any of his afflictions” (BPE). The Douay-Rheims (Ⓓ) has “In all their affliction he was not troubled.” In Doctrine and Covenants, once again, we read: “In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bore them, and carried them all the days of old” (D&C 133:53). *Angel of His presence* may also be translated literally as *messenger of His [own] face*, akin to *Messenger of the Covenant*, or *Messenger of Salvation*, all titles belonging to Jesus Christ (although Angel Moroni was a *messenger* sent forth from the *presence* of God, Joseph Smith History—1:33). ¶ May I suggest that *the Angel of His Presence* is no other than the Holy One of Israel in His premortal state, even Jehovah, as He ministered personally to the children of men? Alexander has: “The combination of these passages [Genesis 28:13, 31:11, 48:16, Exodus 3:2; 14:19; 23:20–23; 33:12; Joshua 5:14, Judges 13:6, Hosea 12:5, Zechariah 3:1, Malachi 3:1, Psalm 34:8] determines the sense of *the angel of his presence*, as denoting the angel whose presence was the presence of Jehovah.” ¶ So also the LXX (Ⓔ), as noted above, that makes it clear that this is God, and not an ambassador of any sort. When we quote it in the context of both the previous and following verses, that is, ISAIAH 53:8–10, the message from the LXX (Ⓔ) is even clearer (please especially note the expression *my people*. Let us look at two translations: The Lexham English Septuagint {(Ⓔ), LES} has: “⁸ And he said, ‘Are they not my people? Children, they will never rebel.’ And he became their salvation ⁹ from all their affliction. Not an elder or a messenger but he himself has saved them, because he loved them and spared them. He himself ransomed them and took them up and exalted them [all the days of old ¹⁰ But they rebelled and provoked his Holy Spirit, and he was turned to enmity against them; he himself made war with them.” Brenton LXX (Ⓔ) has: “⁸ And he said, Is it not my people? the children surely will not be rebellious: and he became to them deliverance ⁹ out of all their affliction: not an ambassador, nor a messenger, but himself saved them, because he loved them and spared them: he himself redeemed them, and took them up, and lifted them up all the days of old. ¹⁰ But they disobeyed, and provoked his Holy Spirit: so he turned to be an enemy, he himself contended against them.” Other than some interesting points in the NET critical apparatus, such as *reject me* instead of *deal falsely*, or *rebel* the NET LXX (Ⓔ) and Thompson LXX (Ⓔ) are essentially the same as the two quoted above. ¶ A related expression to the *angel of his presence* is found in the Book of Mormon. We find the *Spirit of the Lord*,

who appears to be the premortal Savior in Nephi’s glorious vision of the condescension of our Redeemer—else why did He disappear when Christ child was born and a different personage, an angel, comes to continue the conversation? “And he [the Spirit of the Lord] said unto me: What desirest thou? And I said unto him: To know the interpretation thereof—for I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another. And it came to pass that he said unto me: Look! And I looked as if to look upon him, and I saw him not; for he had gone from before my presence. And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white. And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou? And I said unto him: A virgin, most beautiful and fair above all other virgins. And he said unto me: Knowest thou the condescension of God?” (1 Nephi 11:10–16). The conversation continues with Nephi’s response: “And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things. And he said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look! And I looked and beheld the virgin again, bearing a child in her arms” (1 Nephi 11:17–20). ¶ In Abraham in the Pearl of Great Price we read: “And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with the vision of the Almighty, and *the angel of his presence* stood by me, and immediately unloosed my bands; And his voice was unto me: Abraham, Abraham, behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father’s house, and from all thy kinsfolk, into a strange land which thou knowest not of” (Abraham 1:15–16, emphasis added). So it is that here the Angel of His Presence speaks and says, “My name is Jehovah.” ¶ Horsley has: “I much doubt whether the ‘*angel of the presence*’ ever signifies any other than Jehovah Himself.” Cowles says: “This same angel is identified with the presence of Jehovah and with Jehovah himself, Exodus 33:12–23, and 34:5–9; and also at the bush, Exodus 3:2, 4–6. It is quite to our purpose to note that the term ‘angel’ and the phrase, ‘The angel of the Lord,’ are often applied to God as coming down and manifesting himself . . . to his people. Thus Jacob had wondrous visions of God and Bethel

(Genesis 28:12–17), and though that personage was not called an angel in that passage, yet at a later period he said; ‘The angel of God spake unto me in a dream, saying, I am the God of Bethel where thou anointedst the pillar,’ etc. (Genesis 31:11, 13). In the same manner the Personage who appeared to Moses at the bush is called ‘the angel of the Lord’; and yet he said, ‘I am the God of thy fathers, the God of Abraham, Isaac and Jacob’; who also gave his name, ‘I am that I am’ (Exodus 3:2³¹, 6, 14).” ¶ *In all their affliction ...* Although this certainly involves empathy—where the Savior feels all of the pains experienced by His beloved people—it also extends beyond feelings of empathy to the expiatory suffering undergone for each one of us during the atonement. Cheyne similarly has: “He was distressed] i.e., he himself sympathised with them. Comp. Judges 10:16, ‘His (Jehovah’s) soul was impatient for the misery of Israel.’” Jenour has: “‘We have not a High Priest who cannot be touched with a feeling of our infirmities,’ &c. (Hebrews 4:15) Let us remember this declaration is of general application. And how encouraging is the thought which it suggests? Jehovah takes part in the afflictions of his people.” So also Alexander: “. . . as the English Version renders it, ‘in all their affliction he was afflicted.’ This explanation, with the text on which it is founded, and which is exhibited by a number of manuscripts and editions, is approved by Luther, Vitranga, Clericus, Hitzig, Ewald, Umbreit, Hendewerk, and Knobel. It is favoured, not only by the strong and affecting sense which it yields, but by the analogy of Judges 10:16.” Furthermore, the *Angel of His Presence* continually intercedes for Israel. ¶ Not only did the Savior minister to His people personally, but also He sent numerous prophets of which He only mentions a few in the next two verses of the Doctrine and Covenants section we have been quoting: “Yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and they who were before him; And from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb” (D&C 133:54–55). And yet further we read: “And by the weak things of the earth the Lord shall thresh the nations by the power of his Spirit” (D&C 133:59). ¶ Lowth well explains, however, that at times the Lord did not go Himself but sent emissaries: “The presence of JEHOVAH (Exodus 33:14, 15) and the angel (Exodus 23:20, 21) is JEHOVAH himself. . . [but] After their idolatrous worshipping of the golden calf, ‘when God had said to Moses, I will send an angel before thee—I will not go up in the midst of thee—the people mourned’ (Exodus 33:2–4). God afterwards comforts

