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## Isaiah 65

We have two divergent set of scriptures for the beginning of this chapter. The words of Paul interpret the scriptures to indicate that the Lord first turned to Israel and pleaded with her to accept the Gospel and only after being rejected turned to the nations. A second view shows that the Lord may be found of them that will seek Him out, as found in the Inspired Version. Both of these teachings, of course, are true. The latter is most probably the original writing as it came off the pen of Isaiah. The Lord invites us to come unto Him with spread out hands. The sins of Israel are enumerated. Of these, self-righteous pride is among the worst. A remnant of Israel and Judah will be preserved. After briefly dwelling on the remnant, Isaiah returns to speak of the apostate state of Israel and the consequences. When the Lord called, the people did not answer or pay heed. The joy and exaltation of the Lord's disciples is contrasted to the pain of the apostates. While the apostates shall be cursed by men, the Lord's servants shall be blessed and receive another name. In the Millennium the former things or this telestial world shall be forgotten. A new heaven and earth shall come forth. Joy shall abound. Some of the conditions of the Millennial or Terrestrial life are mentioned. Those who die will do so and receive their resurrection in the twinkling of an eye. Moral agency is an eternal principle. Even during the Millennium there will be those who will reject truth. The *Rain in Due Season* curses mentioned in the books of Moses will be reversed. Those who are true disciples of the Lord will be able enjoy eternal family relationships. The Lord will answer prayers before they are even uttered. Enmity between beasts and between mankind and beasts will cease.

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vv. 1–7. Cowles points us to Romans, where we read the words of Paul: “First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not<sup>1</sup>; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people” (Romans 10:19b–21). The words of Moses, where the history of Israel is recounted as well as the Lord's loving kindness toward her, includes: “For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye [i.e., the nation of Israel was placed in a position of preference by the Lord—GB]. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: *So* the LORD alone did lead him, and *there was* no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of

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<sup>1</sup> Keith wrote: “If God would deal so mercifully with them who were not called by his name, that is, to whom he had never stood in such a relation as he had done to the Jewish nation, much more would he be gracious to Israel ... It does not teach that God is found where he is not sought at all; but that if sought at all, even after long delay, he will be found.”

the grape [all of these wonderful things did the Lord do for Israel—GB]. But Jeshurun [a nickname for Israel—GB] waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation [Israel was pampered and ungrateful and grew complacent or fat<sup>2</sup>—GB]. They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not [Israel turned to idolatry—GB]. Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee [Israel was ungrateful to the Rock of Ages, even Christ or Jehovah of the Holy Scriptures—GB]. And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith. They have moved me to jealousy with *that which is* not God [with idols—GB]; they have provoked me to anger with their vanities [another word for idols—GB]; and I will move them to jealousy with *those which are*

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<sup>2</sup> Speaking of Church members today, President Brigham Young likewise warned as to how we take the Lord's blessings: “The worst fear I have about this people is that they will get rich in this country, forget God and His people, *wax fat*, and kick themselves out of the Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution and be true. But my greatest fear is that they cannot stand wealth” (emphasis added, quoted in Spencer W. Kimball's, *Miracle of Forgiveness*, 48). From, “The Legacy of President Brigham Young: A Latter-day Moses,” *Doctrine and Covenants and Church History Student Study Guide*, (2005).

not a people; I will provoke them to anger with a foolish nation” [the Lord was provoked to jealousy by Israel’s idol worship and would return feelings of jealousy to Israel when He would accept the Gentile nations for a season—GB]” (Deuteronomy 32:9–21). In the next Deuteronomic verses, the Lord alludes to the *Rain in Due Season* chapters. These verses end with a promise to Israel and all the Gentiles who accept the Gospel: “Rejoice, O ye nations, *with his people*: 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 32:43). Paul, then, was likening these Isaianic scriptures—as they were had at the time of Christ—unto his own times. The Great Isaiah Scroll {1QIsa<sup>a</sup> (Q)} is thought to have existed since a few centuries before Christ and it is extremely similar to the Masoretic text (M) upon which the King James Bible was produced. We also read that “One of the most important contributions of the scrolls is that they have demonstrated the relative stability of the Masoretic text”<sup>3</sup> and that they are “astonishingly similar”<sup>4</sup> with the Masoretic text (M). The JST, on the other hand, is a *restoration* of the Biblical text to its original. The official Biblical text for The English-speaking members of the Church of Jesus Christ of Latter-day Saints, however, is the KJV. This is in part because the Prophet Joseph Smith was not able to complete the *Inspired Version* before his death.

1 ¶ I am sought found of [them that] who seek after ~~asked not~~ [for me], I give unto all them that ask of me; I am not found of [them that] sought me not, or that inquireth not after me. I said unto my servant, Behold me, ~~behold~~ look upon me; I will send you unto a nation [that] is not ~~was not~~ called after ~~by~~ my name, for\*

\* This section part of verse 2 in JST.

*I am found of them who seek after me, I give unto all them that ask of me.* The Targum (T) has, “I am asked concerning my Word of them that have not asked after me (literally, ‘from before me’).” The LXX (L) reads, “I became manifest to them who inquired not for me.” The Douay-Rheims (D) has, “They have sought me that before asked not for me.” God is ready to answer our

prayers if we but seek Him out—but generally we must seek Him out. So it is that we read, as early as Deuteronomy: “But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul” (Deuteronomy 4:29). Two clear ways in which we seek the Lord are through prayer and scripture study. We also have: “I love them that love me; and those that seek me early shall find me” (Proverbs 8:17); “And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (Luke 11:9). ¶ *I am not found of them that sought me not, or that inquireth not after me.* The Targum (T) has, “I am inquired of for instruction in my law, of them who have not sought my fear.” The LXX (L) reads, “I was found by them who sought me not. I said, ‘Behold here I am’ to the nation which did not invoke my name. The Douay-Rheims (D) has, “They have found me that sought me not.” ¶ Of those who do not seek God, except when they are in desperate straits, we hear: “Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the LORD: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices” (Proverbs 1:28–31). One of my heroes, Elder Parley P. Pratt taught: “When you see men that are not ready to repent, to bring forth fruits meet for repentance, but say, I want to indulge in sin a little longer, and then I am going to turn round and be a first-rate good Saint, I will tell you they are deceiving themselves, for they will not do it, for every time they think of doing it they will love sin as much as they did before, and they will continue to love sin, and why? Because, when He (the Lord) spoke they would not hear.”<sup>5</sup> ¶ Such sentiments must always be understood in their proper context. When individuals are humbled to turn to the Lord, we read of His mercies: “Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off; and in the day of wrath I will remember mercy” (D&C 101:9, see also D&C 101:7–8; and ISAIAH 64:7). The bottom line, I think, is that the Lord does not want us to be like an ungrateful child: “And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments” (D&C 59:21). ¶ I feel to understand both the received Masoretic text (M) [also see Paul, Romans 10:17–21] as well as the *Inspired Version*. For instance, regarding the former, the Holy Ghost bore a solemn testimony of the truthfulness of the Book of Mormon before I read