³¹ JST: “And the presence of the Lord.”

Moses by saying, ‘My presence (that is, I myself in person, and not by an angel) will go with thee’ (Exodus 33:14).” Lowth goes on to point out that while the Masoretic text (Ⓜ) in Exodus 33:14 has: “My presence shall go *with thee*,” the LXX (Ⓛ) renders it: “I myself will go before thee.”³² This idea pointed out by Lowth that the Lord will not always go to certain places in person is corroborated also with what we know about the Savior’s visit to the Spirit World. There, He commissioned others to go and preach to the spirits in prison. ¶ To summarize, it is clear that the Savior takes a very active and personal—even *fatherly*—interest in man’s affairs. In human families a fatherly or motherly role is often taken by the oldest son or daughter. ¶ Elder Neal A. Maxwell taught, “No one can read this supernal revelatory account without feeling the divine tenderness of God’s sharing in human suffering. In view of this, praise be to God for His long-suffering and patience! Our Father and our Redeemer are perfect in both their mercy and their justice—and divine empathy bridges those two virtues. ‘In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old’ (ISAIAH 63:9).”³³ ¶ *In his love and in his pity he redeemed them.* The Targum (Ⓣ) has, “Who in His mercy redeemed them.” The LXX (Ⓛ) reads, “Through his love and his indulgence to them, he himself redeemed them.” The Douay-Rheims (ⓓ) has *mercy* instead of *pity*. Rawlinson speaks of the redemption from Egyptian bondage: “The ‘redemption’ of this passage is probably that from the bondage of Egypt (Exodus 6:6; 15:13; Deuteronomy 7:8, etc.), which belonged to ‘the days of old’—not the spiritual redemption from the bondage of sin, which was reserved for the time of the Messiah. Having ‘redeemed’ them, *i.e.* delivered them out of the hand of the Egyptians, and thereby, as it were, purchased them to be his own, he bare them—‘carried them on eagles’ wings’ (Exodus 19:4), and brought them safely through the wilderness to Palestine (comp. Deuteronomy 32:10–12).” Of course, such redemption was only a type for that associated with the atonement. The Savior’s greatest sign of love and tender mercies toward us is represented in His expiatory sacrifice, wherein He died that we might live. ¶ *And he bare them, and carried them all the days of old.* The Targum (Ⓣ) has, “And in His compassion, behold (the Royal Polyglot reads אֱלֹהִים, ‘he’), He delivered them; and He bare them, and carried them all the days of old.” The LXX (Ⓛ) reads, “And took them up, and exalted them all the days of old.” The words of this verse show the

³² Brenton’s 1851 translation of the LXX (Ⓛ).

³³ Maxwell, Neal A. *A Wonderful Flood of Light*. Salt Lake City, Utah: Bookcraft, 1990.

great love and tenderness with which the Savior ministered to the children of men and most especially to the children of Israel before His first advent. It is said that *He carried them*, even as a shepherd carries His sheep. In ISAIAH 40:11: “He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.” Those things He will yet do, but those things He has already done from the beginning, even from the days of old. Wordsworth has: “*He bare them, and carried them*] As a father bears and carries his children. See Numbers 11:12; Deuteronomy 1:31; and below, on Acts 13:18; above, ISAIAH 46:3.” Rabbis Slotki-Rosenberg explain: “*Bare them*] Or, ‘took them up,’ as a parent raises a child and carries him.” Perhaps also, when a parent picks up a tired child and carries her. So also Barnes: “As a shepherd carries the lambs of the flock, or as a nurse carries her children; or still more probably, as an eagle bears her young on her wings Deuteronomy 32:11–12. The idea is, that he conducted them through all their trials in the wilderness, and led them in safety to the promised land.”

10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, [and] he fought against them.

But they rebelled, and vexed his holy Spirit: The Targum (Ⓢ) has, “But they rebelled against the word of His holy prophets, and blasphemed (or, ‘they provoked *the prophets* to anger).” The LXX (Ⓛ) reads, “But they rebelled and provoked his holy spirit.” The Douay-Rheims (Ⓡ) has, “But they provoked to wrath, and afflicted the spirit of his Holy One.” Despite the fact that Israel was called to be a separate and a holy people before the Lord, she did rebel against Him and walked after other gods. ¶ Rawlinson explains: “*But they rebelled*] The rebellions of Israel against God commenced in the wilderness. They rebelled at Sinai, when they set up the golden calf; at Meribah (Numbers 20:24); at Shittim, when they consorted with the daughters of Moab (Numbers 25:6). Under the Judges, their conduct was one long rebellion (Judges 2:11; 3:7, 12; 4:1; 6:1; 8:33; 10:6; 13:1). They rebelled in Samuel’s time by asking for a king (1 Samuel 8:5, 19, 20). The ten tribes rebelled under Jeroboam, and set up the idolatry of the calves at Dan and Bethel. Worse idolatries followed, and in two centuries and a half had reached such a height, that God was provoked to ‘remove Israel out of his sight’ (2 Kings 17:23). Judah remained, but ‘rebelled’ under Manasseh, Jehoiakim, Jehoiachin, and Zedekiah, ‘transgressing very much after all the abominations of the heathen, and polluting the very house of the Lord at Jerusalem’ (2 Chronicles 36:14). These rebellions against God *vexed his Holy*

Spirit—‘provoked him,’ ‘grieved him,’ ‘moved the Holy One in Israel’ (Psalm 78:40, 41; 106:43).”