<sup>3</sup> Biblical Archeology Society, *The Masoretic Text and the Dead Sea Scrolls* (20 January 2017), URL accessed 19 March 2017, <http://www.biblicalarchaeology.org/daily/biblical-artifacts/dead-sea-scrolls/the-masoretic-text-and-the-dead-sea-scrolls/>

<sup>4</sup> Notre Dame News (30 November 2000), URL accessed 19 March 2017, <http://news.nd.edu/news/dead-sea-scrolls-yield-major-questions-in-old-testament-understanding/>

<sup>5</sup> Elder Parley P. Pratt, “Progress of the Latter-Day Church.” Delivered in the Tabernacle, Great Salt Lake City, 7 April 1856. JD 3:14a.

it—when I was not interested. After my heart was softened by the reading of the Book of Mormon, four years later, then I sought the Lord and He did invite me to be His disciple. Ever since that day, I have continually sought the Lord despite my profound weaknesses. The Lord took me both *weak* and *unlearned* (D&C 35:13)—and I continue to be both of these things. To those who accept the invitation to study, ponder and cherish the scriptures and the words of the present-day prophets, and come unto Him in prayer, He has promised that: “...the power of your mind may be expanded, in particular that your comprehension of eternal principles may be increased and that the great beauty of the gospel of Jesus Christ will expand your understanding and increase your capacity to understand spiritual things.”

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2 I said unto my servant, Behold me, behold look upon me; I will send you unto a nation [that] is not ~~was not~~ called after by my name,\* for I have spread out my hands all the day unto a rebellious people ~~which~~ who walketh not in a my ways, and their works are evil and [that was] not good, and they walk after their own thoughts.

\* From “I said ... my name,” part of verse 1 in KJV.

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*I said unto my servant, Behold me, look upon me; I will send you unto a nation that is not called after my name.* The Targum (Ⓣ) has, “I will say, Behold, I am inquired after continually, all the day, of a people that hath not prayed in my name.” The LXX (Ⓞ) reads, “I stretched out my hands.” Instead of *not called by my name*, the Peshitta (Ⓢ) has *not called my name*, that is, would not pray to God. The Douay-Rheims (Ⓟ) has, “I said: Behold me, behold me, to a nation that did not call upon my name.” ¶ Who is the Servant that is sent to a nation who was not ready for Him, but the Messiah, the Lord Jesus Christ, the Son of God. These are the words, through Divine Investiture, of the Father to His beloved Son. The Son feels deeply of the love of the Father for His children. As Jehovah, the pre-mortal Christ, He stretched His arms to Israel all the day long. The Father tenderly asked the Son to look upon Him before sending Messiah on this most difficult commission. Christ asks us to look upon Him, just as He looks upon the Father. He lovingly invites, “Come unto me” (Matthew 11:28). As we accept the invitation to come unto Christ we are also accepting the call to come unto the Father, for “no man cometh unto the Father, but by me” (John 14:6). ¶ Cheyne, while disagreeing with the following, has: “St. Paul ... following perhaps the tradition of

Gamaliel, applies the passage to the conversion of the Gentiles (Romans 10:20), and most Christian commentators have done the same.” Paul commented on this verse as follows: “So then faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people” (Romans 10:17–21). It seems, then, that the Lord was found of the Gentiles during the meridian of times, to whom He did *not* go personally to teach; but Israel, to whom He taught *all the day* long, rejected her Lord. God the Father is speaking of sending His Servant, even Jesus Christ, to such a trying task. ¶ In the last days, however, the house of Israel would once again turn to the Lord. Indeed, all are invited to come unto Christ, for “he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile” (2 Nephi 26:33). In the last days individuals from all nations will come unto Christ: “In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land: Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance” (ISAIAH 19:24–25). In all these nations the remnants of Israel will be found. ¶ Keith notes: “*Behold me*] הִנְנִי, literally, ‘*here am I*,’ expressive of readiness to come to their help.” Henderson also translates it, “*Behold me*.” The Inspired Version, “*Look upon me*.” In the Masoretic text (Ⓜ) we have this expression doubled, “הִנְנִי הִנְנִי,” thus making this invitation to *come unto Christ*, to behold Him, all the more powerful. We have similar invitations from the Savior Himself: “Behold, I am the law, and the light. *Look unto me*, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life” (3 Nephi 15:9, emphasis added). Also, we have: “*Look unto me*, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear” (ISAIAH 45:22–23, emphasis added). ¶ *For I have spread out my hands all the day unto a people who walketh not in my ways.* The Targum (Ⓣ) has, “I have sent my prophets every day unto a rebellious people, which walketh in a way which was not good.” The LXX (Ⓞ) reads, “All the

day long to a disobedient and gainsaying people.” The Douay-Rheims (D) has, “I have spread forth my hands all the day to an unbelieving people.” ¶ Shalom Paul points out the fervency of this pleading with the people, where the frequency is “further reinforced by the addition of כל היום (‘all day’).” And more literally, *all the day*. ¶ All of this reminds us of the Savior’s anguished cry: “O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!” (Matthew 23:37; also see 3 Nephi 10:5). Birks notes: “In the later prophets and especially in Jeremiah, great stress is laid upon the reiterated and long protracted efforts of the Lord to reclaim his sinning people. See Jeremiah 7:24–28, 25:3–7, 26:5, 29:17–19, and 44:4–5. Such persistent entreaty may well be expressed by stretching out the hand imploringly all the day.” Wade has: “*I have spread out my hands*, i.e. in an attitude of entreaty (Proverbs 1:24; cf. on ISAIAH 1:15).” After I finished the Book of Mormon for the first time, during that Christmas vacation in 1973, this is the posture I felt the Lord took as He invited me to follow Him. I could not see Him but could *feel* of His presence and of His personal invitation to me to be a disciple. It was as if He had His hands and arms stretched out to me in tender invitation. ¶ *And their works are evil and not good, and they walk after their own thoughts*. The Targum (T) has, “After their own thoughts.” The LXX (G) reads, “Who were walking not in a good way, but following their own sins.” The Douay-Rheims (D) has, “Who walk in a way that is not good after their own thoughts.” ¶ *To walk after their own thoughts* is to walk in apostasy; it is to trust in the arm of flesh. We need to heed the warning: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Colossians 2:8). Also, “O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. But to be learned is good if they hearken unto the counsels of God” (2 Nephi 9:28–29). ¶ In ISAIAH 58 we learn: “If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words” (ISAIAH 58:13). If we are humble and willing the Lord will put His thoughts in our hearts: “... speak the thoughts that I shall put into your hearts” (D&C 100:5b)

and we will then be able to serve as instruments in inviting others to come unto Christ.

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3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; ✓

✓ upon bricks [i.e., burneth incense upon bricks]

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*A people that provoketh me to anger continually to my face*. The Targum (T) has, “my Word” rather than *me*. The LXX (G) reads, “This people are provoking me continually to my face.” The Peshitta (S) is missing the words, “to my face.” ¶ It seems that with this *continually* [כְּרִמְיָא] a list of offenses against God are enumerated beginning with the times before the captivities that took place through Assyria and Babylonia but which also have spiritual modern-day equivalents. Birks suggests: “*The people*, כְּרִמְיָא] *The article* has much force. Once defined as the holy people, the Lord has now to define them by their sins. The warning in the song (Deuteronomy 32:16), had been verified, ‘With abominations provoked they him to anger.’ ‘To my face’ refers to the first commandment. ‘Thou shalt have none other gods *before my face*.’ Idol worship is an open affront to the Divine majesty.” Leaser renders it: “*To the people* that provoke me to anger to my face continually.” Also it is rendered, “*the people* who provoke me to anger continually to my face” (LEB). Also see Rotherham, TS2009, and YLT. ¶ *That sacrificeth in gardens, and burneth incense upon altars of brick*. The Targum (T) adds after gardens, “to idols.” The LXX (G) reads, “They will sacrifice in the gardens and burn incense on the tiles, to demons which have not an existence.” The Douay-Rheims (D) has, “That immolate in gardens, and sacrifice upon bricks.” ¶ Wordsworth summarizes: “*A people—that sacrificeth in gardens*] i.e., which comply with idolatrous practices. To ‘sacrifice in gardens’ is, in prophetic language, to commit idolatry. Compare ISAIAH 1:29–30; 66:17.” Wordsworth also points out that the Jews were compelled to violate their own beliefs as pointed out in Maccabees and an allusion to such practices from the writings of Peter: “The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness . . . and *abominable idolatries*’ (1 Peter 4:3).” Birks has: “This resumes Isaiah’s earliest warning,—‘Ye shall be confounded for the gardens ye have chosen’ (ISAIAH 1:29). Their idolatries, in the days of the kings, were ‘under every green tree’ (Jeremiah 2:10). *Upon the bricks*] has been referred to the tiles of houses, where they offered incense to the queen of heaven, or to heathen inscriptions on the bricks of Babylon. But the more probable reference is to altars of

forbidden worship in the garden (Alexander, Hahn, Stler). As Ahaz corrupted God’s worship by a heathen altar of burnt offering, so the people are charged with offering incense to their idols on base and unworthy substitutes for the golden incense altar, which God had ordained.” Keith proposes: “The sin of building altars with bricks (לְבִנְיִים), literally, upon bricks) lay in its being contrary to the requirement that the Jewish altars should be constructed of hewn stone; a rule, like so many others in the Mosaic code, intended chiefly to preserve the separation of Israel from the heathen.” Regarding hewn stone, Keil (Keil & Delitzsch *Commentary on the Old Testament*) explains in Exodus 20:25: “The altar, as an elevation built up of earth or rough stones, was a symbol of the elevation of man to God, who is enthroned on high in the heaven; and because man was to raise himself to God in his sacrifices, Israel also was to make an altar, though only of earth, or if of stones, not of hewn stones. ‘For if thou swingest thy tool (לְחַרְטוֹם lit., sharpness, then any edge tool) over it (over the stone), thou defilest it.’ ‘Of earth:’ i.e., not ‘of comparatively simple materials, such as befitted a representation of the creature’ (*Schultz* on Deuteronomy 12); for the altar was not to represent the creature, but to be the place to which God came to receive man into His fellowship there. For this reason the altar was to be made of the same material, which formed the earthly soil for the kingdom of God, either of earth or else of stones, just as they existed in their natural state ... because the altar was to set forth the nature of the simple earthly soil, unaltered by the hand of man.” Kay has: “burneth incense upon bricks] altars of brick; erected ‘on the mountains’ (ISAIAH 65:7; 2 Kings 16:4; Hosea 4:13); or on roofs of houses (Jeremiah 19:13; 32:29): the appointed place being ‘the roof’ of that golden altar (Exodus 30:3), which was hidden away in the sanctuary, on which the high-priest was daily to burn incense (Exodus 30:7–8) which was ceremonially cleansed every year on the Day of Atonement (Exodus 30:10). Thus the altar-incense represented the fragrance of Israel’s self-devotion, reverentially offered in God’s own appointed way, by ministers of His own constituting, and under the protection of the great Atonement. The popular incense-burning, in contrast to all this, told men that they might go forth and offer their own unauthorized will-worship, boldly, in their own name, in the face of the universe and of God Himself.” Note Kay’s emphasis on *authority* and *lack of authority*. The latter, effected in the name of the person carrying it out and without authority; the former, by the proper authority and in the name of God. President Spencer W. Kimball taught: “It is a terrible thing for any human being to use the names of Deity in disrespect. And this includes the use of the name of the Lord without authority, and there are many

people who claim revelations and claim authority who do not have it directly from the Lord. Through the ages, the prophets have never ceased to rebuke this grave sin. The prophet Isaiah called to accounting and repentance those ‘which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness’ (ISAIAH 48:1).<sup>6</sup> In Doctrine and Covenants we read from the Savior: “Behold, I am Alpha and Omega, even Jesus Christ. Wherefore, let all men beware how they take my name in their lips—For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority” (D&C 63:60–62). Brother Robert L. Millet beautifully put it: “We are to do *all* things in the name of the Son. We are to speak and act and worship and perform the labors of the kingdom and the labors of life in the name of the Son. Whenever the gospel has been on the earth, he has empowered others to act in his holy name, extending an investiture of his divine authority to chosen servants and recognizing the acts they perform by his word. Likewise, the everlasting gospel has been restored in our day ‘that every man might speak in the name of God the Lord, even the Savior of the world’ (D&C 1:20).”<sup>7</sup> All ordinances, then, need to be carried out *as the Lord has instructed* and by *properly authorized priesthood servants*. Furthermore, we are also guilty of idolatry when we place our trust in the arm of flesh rather than in that of God. We may call it the idolatry of false science, or the idolatry of vain philosophy or *intellectual idols*. For no true science or pursuit of understanding will contradict the word of the Lord.

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4 Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth<sup>✓</sup> of abominable beasts, [things is in] and pollute their vessels;

✓ or, pieces

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*Which remain among the graves, and lodge in the monuments.* The Targum (Ⓒ) has, “Who dwell in houses, which are built of the dust of graves, with the dead bodies of the sons of men they dwell.” The LXX (Ⓔ) reads, “They sleep in tombs and in caverns for the purpose of dreaming.” Instead of *monuments*, the Peshitta (Ⓔ) has *caves*. The Douay-Rheims (Ⓓ) has, “That dwell in sepulchers, and sleep in the temple of idols.” Birks has: “The words refer to necromancy and

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<sup>6</sup> Kimball, President Spencer W. “President Kimball Speaks Out on Profanity.” First Presidency Message. February 1981 *Ensign*.