Wordsworth point out: “*They—vexed his holy Spirit*] A remarkable testimony to the person and office of the Holy Spirit. Cp. Nehemiah 9:20, 30, and Numbers 11:25; and St. Stephen’s words before the Jewish Sanhedrim, ‘Ye do always resist the Holy Ghost, as your fathers did, so do ye’ (Acts 7:51).” ¶ *Therefore he was turned to be their enemy, [and] he fought against them.* The Targum (Ⓢ) has, “And His Word became (Chaldee, ‘was turned’) their enemy, and He waged war against them.” The LXX (Ⓛ) reads, “So he became their enemy. He fought against them.” That is, the Lord for a period of time ceased to walk among His people to be their God. Yet the Lord was filled with compassion [ISAIAH 63:15] toward His people and rescued them out of bondage in Egypt [ISAIAH 63:11 ff.] and after. ¶ One way that this rebellion takes place is through the hardening of the heart towards the things of God and most especially the Spirit. Cowles points us to Psalms: “And they sinned yet more against him by provoking the most High in the wilderness ... How oft did they provoke him in the wilderness, *and* grieve him in the desert!” (Psalm 78:17, 40). ¶ Rawlinson has: “*Therefore he was turned to be their enemy*] (comp. Jeremiah 30:14; Lamentations 2:4, 5). Judah had ‘filled up the measure of her iniquities,’ had gone on ‘until there was no remedy’ (2 Chronicles 36:16). God’s indignation was therefore poured out upon her without let or stint. ‘He cut off in his fierce anger all the horn of Israel: he drew back his right hand from before the enemy; he burned against Jacob like a flaming fire, which devoureth round about. He bent his bow like an enemy; he stood with his right hand as an adversary, and slew all that were pleasant in the tabernacle of the daughter of Zion; he poured out his fury like fire. The Lord was as an enemy’ (Lamentations 2:3–5). He fought against them; rather, he himself fought against them. God himself, though they were ‘his people,’ yet fought against them and for the Chaldæans in that final struggle. He ‘gave the city into the hand of the King of Babylon’ (Jeremiah 34:2).” Wade more generally has: “*Fought against them*] i.e. through the agency of foreign nations (cf. Judges 3:8, 4:2, etc., 2 Kings 17:20, ISAIAH 10:5, 6, Jer. 21:5).”

11 Then he remembered the days of old, Moses, [and] his people, [saying], Where [is] he that brought them up out of the sea with the shepherd ✓ of his flock? where [is] he that put his holy Spirit within him?

✓ or, shepherds

Then he remembered the days of old, Moses, [and] his people. The Targum (Ⓣ) has, “And He had compassion for the glory of His name, because of the remembrance of His goodness of old, the mighty works which He did by the hands of Moses for His people.” The LXX (Ⓦ) reads, “Though he remembered the days of old.” Instead of *Moses, [and] his people*, the Peshitta (Ⓢ) has *Moses his servant*. ¶ Here we have an allusion to the exodus wherein the Lord, through the instrumentality of Moses, took Israel from the land of Egypt where they were captives. Rawlinson observes that it is unclear who the person who remembered the days of Moses is. The reference is that of the Exodus with Moses leading the people out of Egypt. Wordsworth interestingly suggests: “*Then he remembered*] As the Psalmist says: ‘When he *slew them*’ (Israel), ‘then they sought Him: and they returned and inquired early after God. And they *remembered* that God was their Rock, and that the High God was their Redeemer’ (Psalm 78:34–35). So here the Prophet says, when ‘God fought against them, then he (i.e. the people) remembered.’” Or, when *he*, i.e., the people of Israel remembered. Alexander has, in part, “The modern writers, since Vitranga, are agreed that the first clause describes the repentance of the people, and that the second gives their very words, contrasting their actual condition with their former privileges and enjoyments.” Oswalt suggests: “Because the questions that follow seem to come from Israel, Israel is the most probable subject here.” Leeser has: “Then remembered his people the ancient days of Moses.” The Soncino translation has: “Then His people remembered the days of old, the days of Moses.” So also CJB: “But then his people remembered the days of old, the days of Moshe.” Geneva renders it: “Then he remembered the olde time of Moses and his people.” (See also HCSB, ISV, JPS, JUB, LEB, NASB, AMP.) Shalom Paul suggests that the Masoretic text (Ⓜ) pointing should have reflected the plural (יִזְכְּרוּ), and *they remembered*, meaning the people or nation of Israel) rather than the singular (יִזְכֵּר), and *he remembered*, seeming to refer to the Lord). For example, ERV, “Then they remembered” (also see GNB, ISV). This is similar³⁴ to “*And they remembered* [יִזְכְּרוּ] that God was their rock, and the high God their redeemer” (Psalm 78:35). ¶ [Saying]. *Where [is] he that brought them up out of the sea with the shepherd of his flock?* The Targum (Ⓣ) has, “Lest the Gentiles should say, Where is He that brought them up out of the sea?” The Peshitta (Ⓢ) has something like, “Who he had come up out of the sea to be the shepherd of his flock.” Wordsworth has: “*With the shepherd*] Literally, the

*shepherds*³⁵, Moses and Aaron (Psalm 77:20; 80:1).” Kimchi, in Slotki-Rosenberg, also suggests the “allusion is to Moses and Aaron.” Shalom Paul further points out that beside Moses and Aaron ... “[there were] others (e.g., Abravanel) as referring to the prophets. On the other hand, there are those who explain אֵל as introducing the subject rather than the object: ‘the shepherd of His flock’ refers to God, who elsewhere is named ‘Israel’s Shepherd’ (רֹעֵה יִשְׂרָאֵל) (Psalm 80:2).” ¶ *Where [is] he that put his holy Spirit within him?* The Targum (Ⓣ) has, “Where is He that made the word of His holy prophets to dwell amongst them?” The LXX (Ⓦ) reads, “Where is He that led them through the wilderness, as a shepherd his flock?” The LXX (Ⓦ) reads, “Where is he who caused the shepherd of his flock to come up out of the sea? Where is he, who put his holy spirit in them?” The BPE (Ⓢ) has, “And as he put his holy Spirit within him.” The Douay-Rheims (Ⓣ) has, “Where is he that put in the midst of them the spirit of his Holy One?” Rawlinson has: “God gave to the people in the wilderness ‘his good Spirit to instruct them’ (Nehemiah 9:20), and guide them (Haggai 2:4, 5), and govern them (Numbers 11:17).” Gill explains: “... the Spirit of God was not only upon Moses, but upon the seventy elders, and upon all the people at Sinai, as Kimchi observes; and indeed the Holy Spirit was given to the body of the people to instruct and teach them, according to Nehemiah 9:20 — now these questions are put, not by way of jeer, but by way of complaint, for want of the divine presence as formerly; and by way of inquiry where the Lord was; and by way of expostulation with him, that he would show himself again, as in the days of old.”

12 That led [them] by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

That led [them] by the right hand of Moses with his glorious arm. The Targum (Ⓣ) has, for the second clause, “The arm of His glory.” The LXX (Ⓦ) reads, “That glorious arm of his which led Moses by the right hand?” The Douay-Rheims (Ⓣ) has, “He that brought out Moses by the right hand, by the arm of his majesty.” ¶ Rawlinson has: “*That led them by the right hand of Moses with his glorious arm*] rather, *that caused his glorious arm to attend at Moses’ right hand*—ready (as Dr. Weir says) to grasp him if he should stumble.”

³⁵ Masoretes point in ISAIAH 63:11 as רֹעֵי (plural) and in Psalm 23:1 as רֹעֵי (singular). Also see margin ¶. *Critical Apparatus* for BHS has: Ⓣ sg, רֹעֵה.

³⁴ But with a *plene* spelling.

Cheyne considers *His glorious arm*, **יָרְדֵּה הַפְּאֲרָהוּ**, an expression equivalent to that of the *Angel of His Presence*, above. Gill explains: “That is, through the Red sea, as the next clause shows: this was done by the right hand of Moses, and the rod in it, to which Kimchi thinks respect is had; who, by divine order, lifted up his rod, and stretched out his hand over the sea, and divided it, and so led the people through it: but, lest this should be attributed to Moses and his rod, the glorious arm of the Lord is made mention of, which held and guided the right hand of Moses, and from whence came all that power that was exerted on this occasion. Ibn Ezra interprets this of the Angel of the Lord, that went before them: it seems to design the arm of omnipotence, which was gloriously displayed (Exodus 15:6).” ¶ *Dividing the water before them*. The Targum (Ⓢ) has, “Dividing the waters of the Red Sea before them (literally, ‘from before thee’).” The LXX (Ⓟ) reads, “He forced back the water from before him.” Allusion to the Exodus and the crossing of the Red Sea. ¶ Rawlinson has: “Dividing the water before them] literally, *cleaving the waters before their face* (comp. Exodus 14:21).” Gill says: “The waters of the sea, so that they rose up as a wall on each side [of] them, through which they passed as on dry land.” ¶ *To make himself an everlasting name?* The LXX (Ⓟ) reads, “To make himself an everlasting name.” Barns explains: “He designed to perform a work which, it would be seen, could not be performed by any false god or by any human arm, and to do it in such circumstances, and in such a manner, that it might be seen everywhere that this was the true God. The deliverance from Egypt was attended with such amazing miracles, and with such a sudden destruction of his foes, that none but the true God could have performed it. Egypt was at that time the center of all the science, civilization, and art known among mankind; and what occurred there would be known to other lands. God, therefore, in this signal manner, designed to make a public demonstration of his existence and power that shall be known in all lands, and that should never be forgotten.” Rawlinson has: “*To make himself an everlasting name* (see Exodus 15:11–16). It was one of the main purposes of the entire series of miracles wrought in Egypt, ‘that God’s Name might be declared throughout all the earth’ (Exodus 9:16).”