<sup>7</sup> Millet, Robert L., Dean of Religious Education at Brigham Young University, “Honoring His Holy Name.” March 1994 *Ensign*.

offerings to the dead.” Wade suggests: “*which sit ... graves*] i.e. for the purpose of necromancy. Oracles from the dead (who were credited with possessing knowledge not enjoyed by the living) were supposed to be conveyed in dreams to persons who passed the night in burial places, and the LXX here adds *διὰ ἐνύπνια*.<sup>8</sup> The practice prevailed among the Greeks and Romans as well as among the Semites ...” ¶ *Which eat swine's flesh, and broth of abominable beasts, and pollute their vessels.* The LXX (Ⓞ) and the Lamsa Peshitta (Ⓢ) renders it: “All their vessels are polluted” and “And pollute their vessels,” respectively. The Peshitta (Ⓢ) has them polluting their vessels “with *unclean carcasses* (Lamsa) / *carcasses* or *cadavers* (BPE).” The Douay-Rheims (ⓓ) has, “That eat swine’s flesh, and profane broth is in their vessels.” ¶ Regarding the pots themselves, Rabbi Rosenberg leaning on Redak has: “The fat of the broth always adheres to their vessels, so that it is apparent that they have cooked forbidden food therein.” ¶ Birks explains: “Eating swine’s flesh, and drinking their broth in sacrifice, would be a contemptuous rejection of the law of God. Perhaps the charge is to be explained by ISAIAH 66:3, that their pride and rebellion made even their legal sacrifices like illegal abominations.” Cheyne points out to both Leviticus 11:7 and Deuteronomy 14:8. Rawlinson, along with numerous exegetes, suggests: “*Which eat swine’s flesh*] Not in mere defiance of the Law, but in sacrificial meals (ISAIAH 66:17) of which swine’s flesh formed a part. Swine were sacrificial animals in Egypt (Herodotus 2:47–48), in Phœnicia (Lucian, ‘De Dea Syra,’ § 54), and with the Greeks and Romans. They do not appear to have been employed for the purpose either by the Assyrians or the Babylonians. It was probably in Palestine that the Jews had eaten ‘swine’s flesh,’ at sacrifices to Baal or Astarte (Ashtoreth). In later times to do so was regarded as one of the worst abominations (1 Maccabees 1:41–64; 2 Maccabees 6 and 7). *Broth of abominable things*] Either broth made from swine’s flesh, or from the flesh of other unclean animals, as the hare and rabbit (Leviticus 11:5–6), or perhaps simply broth made from the flesh of any animals that had been offered to idols (Acts 15:29).” Either way, eating swine was an abomination before the Lord. ¶ Kay notes: “Antiochus employed it [willingness vs. unwillingness to sacrifice and eat swine’s flesh—GB] as his test of Judaism (1 Maccabees 1:41–64; cp. 2 Maccabees 6:18).” Regarding abominable flesh, Kay points us to “Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth” (Ezekiel 4:14). We are also reminded of Peter

in Acts 10:9 ff., associated with the preaching of the Gospel to the Gentiles in the New Testament.

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5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These [are] a smoke in my nose, a fire that burneth all the day.

✓ or, anger

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*Which say, Stand by thyself, come not near to me; for I am holier than thou.* The Targum (Ⓣ) has, “purer” for *holier*. The LXX (Ⓞ) reads, “Yet they say, ‘Keep at a distance from me; come not near me, for I am clean.’” The Peshitta (Ⓢ) reads something like, “Which say: step back, do not come near me; for I am *purified* (BPE) / *sanctified* (Lamsa).” The Douay-Rheims (ⓓ) has, “That say: Depart from me, come not near me, because thou art unclean.” ¶ Birks has: “A striking picture of the pride of the Pharisees.” So also Cowles: “This sanctimonious bigotry, ‘Keep to thyself,’ paints strongly the ostentatious, exclusive, uncharitable spirit of the Pharisees of our Savior’s time.” Kay interestingly notes: “*I am holier than thou*] A deep insight is here given us into the nature of the mysterious fascination, which heathenism exercised ... on the people ... The man, who had been offering incense on the [pagan] mountain-top, *despised* the penitent who went to the temple to present ‘a broken and contrite heart.’ If Pharisaism led to a like result, it was because it, too, had emptied the Law of its spiritual import, and turned its provisions into intellectual *idols*.” ¶ In one of my consulting trips to Washington State, a professing Christian refused to shake my hand when he found out I was a Latter-day Saint—but he had no trouble accepting the tip I had offered him. Gladly, such behavior has been the exception rather than the rule in my life. ¶ *These [are] a smoke in my nose, a fire that burneth all the day.* The Targum (Ⓣ) has, “These their provocations *are* as smoke before me: their recompense shall be in hell, where the fire burneth all the day.” The LXX (Ⓞ) reads, “This is a smoke which causeth my wrath; a fire is kindled by it every day.” The Douay-Rheims (ⓓ) has, for the first clause, “These shall be smoke in my anger.” ¶ Cowles has: “As the word rendered ‘nose,’ legitimately means ‘anger,’ according to the English margin ||, and as the parallel clause, ‘a fire that burneth all the day,’ cannot well be said of that which is merely disagreeable (like smoke), it is better to give both clauses this sense: They are (shall become) as smoke under my anger; a fire burning all the day; *i.e.*, they shall be surely consumed in the fierceness of my displeasure. So God doomed the proud sanctimonious hypocrites of the Savior’s time. The event shortly fulfilled the fearful prediction.” ¶ The Jerusalem siege,

<sup>8</sup> For the purpose of dreaming.

to which Cowles alludes to here, took place 70 AD and would only be a type of the greater burning associated with the Second Coming as well as the one associated with the final transformation of the earth. The Savior, during His visit to the American continent after His resurrection, “expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away” (3 Nephi 26:3). So it is that we may profitably ask how the twin sins of pride and hypocrisy affect our lives today—rather than assume these were only the tribulations of the Pharisees. As we read below (ISAIAH 65:20, particularly see notes from Elder Bruce R. McConkie), even during the Millennium, when knowledge will abound, there will be open rebellion against the Lord. ¶ Kay notes: “*a smoke in my nose*] (cp. Psalm 18:8). Instead of an acceptable fragrance, they send forth offensive smoke; for they have the wrath of God (as a ‘burning fire,’ *s.w.a.* Deuteronomy 32:22) perpetually abiding on them.” Skinner, although he is of a different view, shares the following: “*These are a smoke in my nose*] If the clause stood alone it would be interpreted as a figurative expression of the idea of ISAIAH 65:3a—a smoke entering into and irritating the nostrils. The parallel clause, however, has led nearly all commentators to understand the ‘smoke’ as a symbol of the Divine anger (cf. Psalm 18:8); and to paraphrase the line thus: ‘these are (the cause of) a smoke (proceeding from) my nostrils.’” Skinner points us to Jeremiah, “... and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which shall burn for ever*” (Jeremiah 17:4b).