13 That led them through the deep, as an horse in the wilderness, [that] they should not stumble?

That led them through the deep. The LXX (Ⓟ) reads, “He led them through the deep.” The Douay-Rheims (Ⓟ) has, “He that led them out through the deep.” This and the next verse are allusions to the children of Israel

crossing the Red Sea in safety. Gill suggests: “The depths, the bottom of the sea; not through the shallow, but where the waters had been deepest, the descent greatest; and at the bottom of which might have been expected much filth and dirt to hinder them in their passage, yet through this he led them.” Barnes has: “They went through the deep on dry land—the waters having divided and left an unobstructed path.” ¶ *As an horse in the wilderness, [that] they should not stumble?* The Targum (Ⓢ) has, “As a horse that stumbleth not in the plain? thus also they stumbled not.” The LXX (Ⓟ) reads, “Like a horse through a desert.” The Lamsa Peshitta (Ⓢ) has “As a horse is led in the wilderness (or *desert*, BPE), and they stumbled not.” The Douay-Rheims (Ⓟ) has, “As a horse in the wilderness that stumbleth not.” Calvin has: “That is, he led out his people as gently as if one were leading a horse into a plain. By the word ‘desert’ is not meant the wilderness of Paran in which the people dwelt forty years; but, in accordance with the ordinary usage of the Hebrew tongue, it denotes pasture, in which herds and flocks wander at large. This is still more evident from the following verse.” Wade explains it: “*That made them go through the depths as a horse in the wilderness (or prairie), as the cattle that descend into the valley, so that they stumbled not, the spirit of the LORD leading them*, etc. Both similes illustrate the security with which Israel was guided through the deep bed of the Red Sea: cf. Psalm 106:9³⁶.” The bottom of the Red Sea as they crossed, then, was made as passable and easy as if riding through a flat prairie or wilderness wherein a horse would not stumble. Shalom Paul suggests Jeremiah 31:9.³⁷

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

³⁶ “He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness” (Psalm 106:9).

³⁷ This is not only a beautiful example of the Lord’s role as Father and Guide, but also speaks of the gathering of Israel in the latter days: “⁶ For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. ⁷ For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. ⁸ Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. ⁹ They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn” (Jeremiah 31:6-9).

As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: The Targum (Ⓒ) has, “As a beast is led in a plain, the Word of the Lord led them.” The LXX (Ⓔ) reads, “And they were not fatigued: and like cattle through a plain. A spirit from the Lord descended and conducted them.” Instead of *beast*, the Peshitta (Ⓔ) has *cattle* (Lamsa) / *livestock* (BPE). The Douay-Rheims (Ⓓ) has, “As a beast that goeth down in the field, the spirit of the Lord was their leader.”

¶ Rawlinson has: “*As a beast goeth down into the valley*] Bishop Lowth’s version seems the best, ‘As the herd descendeth to the valley.’ Israel’s passage through the Sinaitic peninsula into Canaan is compared to the movement of a herd of cattle from its summer pastures in the mountains to the valley at their base, where for a time it rests. So God gave his people, after their many trials, ‘rest’ in Canaan (Hebrews 3:11–18).”

Wordsworth suggests: “Israel went down into the depths of the Red Sea by a safe and easy descent, and in order to find repose from his enemies; as an ox goes down a gentle declivity after its toil, in order to drink from the waters of the brook which flows through the vale.” Alexander, in part, has: “. . . ‘will bring him to a place of rest,’ a form of expression often used in reference to the promised land.” Surely, with the Psalmist we can say: “The LORD *is* my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake” (Psalm 23:1–3). Young points out that the ease of the descent is not so much an issue of terrain as it is of finding the verdant “abundant pastures.” ¶ *Spirit of the Lord*. Young suggests that the implication is that of the Spirit as a guide. Gill has: “Some understand this of leading Israel through the wilderness, where often resting places were found for them, and at last they were brought to the land of rest, Canaan, and settled there.” ¶ *So didst thou lead thy people, to make thyself a glorious name*. The Targum (Ⓒ) has, “So didst Thou lead Thy people to make thyself a glorious name.” The LXX (Ⓔ) reads, “Thus thou .didst lead this people of thine, to make thyself a glorious name.” ¶ Rawlinson has: “*So didst thou lead thy people*] ‘So’ refers, not to the last simile only, but to the entire description contained in Isaiah 63:11–14. *To make thyself a glorious name*] (comp. Isaiah 63:12, and see also Ezekiel 36:21–23; Malachi 1:11).” Similarly, Alexander suggests: “In the last clause the Prophet ceases to regard the scene as actually present, and resumes the tone of historical retrospection, at the same time summing up the whole in one comprehensive proposition, *thus didst thou lead thy people*.—With the last words of the verse compare ISAIAH 60:21, 61:3.”

vv. 15–19. Rawlinson suggests: “A PRAYER FOR DELIVERANCE FROM SIN AND SUFFERING. From thanksgiving and confession, the people betake themselves to prayer, and beseech God to look down from heaven once more, to have compassion on them, to acknowledge them, and to save them alike from themselves (ISAIAH 63:17) and from their adversaries (ISAIAH 63:18, 19). ‘It is difficult to overrate the spiritual beauty of the prayer contained in this passage. We may admit that the most prominent motive urged by the speaker has a nationalistic air; but behind this, and strengthening it, is a sense of the infiniteness of the Divine mercy, and of the strong vitality of the union between Jehovah and his people’ (Cheyne).” Alexander says: “The foregoing description of God’s ancient favours is now made the ground of an importunate appeal for new ones.”

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where [is] thy zeal and thy strength, the sounding ✓ of thy bowels and of thy mercies toward me? are they restrained?