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## 6 Behold, [it is] written before me: I will not keep silence, but will recompense, even recompense into their bosom,

The Targum (Ⓒ) has, after the first clause, “I will not give unto them prolongation in this life; but I will recompense unto them the wages for their sins, and deliver their bodies to the second death.” The LXX (Ⓔ) reads, “Behold it is written before me: I will not keep silence, until I have retributed into their bosom their sins.” The Peshitta (Ⓔ) has, for the second clause, “I will not keep silence until I recompense them a double portion into their bosom.” The Douay-Rheims (Ⓓ) has, for the second clause, “But I will render and repay into their bosom.” ¶ The word *recompense* is in modern language (especially in Spanish, *recompensa*) often associated with a positive reward, but the archaic meaning is closer to the Biblical one, to suffer the

consequences for behavior—either righteous or unrighteous. Gesenius explains regarding one of the definitions of שָׁלַם: “(4) to requite, to recompense ... to recompense to any one according to his works, Psalm 62:13; Jeremiah 50:29.” In Alma 41 we learn how we will be judged according to the desires of our hearts and the resulting works. A number of General Authorities have taught that it is not just a balancing scale between the good and the bad in our lives, but rather, the type of individuals we have become. ¶ Cowles says, “This is strongly in the tone of retribution. ‘*Written before me,*’ in the sense of being fixed, determined upon. The next clause gives at least the substance of this determined purpose, if not the very words ... The phrase, ‘recompense *into their bosom,*’ is thought to come from the original usage of drawing a loose garment (a veil or mantle) so as to form a capacious sack at the bosom into which articles might be poured. Thus Boaz said to Ruth, ‘Bring the veil that thou hast upon thee and hold it. And when she held it, he measured six measures of barley and laid it on her’ (Ruth 3:15).” Rawlinson explains: “*But will recompense, etc.*] rather, *until I have recompensed, yea, recompensed them into their bosoms* (comp. Luke 6:38). Gifts were given and received into the fold of the *begeg*,<sup>9</sup> or cloak, which depended<sup>10</sup> in front of the bosom.” Skinner also, “*I will not keep silence until I have recompensed*] For the construction cf. Genesis 32:26; Leviticus 22:6, &c.” So also Leeser, who renders it: “Behold, it is written before me; I will not keep silence, till I have recompensed, yea, recompensed into their bosom.—” ¶ Kay associates these words with those in *Rain in Due Season* and says: “*Written*] in the Law generally (Deuteronomy 29:20–21): but especially in the Song of Moses, Deuteronomy 32:35, 41 (compare with ISAIAH 65:15, below). *Not keep silence*] compare with Psalm 50:3. *Into their bosom*] in requital of the iniquity, which they had ‘hid’ in it (Job 31:33<sup>11</sup>).” Skinner points us to Jeremiah, “The sin of Judah is written with a pen of iron, *and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars” (Jeremiah 17:1).

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## 7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

<sup>9</sup> בִּגְדָה. Clothing, garment or covering, see Strong, Vine, Gesenius.

<sup>10</sup> See Webster, “to hand down.”

<sup>11</sup> “... by hiding mine iniquity in my bosom” (Job 31:33b).

*Your iniquities, and the iniquities of your fathers together, saith the LORD.* The Targum (Ⓣ) adds, “are revealed before me.” The LXX (Ⓞ) reads, “And the sins of their fathers, saith the Lord.” Kay observes regarding אָמַר יְהוָה, “*saith the Lord*]. The frequency, with which this formula (or its equivalent) recurs in this and the next chapter, is remarkable.” Rawlinson suggests that this clause refers back to שְׁלֹמֹתַי, *I will recompense*.

Earlier we read: “But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear” (ISAIAH 59:2). When instead the Lord has commended us: “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you” (2 Corinthians 6:17). We are to live in the world but not be part of the world as Jesus taught in His Intercessory Prayer: “I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world” (John 17:14–16). ¶ *Which have burned incense upon the mountains, and blasphemed me upon the hills:* The LXX (Ⓞ) reads, “They have burned incense on the mounts, and treated me with scorn on the hills.” The Douay-Rheims (Ⓟ) has, “Who have sacrificed upon the mountains, and have reproached me upon the hills.” Kay has: “*which have*] Or, ‘for that they have.’ *blasphemed me*] Resorting to idols, as though I were negligent or powerless.” ¶ *Therefore will I measure their former work into their bosom.* The Targum (Ⓣ) has, “give the reward” for *measure*. The LXX (Ⓞ) reads, “I will retribute their works into their bosom.” The Douay-Rheims (Ⓟ) has, “And I will measure back their first work in their bosom.” Skinner proposes: “The word for ‘former’ (רִאשֹׁנָה) if an adjective, ought to have the article, and moreover the thought expressed by this translation would be unsuitable, since it passes by in silence the recompense due to the sins of the children themselves. It must therefore be rendered as an adverb, as in Jeremiah 16:18 (‘and first I will recompense their iniquity’ &c.). So Revised Version.”

vv. 8–10. Rawlinson suggests: “In Isaiah, and especially in ... ISAIAH 40–66, promises are almost always intermingled with threatenings. The threats extend to the bulk of the nation; the promises are limited to ‘a remnant’ ... Here the announcement that a remnant would be spared is introduced by a simile from men’s treatment of their own vineyards.” Skinner has: “In spite of the gross idolatries denounced in the preceding section there is that in Israel which makes it precious in

the sight of Jehovah, and ensures for it a brilliant future.”

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and [one] saith, Destroy it not; for a blessing [is] in it: so will I do for my servants' sakes, that I may not destroy them all.

*Thus saith the LORD, As the new wine is found in the cluster, and [one] saith, Destroy it not; for a blessing [is] in it:* The Targum (Ⓣ) has, “Thus saith the Lord, As Noah was found righteous in the generation of the deluge, and I said that I would not destroy him, for the purpose that I might raise up the world by him.” The LXX (Ⓞ) reads, “Thus saith the Lord, as when a good grape is found in the cluster, they will say, ‘Destroy it not; for there is a blessing in it.’” Instead of *[one] saith*, the Peshitta (Ⓢ) has *one says to another*. The Douay-Rheims (Ⓟ) has, “Thus saith the Lord: As if a grain be found in a cluster, and it be said: Destroy it not, because it is a blessing.” ¶ Birks explains: “The contrast lies, perhaps, ... between an unripe cluster, and the same when fully ripened. New wine ‘is found in the cluster,’ belongs to it as the usual result, when the vintage comes. ‘And one saith,’ even while it is unripe, and the grapes are sour and worthless, ‘Destroy it not, for a blessing is in it.’ The wise vinedresser restrains every rash hand that would destroy the cluster, because at present worthless, by reminding them of the blessing when the full ripeness is come. So God would deal with His people, still beloved for their fathers’ sakes. With such rich promises of future blessing in store, they should be sorely chastened, but not crushed or utterly destroyed. At length, like the clusters of Eshcol,<sup>12</sup> they should yield, in a righteous generation, the precious new wine of the kingdom of God.” Kay explains it thus: “*Destroy it not*] Both the second member of the verse and ISAIAH 65:9 imply that this refers not simply to the cluster, but to it and the branch on which it grows. The vine-dresser, as he is about to cut down a degenerate vine, espies a full rich cluster on one part, and gives orders that the plant shall not be wholly *destroyed* (Luther, Marloratus); so it shall be now with the vines of Jacob and Judah (ISAIAH 65:9). The denunciations in ISAIAH 65:2–7 (compare ISAIAH 65:15, and ISAIAH 64:6–7) appeared to include the *whole people*. But it was not so: there should still be a holy ‘seed’ (ISAIAH 64:9, 23; cp. ISAIAH 6:13; Romans 11:5) ...” The Lord sees the potential of His people, scattered Israel, and does not wish her to be extinguished, but rather preserved for the latter days. Many exegetes focus on

<sup>12</sup> See Numbers 13:23–24.

the rotten or bad grapes, along with good ones. From a viticulture perspective, I prefer the explanations of Birks and Kay. The expression regarding the *new wine* found in the cluster is not an implication that we are speaking of grape juice, but rather, that the vinedresser can already mentally sense the joy of the new wine (grape juice that has gone through the first fermentation) well before the grapes ripen. ¶ We have a similar situation in the allegory found in Jacob 5, of the tame and wild olive orchards. There the Master says, “I do it that I may preserve unto myself the natural branches of the tree; and also, that I may lay up fruit thereof against the season, unto myself; for it grieveth me that I should lose this tree and the fruit thereof” (Jacob 5:13b). When the Master threatened to cut down the trees, his servant pleaded for its preservation. A second person seems to talk, also, in this Isaianic verse, possibly a servant . . . , “*and one saith, destroy it not, for a blessing is in it.*” “Spare the vine (or the branch), do not cut it down, for there is yet life and sap in it, and it may grow, and bring forth much fruit.” ¶ The primary meaning of this verse is that of the preservation of the natural branches of Israel to be grafted-in during the latter days. But also, as a secondary signification when likening the scriptures unto ourselves, God sees each of our potential and has more confidence in us than we have in ourselves. Satan is busy destroying our self-worth and pointing the accusatory finger. Part of the pure love Christ is to see the potential in others—what the Lord sees in them—rather than what we may, on the surface, observe with our human eyes. If we are to be effective missionaries, it is requisite we see with these eyes. ¶ *So will I do for my servants’ sakes, that I may not destroy them all.* The Targum (Ⓣ) specifies עֲבָרֵי צְדִיקָיָא, “righteous servants.” The LXX (Ⓦ) reads, “So will I do for the sake of him who serveth me; for his sake I will not destroy them all.” Luther says: “An objection precedes the question, as Abraham says (Genesis 18:23), ‘Wilt Thou indeed destroy the righteous with the wicked?’ To this objection God answers, ‘I will not do it.’ For God knows how to save the godly and confound the ungodly. ¶ In September 2001 I wrote in my journal, “My tangerine tree is all but dead.” Oh, how I loved that tangerine tree. It was my favorite fruit tree in my property and the fruit was so delicious. But this tangerine tree died. I had another tree, one that I despised, an orange tree that did not give fruit. My youngest son, Miguel, pleaded with me not to cut it off and I heeded. In time that tree grew and yielded some of the best oranges I have ever eaten. The pleadings of my son saved that orange tree. Despite its apparent worthlessness, the orange tree would come to yield wonderful fruit. Once again, the Lord knows each one of us and He has more confidence in us than we do, “... for the LORD seeth not as man seeth; for man

looketh on the outward appearance, but the LORD looketh on the heart” (1 Samuel 16:7).

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**9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.**

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*And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains:* The LXX (Ⓦ) reads, “I will indeed bring forth the seed from Jacob namely, from Juda, and he shall inherit my holy mountain.” The Douay-Rheims (ⓓ) has *possessor* instead of *inheritor*. ¶ Redak, in Rabbi Rosenberg, explains that *Jacob* stands for the ten tribes while *Judah* for the two: Benjamin and Judah. Keith suggests: “This seed from Jacob and Judah, who are to inherit the land once more, are the ripe vine-clusters of the previous figure.” Or, the transplanted vine. These are, indeed, scattered Israel—the seed of Jacob—which will be gathered in the last days through the Bible and the Book of Mormon. Jenour offers a couple of suggestions including: “... does not this promise refer rather to the restoration of the Jews in the latter days? The words seem to imply, not merely that a few of them, like the apostles and evangelists, should be the means of raising up a spiritual seed from among the Gentiles, but that, in due time, the whole nation shall again obtain possession of the Holy Land, and dwell at Jerusalem?” The *inheritor of my mountains* refers to both the gathering of the Saints, or *Jacob*, to the Rocky Mountains as well as the gathering of *Judah* to the Holy Land: *out of Jacob and out of Judah*. Delitzsch well says: “*out of Jacob and Judah*], i.e., the people of the two captivities (see ISAIAH 56:3).” The first captivity refers to that of the ten tribes or Ephraim; the second, that of Judah and Benjamin. Kay has, “*bring forth a seed*] sprung from Jacob, yet discriminated from the mass of the nation; the seed of God’s *elect Servant* (ISAIAH 53:10<sup>13</sup>): whence they also are called, *Mine elect ones, My servants*.” Rawlinson observes regarding the Holy Land: “*An inheritor of my mountains*] The whole of Palestine is little more than a cluster of mountains. The cluster may be divided into three groups: (1) The mountains of Galilee, extending from Hermon to Tabor, separated from the next group by the plain of Esdraelon; (2) the mountains of Samaria and Judæa, extending from Carmel and Gilboa to the plateau of Mamre above Hebron, which is 3600 feet above the sea; (3) the mountains of the trans-Jordanic region, including those of Bashan, Gilead, Moab, and Edom, separated from the two other groups by the Jordan valley. The highest

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<sup>13</sup> See Mosiah 15:10–14.