✓ or, the multitude

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where [is] thy zeal and thy strength. The Targum (Ⓒ) has, “and reveal thyself” instead of *and behold*; and for the last clause, “Where is Thy vengeance and Thy great might?” The LXX (Ⓔ) reads, “Return from heaven and take a view from the house of thy sanctuary and thy glory. Where is thy zeal and thy majesty?” The Douay-Rheims (Ⓓ) has, “Look down from heaven, and behold from thy holy habitation and the place of thy glory: where is thy zeal, and thy strength.” According to Ibn Ezra, this request is associated with ISAIAH 63:10, wherein we read that the Lord **turned**³⁸ to become Israel’s *enemy*. Barnes says: “This commences an earnest appeal that God would have mercy on them in their present calamities and trials. They entreat him to remember his former mercies, and to return and bless them, as he had done in ancient times.” Gill says: “Here begins the prayer of the . . . people of God, which continues to the end of the chapter, goes through the next, and the answer to which begins at ISAIAH 65:1.” Jenour suggests: “That is, that zeal, and that mighty power which thou hast shewn in former times on behalf of thy people? The expostulation of the Jewish nation is founded on the idea that we

³⁸ There, the word **פָּנָה** is used. Gesenius explains as **turning** such as **turning** their *neck, back or heart* [Psalm 105:25] on someone.

expect, and are justly entitled to, more sympathy and help in times of affliction from those to whose kindness we are already indebted, than we are from those who have never conferred any benefit upon us.” ¶ Alexander has: “The unusual word for dwelling-place [מְנוּבָל] is borrowed from the prayer of Solomon (1 Kings 8:13 [זָבַל]). For a similar description of heaven, see ISAIAH 57:15. God is here represented as withdrawn into heaven, and no longer active upon earth.” ¶ *The sounding of thy bowels and of thy mercies toward me? are they restrained?* The Targum (Ⓒ) has, “The multitude of Thy mercies and Thy compassion towards me are restrained.” The LXX (Ⓔ) reads, “Where the abundance of thy loving kindness and tender affections, that thou hast withdrawn thyself from us?” The Peshitta (Ⓔ) has “Turn thy tender mercies and compassion toward us. Are they restrained?” (Lamsa) / “Have the commotion and mercy of thy bowels left us?” (BPE). The Douay-Rheims (Ⓓ) has, “The multitude of thy bowels, and of thy mercies? they have held back themselves from me.” Cowles explains: “As usual, the bowels are thought of as the seat of affections and sympathies. Even the word rendered ‘mercies’ [רַחֲמִים] means . . . bowels,³⁹ the soft organs of the abdomen.” Rawlinson has: “The sounding of thy bowels; i.e. their thrilling or vibration—an indication of sympathy (ISAIAH 16:11). Jeremiah has a similar expression (Jeremiah 31:20).” Wordsworth has: “*Toward me? Are they restrained?* Rather, are they restrained toward me? those bowels of fatherly mercy which yearn toward all Thy children, and which of old yearned so tenderly toward me, Thy favoured people, are they now restrained toward me? This is a mournful and piteous appeal from Israel to God.” Barnes suggest this is much like asking: “Are thy mercies to be exercised no more?” I sense that these are the sentiments and pain being experienced by modern-day Judah—a sense of yearning and abandonment. Of course the Lord has not abandoned either Judah or Israel.

³⁹ Gesenius shows that רַחֲמִים is translated both as bowels as well as mercies. In fact, even when translated as bowels, it is often in the context of feelings of tenderness (e.g., Genesis 43:30). As Gesenius shows, an example of the idea of mercy is given in Psalm 25:6, “וְחַסְדֶּיךָ . . . רַחֲמֶיךָ,” tender mercies and lovingkindnesses. Also see Proverbs 12:10; Amos 1:11; and Psalm 40:12.

16 Doubtless thou [art] our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, [art] our father, our redeemer; thy name [is] from everlasting. ✓

✓ or, our redeemer from everlasting is thy name

Doubtless thou [art] our father, though Abraham be ignorant of us, and Israel acknowledge us not: The Targum (Ⓒ) has, “For Thou art He, whose mercies towards us are as many as a father’s towards his children: for Abraham hath not brought us up out of Egypt, and Israel hath not wrought for us wonderful works in the wilderness.” The LXX (Ⓔ) reads, “For thou art our father. Because Abraham knoweth us not, and Israel hath not acknowledged us.” The Douay-Rheims (Ⓓ) has, “For thou art our father, and Abraham hath not known us, and Israel hath been ignorant of us.” ¶ Rawlinson has: “*Doubtless thou art our Father*] rather, *for thou art our Father*. This is the ground of their appeal to God. As their Father, he must love them, and must be ready to listen to them.” Alexander says: “Why do we ask thee to look down from heaven and to hear our prayer? *Because thou art our father*. This does not merely mean our natural creator, but our founder, our national progenitor, as in Deuteronomy 32:6. Here, however, it appears to be employed in an emphatic and exclusive sense, as if he had said, ‘Thou, and thou alone, art our father;’ for he immediately adds, as if to explain and justify this strange assertion, ‘for Abraham has not known us, and Israel will not recognise or acknowledge us.’” ¶ *though Abraham be ignorant of us, and Israel acknowledge us not.* Rabbi Ibn Ezra has: “Abraham is mentioned, as having been the first with whom God made a covenant to be a God unto him and his children; Jacob is also mentioned as the last of the patriarchs, and the founder of our nation exclusively.” Young well notes that in so speaking of Abraham and Jacob, “In this utterance there is no depreciation of the patriarchs.” ¶ The LDS footnotes explain: “Such forefathers as Abraham and Jacob, long dead, were not available to help.” Also see Shalom Paul, who explains that these, our forefathers, are no longer among the living. The only who could help was the Lord, as we see in the next clause. It should be made clear that Abraham was otherwise *not* ignorant of his posterity. Alexander has: “Its father is not Abraham or Israel, but Jehovah, who is and always has been its redeemer, who has borne that name from everlasting; or as Hitzig understands the last clause, he is our redeemer, whose name is from everlasting. Most interpreters . . . are agreed in understanding this specific name of *our redeemer* to be here described as everlasting or eternal.” ¶ *Thou, O*

LORD, [art] our father, our redeemer; thy name [is] from everlasting. The Targum (Ⓒ) has, “Thou art the Lord (the Royal Polyglot adds אֱלֹהֵינוּ, ‘our God’), Thy mercies towards us are many, like a father’s towards his children, O, our Redeemer; Thy name is from everlasting.” The LXX (Ⓔ) reads, “Do thou, Lord, our father, do thou deliver us. From the beginning thy name is upon us.” ¶ Rawlinson has: “*Thou, O Lord, art our Father*] (comp. ISAIAH 64:8; and see also Deuteronomy 32:6 and Jeremiah 3:4).” The Savior is not only our Redeemer and Deliverer in the expiatory sense, but also on a continual basis, as Cheyne well points out: “The history of Israel presented a continual succession of ‘captivities’ and deliverances.” ¶ Abinadi taught of Christ: “I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people. And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—And they are one God, yea, the very Eternal Father of heaven and of earth. And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation . . .” (Mosiah 15:1b – 5a). ¶ President Joseph F. Smith explains, “. . . in the old Jewish scripture God is more particularly called the ‘Father of his people, Israel’ (Deut. 14:1; ISAIAH 63:16). But in the teachings of Christ there is a fuller embodiment of revelation in the word Father, and the application which he makes of the Fatherhood of God invests his life with supreme tenderness and beauty. As an example: In the old scripture, we are told, ‘Like as a father pitieth his children, so the Lord pitieth them that fear him’ (Psalm 103:13); but by the interpretation of Jesus, the love of God as Father extends beyond these limitations even to those who are unthankful and evil: ‘But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust’ (Matthew 5:45). ‘But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil’ (Luke 6:35).”⁴⁰

17 O LORD, why hast thou suffered made us to err from thy ways, [and] to hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

O LORD, why hast thou suffered us to err from thy ways, and to harden our heart from thy fear? The Targum (Ⓒ) has, “Why hast thou cast us off, O Lord, that we should go astray from the paths which are right in Thy sight, as the nations which have not part in the instruction of the Thy law?” The LXX (Ⓔ) reads, “Why, O Lord hast thou suffered us to wander from thy way, and our hearts to be hardened so as not to fear thee?” The Douay-Rheims (Ⓓ) has, “Why hast thou made us to err, O Lord, from thy ways: why hast thou hardened our heart, that we should not fear thee?” ¶ Rawlinson says: “The reproach borders on irreverence, but is kept within the limits of piety by the affection and trust that underlie it.” Jenour has: “The expressions in this verse would seem to imply that God had caused these supplicant Jews to wander from his ways; and that he had, by a positive act of his power, hardened their hearts. But can this be? Certainly not. In imputing their wanderings and hardness of heart to Jehovah, they do not, they cannot mean, that he had actually caused them to sin; but the ground of their complaint is that he had permitted them to do so: and this expostulation therefore implies a full conviction on their part, of their disposition to wander, and of the hardness of their hearts; because it intimates that the allowing them to wander was equivalent to causing them do to so; and the not softening their hearts was the same as hardening them.” We sometimes hear people say, “God made me this way.” Throughout the Holy Scriptures we have examples (see especially Moses and his interaction with Pharaoh) of how the JST corrects the notion that God would harden people’s hearts. Rather, we harden our own hearts. So the JST {and the LXX (Ⓔ)} has *suffered* which means *permitted* or *allowed* (see Judges 15:1; Ecclesiastes 5:6; Matthew 3:15; Mark 10:14; 1 Corinthians 10:13). As in the last of these scriptures parenthetically listed, the Lord is careful that we will not even be tempted beyond that which we can endure: “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Corinthians 10:13). The accusation, then, seems to ask why the Lord has permitted Israel to stray. The answer, of course, is

⁴⁰ Smith, Joseph F. *Gospel Doctrine*. Salt Lake City: Deseret Book, 1939, p. 29.

moral agency.⁴¹ ¶ Rosenmüller, in Alexander, agrees with the JST in suggesting that the proper word is *suffer* (i.e., permit) rather than *made*, “Rosenmüller shews, by a reference to Deuteronomy 2:28, and 1 Samuel 14:36, that the *Hiphil* often signifies *permission* rather than direct causation [and “this usage is indisputable” says Alexander, meaning] ... to *suffer* to grow hard” (emphasis added). So also Lowth wrote very similarly.⁴² Also Matthew Watson who translates it: “O Lord, why hast thou *suffered* us to err from thy ways and *permitted* our hearts to become insensible of thy fear”⁴³ (emphasis added). Watson clarifies, with the words *suffered* and *permitted*, that the Lord only provided the moral agency to man. In ISAIAH 63:17, the word *suffered* (a synonym for *permitted*) modifies both the *err from thy ways* and the *hardened our heart* clauses in the JST. Also George R. Noyes⁴⁴, “Why, O Jehovah, dost thou *suffer* us to wander from thy ways, And harden our hearts against thy fear?” (emphasis added). Of the Gentile authors, Barnes well says: “No man who has any just views of God can suppose that he exerts a positive agency to make them sin, and then punishes them for it.” ¶ *Return for thy servants’ sake, the tribes of thine inheritance*. The Targum (Ⓢ) has, “Our heart is not turned away from Thy fear: return Thy Shekinah unto Thy people, for the sake of Thy righteous servants, unto whom Thou whom Thou hast sworn by Thy Word to make the tribes amongst them Thine inheritance.” The LXX (Ⓣ) reads, “Return for the sake of thy servants—for the sake of the tribes of thy heritage.” ¶ This seems to be a request to God to bring back the lost tribes of Israel as well as the promised remnant of Judah. Cheyne says: “Jehovah knows his own, however widely the tribes of Israel may be dispersed.” Alexander has, in part, “The tribes of thine inheritance is an equivalent expression to thy people; which originated in the fact that Israel, like other ancient oriental races, was divided into tribes.” ¶ The Savior says: “And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in

remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, And 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. 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. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows” (D&C 133:25–34). This last expression, *and his fellows* reminds us of Ezekiel 37:19 “...the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel *his fellows*” (תְּבִירָוּ, Ezekiel 37:19b) to include all of the ten tribes. But Judah (and her fellows, i.e., the southern tribes) is not left out: “And they also of the tribe of Judah, after their pain, *shall be sanctified in holiness before the Lord*, to dwell in his presence day and night, forever and ever” (D&C 133:35, emphasis added).