elevation attained is that of Hermon (9400 feet); other minor heights are Jebel Jurmuk, in Galilee, 4000 feet; Safed, also in Galilee, 2775 feet; Ebal and Gerizim, in Samaria, 2700 feet; Sinjil, 2685; Neby Samwill, 2650; and the Mount of Olives, 2724 feet. The plateau of Mamre reaches a height of 3600 feet. The only Palestinian plains are those of Esdraelon, Sharon, and the Ghor, or Jordan valley. Thus the land may well be spoken of as ‘my mountains.’” McFadyen has: “Throughout this chapter the faithful are frequently called *my servants*, and they are rewarded with secure possession of the *mountain* land of Palestine, in its length and breadth—from *Sharon*, the plain between Carmel and Joppa, to the *valley of Achor* near Jericho.” To these mountains, we can add the Rocky Mountains as mentioned above, in reference to the gathering of Ephraim and *his companions*. ¶ *And mine elect shall inherit it, and my servants shall dwell there.* The Targum (Ⓒ) specifies, “righteous servant.” The LXX (Ⓞ) reads, “And my chosen ones and my servants shall inherit and dwell there.” Rawlinson has: “*Mine elect*] (comp. ISAIAH 43:20; 45:4). The same expression is used of Israel in 1 Chronicles 16:13; Psalm 89:3; 105:6, 43; 106:5. God ‘chose’ Israel out of all the nations of the earth to be his ‘peculiar people.’” ¶ Perhaps especially of the condition of the earth after it is exalted and only celestial beings live there.

**10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.**

*And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in.* The LXX (Ⓞ) reads, “And there shall be in the forest folds for flocks; and the valley of Achor shall be a resting place of herds.” The Douay-Rheims (Ⓓ) has, for the first clause, “And the plains shall be turned to folds of flocks.” The tone seems to be that of the Millennial Day. Kay observes: “The whole land shall be in peace; from Sharon (ISAIAH 33:9) in the west, to the valley of Achor (Joshua 7:24; Hosea 2:15) in the east.” ¶ *For my people that have sought me.* The Targum (Ⓒ) has, “For my people which have sought my fear.” The LXX (Ⓞ) reads, “For my people who have sought me.” Keith has: “Since the Lord has shewn rich grace even to Gentiles who had not sought Him, how much more will He bless His ancient people, whose are the fathers and the covenants, when they turn to Him in godly sorrow! (comp. Romans 11:24).” Rawlinson has: “*My people that have sought me*] or, *inquired of me* [דָּרְשׁוּנִי] from the root דָּרַשׁ—the same verb as that used at the

beginning of the chapter [נִדְרְשׁוּנִי].” Are we counted among those who seek after the Lord?

vv. 11–16. After seeing the future glory of Israel, Isaiah turns back to the apostasy that would mean the scattering of Israel and Judah throughout the world.

**11 ¶ But ye [are] they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.**

✓ or, Gad

✓ ✓ or, Meni

*But ye [are] they that forsake the LORD, that forget my holy mountain.* The Targum (Ⓒ) has, “But ye, O house of Israel, ye have forsaken the worship of the Lord, ye have forgotten the worship of my holy mountain.” The LXX (Ⓞ) reads, “But as for you, who forsake me and forget my holy mountain.” Shalom Paul notes: “*But as for you who forsake the Lord*] The *waw* [ו] at the beginning of the verse indicates contrast. For forsaking the Lord as the opposite of seeking the Lord (the end of the previous verse), see ISAIAH 58:2; 1 Chronicles 28:9<sup>14</sup>.” Keith suggests: “We may assume that they refer to actual forms of idolatry in the days of the prophet, representing some kindred evils of the last days.” Regarding the *holy mountain*, it speaks of those who had neglected Temple and substituted it for idolatrous worship. Skinner’s words are interesting here, as he belongs to the critical school, because they acknowledge that the verse may well be speaking of the temple: “The phrase may denote either simple indifference to the welfare of Zion (cf Psalm 137:5), or deliberate abstention from the Temple ritual. The second view implies residence in Palestine at a time when the Temple services were in full operation; hence the other is necessarily adopted by all who hold the prophecy to have been written in Babylon. It is perhaps impossible to decide which is right, although those who recognise a Palestinian colouring throughout the chapter will naturally prefer the second as the more forcible interpretation, and find in it some confirmation of their theory.” McFadyen, alluding back to ISAIAH 65:9, has: “In contrast with this happy destiny of the faithful will be the bloody doom of the idolaters who *forget my holy mountain . . .*” ¶ *That prepare a table for that troop, and that furnish the drink offering unto that number.* The Targum (Ⓒ) has, “That prepare tables for the idols, and mix goblets for their gods.” The LXX (Ⓞ) reads, “And

<sup>14</sup> But if abandon, אִם־תִּעְזְבוּנִי (1 Chronicles 28:9b).

who prepare a table for the Demon, and fill up a mixed potion for Fortune.” Instead of *that troop*, the Peshitta (S) has *fortune tellers* (Lamsa) / *Fortune* (i.e., the pagan goddess of luck, BPE); instead of *that number, bowls* (S). The Douay-Rheims (V) has, “That set a table for fortune, and offer libations upon it.” Note the margin ||, Gad (𐤂𐤀) and Meni (𐤌𐤍). Gad was one of the twelve patriarchs: one of Jacob’s sons through Zilpah, Leah’s servant. But here it refers to an idol. In TDOT, we read that “All examples indicate that ‘fortune’ is to be assumed as the original meaning. The LXX and Vulgate, which translate the appellative by Τύχη and *felix* [my copies of the Latin Vulgate (V) have *Fortunae*—GB] respectively (cf. Genesis 30:11<sup>15</sup>), confirm this. But beyond this 𐤂𐤀 also serves as a proper name for a Semitic deity or as an epithet of local deities.” Ottley has: “τῷ δαιμονίῳ ... τῇ τύχη] Heb. *Gad* ... *Meni*, two heathen deities, probably Syrian, the star-gods Jupiter and Venus, the ‘Greater and Lesser Fortune’ of astrologers ... Gad means ‘Fortune,’ and Meni perhaps ‘number,’ and so ‘destiny’: cf. Jeremiah 33:13, Daniel 5:25. We might have expected Τύχη therefore to correspond to the former. Probably the two were regarded as near akin.”<sup>16</sup> Leeser translates ISAIAH 65:11b, “that set out a table for the god of Fortune, and that fill for Destiny the drink-offering.” Barnes further observes that Gad, as in the KJV margin ||, is the better translation, and regarding the regular translation, “Perhaps there is nowhere a more unhappy translation than this.” After listing a number of views on who Gad and Meni represented, Barnes says: “That two idols are intended here, there can be no doubt. For, (1) The circumstance mentioned of their preparing a table for them, and pouring out a drink-offering, is expressive of idolatry. (2) The connection implies this, as the reproof in this chapter is to a considerable extent for their idolatry. (3) ... [Regarding Gad, Fortune] It is agreed on all hands that some idol is here referred to that was extensively worshipped in the East; and the general impression is, that it was an idol representing Fortune. But whether it was the Sun, or the planet Jupiter, is not easy to determine. [Regarding Meni] ... It seems to be agreed that the word refers to the worship of either the moon or the planet Venus, regarded as the goddess of good fortune. It is not very material which is intended, nor is it easy to determine. ... The leading idea of the prophet is ... [that they had forsaken Yahweh] and [were] endeavoring to propitiate the favor of idol-gods.”