18 The people of thy holiness have possessed [it] but a little while: our adversaries have trodden down thy sanctuary.

The people of thy holiness have possessed [it] but a little while: The LXX (Ⓣ) reads, “That we may inherit a little of thy holy **mountain**.” The Douay-Rheims (Ⓟ) has, “They have possessed thy holy people as nothing.” Rawlinson has: “*The people of thy holiness*] or, *thy holy people* [עַם־קְדֹשִׁי]. ... The general meaning is...

‘Israel, God’s people, has held Palestine but for a little while’—a few centuries—and now the heathen have been allowed to make themselves masters of it (comp. Ezra 10:8).” Following the reading in the LXX (Ⓣ)—where we have **הָר** instead of **עַם**—Lowth has: “Not only our enemies have taken possession of **Mount Sion**, and trodden down thy sanctuary; even far worse than this has befallen us: Thou hast long since utterly cast us off; and dost not consider us as thy peculiar people.” Cheyne compares this to ISAIAH 57:13, **הָר־קְדֹשִׁי**, *My holy mountain*. Wordsworth, who wrote in 1871, says: “Our Lord explains these words when He says, ‘Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled’ (Luke 21:24).

⁴¹ President David O. McKay taught: “Next to the bestowal of life itself, the right to direct that life is God’s greatest gift to man” (Conference Report, April 1950, 32).

⁴² *The Critical Commentary and Paraphrase on the Old and New Testament and the Apocrypha*, Volume III, p. 581, Book of Isaiah by William Lowth. Pitman (Editor). London, 1822.

⁴³ Matthew Watson in *A New and Complete Explanation of the Common Prayer Book, Containing a most copious, full and complete explanation of every part of the morning and evening prayers, as appointed by the Church of England – 1795*. Page 84, the exegesis on ISAIAH 63 begins on page 83, bottom part of the page, *Explanatory Notes and Commentaries*.

⁴⁴ George R. Noyes, *A New Translation of the Hebrew Prophets*, 5th Edition, Volume I, 1880, American Unitarian Association. Noyes was a professor at Harvard.

Jerusalem has now been trodden down of her adversaries for 1800 years. How short a time did the holy people possess it in peace, in comparison with the time of desolation! ... As *S. Jerome* observes here; All that is said in this passage is to be referred to the time of the desolation of Jerusalem after its capture by the Roman armies, which is described by Josephus in his History of the *Wars of the Jews*.” ¶ *Our adversaries have trodden down thy sanctuary*. The LXX (Ⓔ) reads, “We are become as at the beginning.” Instead of *adversaries*, the Peshitta (Ⓔ) has *oppressors*. The Douay-Rheims (Ⓓ) has, “Our enemies have trodden down thy sanctuary.” Could these reflect the feelings of pain of present-day Jewry for the loss of the 2nd Temple?⁴⁵

19 We are [thine]: thou never barest rule over them; they were not called by thy name. ✓

✓ thy name was not called upon them

We are [thine]: thou never barest rule over them. The Targum (Ⓒ) has, “We are Thy people that were of old: not unto the Gentiles hast thou given the doctrine of Thy law.” The LXX (Ⓔ) reads, “When thou didst not rule over us.” For the first clause, the Peshitta (Ⓔ) has “We are thine from of old.” The Douay-Rheims (Ⓓ) has, “We are become as in the beginning, when thou didst not rule over us.” Rawlinson warns: “*We are thine*] There is no ‘thine’ in the original, and so important a word cannot possibly be supplied from without.” Leeser translates, “We are become as though we are those over whom thou hast never ruled, over whom thy name hath not been called.” Returning to

Rawlinson: “Translate, *We are as those over whom thou hast not ruled from of old, as those upon whom thy Name has not been called*; i.e. we have lost all our privileges—we have become in God’s sight no better than the heathen—he has forgotten that we were ever his people.” Alexander, in part, has, “Most of the modern writers have adopted a construction of the first clause suggested by the paraphrastic versions of the Septuagint and Vulgate. This supposes the description of the people’s alienation from God to be continued: We have long been those (or like those) over whom thou didst not rule, and who were not called by thy name; that is to say, thou hast long regarded and treated us as aliens rather than thy chosen people.” Barnes says: “The idea is, that it is an argument why God should interpose in their behalf, that they had been for a long time his people, but that his foes, who then had possession of the land, had never submitted to his laws.” ¶ *They were not called by thy name*. The Targum (Ⓒ) has, “Neither is Thy name invoked upon them.” The LXX (Ⓔ) reads, “And when we were not called by thy name.” The Douay-Rheims (Ⓓ) has, “And when we were not called by thy name.” Wordsworth has: “*We are—thy name*] Rather, *We are become like those over whom Thou hast not ruled from everlasting, and over whom Thy Name has not been called*. See Septuagint. We Thy People are treated as if we were aliens, and aliens are treated as if they were Thy people.”

FIRST POSTED: 31 January 2017

⁴⁵ Eldin Ricks, “Judah Must Return.” May 1972 *Ensign*; David B. Galbraith, “Orson Hyde’s 1841 Mission to the Holy Land.” October 1991 *Ensign*.