<sup>15</sup> Leeser offers for Genesis 30:11, “And Leah said, Good luck hath come: and she called his name Gad.” See also the LDS 2009 Reina Valera for the Genesis quote as well as ISAIAH 65:11–12—both of which are very close to Leeser and other like translations.

<sup>16</sup> Ottley, R. R. (Ed.). (1906). *The Book of Isaiah according to the Septuagint* (Codex Alexandrinus) (2:381–382). Cambridge: Cambridge University Press.

¶ Barnes has: “*That forget my holy mountain*] Mount Moriah, the sacred mountain on which the temple was built. *That prepare a table*] It was usual to set food and drink before idols – with the belief that the gods consumed what was thus placed before them ... In all ancient worship, it was customary to pour out a libation, or a drink-offering. This was done among idolaters, to complete the idea of a repast. As they placed food before the idols, so they also poured out wine before them, with the idea of propitiating them.” Skinner suggests: “The rites described are the *lectisternia*,<sup>17</sup> well known throughout the ancient world, in which a table was spread, furnished with meats and drinks as a meal for the gods (Liv. v. 13; Herodotus 1:183; Ep. of Jeremiah, vv. 27 f.; Bel and the Dragon, v. w, cf. Jeremiah 7:18; 19:13; 44:17; 1 Corinthians 10:21) ... Gesenius remarks that the description of the complete *lectisternium* extends over both members of the parallelism, and infers that the two deities were worshipped together.” ¶ McFadyen well points out: “This deliberate worship of foreign gods, coupled with the practice of necromancy and the other mystic, superstitious, and illegal rites alluded to in ISAIAH 65:3 f., sheds a very lurid light on the religious conditions which Ezra, Nehemiah, and the reforming party had to face, and goes a long way to justify their severe and exclusive policy.”

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12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose [that] wherein I delighted not.

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*Therefore will I number you to the sword, and ye shall all bow down to the slaughter:* The Targum (T) has, “them” rather than *you* in the first instance. The LXX (G) reads, “You I will deliver up to the sword; you shall all bow down to slaughter.” The Douay-Rheims (V) has, “I will number you in the sword, and you shall all fall by slaughter.” Leeser translates as: “Yea, I will destine you to the sword, and all of you shall kneel down to the slaughter.” ¶ Cowles suggests that as the people were attracted to idolatrous worship, they would be destined to punishment: “The terms he uses would

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<sup>17</sup> “*Lectisternium* (Lat. lectus, a couch, and sternere, to spread), a religious festival ceremony among the ancient Romans. It was celebrated during times of public calamity, when the gods were invited to the entertainment, and their statues taken from their pedestals and laid on couches” (M’Clintock, J., & Strong, J. (1882). *Lectisternium*. In *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature* (5:318). New York: Harper & Brothers, Publishers).

remind them of their sin. Ye pour out your drink-offerings to a fancied *Destiny*; I *Destine* you to the sword.” Rawlinson well observes: “Not, perhaps, intended literally. Wicked men are God’s sword (Psalm 17:13), and deliverance into their hand would be deliverance to the sword . . .” Skinner notes the paronomasia: “There is a play upon words between the verb for ‘destine’ (מִנֵּי) and Meni in ISAIAH 65:11 (מִנֵּי).” ¶ *Because when I called, ye did not answer; when I spake, ye did not hear.* The Targum (Ⓣ) has, “Because I sent my prophets, and ye repented (literally, ‘returned’) not; they prophesied, and ye did not receive them (or ‘obey them’).” The LXX (Ⓛ) reads, “Because I called and you answered not: I spake and you would not listen.” ¶ Cowles suggests: “No calls from God availed toward reclaiming them to himself. Their depravity baffled every moral endeavor to save them.” This brings us back to ISAIAH 65:2b, where we read of the Lord’s tender invitation: “For I have spread out my hands all the day unto a people who walketh not in my ways.” ¶ *But did evil before mine eyes, and did choose [that] wherein I delighted not.* The LXX (Ⓛ) reads, “But did what is evil in my sight; and chose the things in which I did not delight.” The Douay-Rheims (ⓓ) has, “And you did evil in my eyes, and you have chosen the things that displease me.”

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**13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:**

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*Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry:* The Targum (Ⓣ) specifies, “righteous servants” in contraposition to the wicked who would be *hungry*. The LXX (Ⓛ) reads, “Therefore thus saith the Lord, Behold my servants shall eat but you shall be hungry.” ¶ The contrast here is between those who in the latter days would return to the Lord—and those who persist in remaining in a state of apostasy. ¶ Elder George Q. Cannon explained: “Herein we possess advantages not possessed by other people; we have revelation to guide us, we have the word of the Lord in our midst; we are not dependent upon man’s wisdom, nor upon human plans, but we have the wisdom of eternity manifested through the servants of God to guide us. We have the opportunity of building up the Kingdom of God and of carrying out the designs of heaven according to His plan; and if we will do so we shall fulfil the word of the Lord given anciently, when speaking of and comparing his people with the

people of the world. Said he, ‘My servants shall eat, and you shall be hungry: my servants shall drink, but ye shall be thirsty: my servants shall rejoice, but you shall be ashamed: my servants shall sing with gladness of heart, but you shall sorrow with sadness of heart, and howl with vexation of spirit. And ye shall leave your name as a curse to my chosen: for the Lord God shall slay thee, and call His servants by another name.’”<sup>18</sup> ¶ *Behold, my servants shall drink, but ye shall be thirsty:* The Targum (Ⓣ) has, “righteous servants” in contrast to the *wicked*, who would be *thirsty*. The LXX (Ⓛ) reads, “Behold my servants shall drink; but you shall be thirsty.” ¶ Speaking to the Samaritan woman by the well: “Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:13–14). What we have quoted from the Gospel of John is precisely the same contrast—and invitation—made by Jehovah here in Isaiah. Each one of us is invited to become Christ’s servant and disciple and drink of the Gospel waters that lead to eternal life. ¶ *Behold, my servants shall rejoice, but ye shall be ashamed:* The Targum (Ⓣ) has, “righteous servants” in contrast to the *wicked*, who would be *ashamed*. The LXX (Ⓛ) reads, “Behold my servants shall rejoice; but you shall be ashamed.” Instead of *ashamed*, the Peshitta (Ⓢ) has *weep* (Lamsa) / *lament* (BPE). The Douay-Rheims (ⓓ) has *confounded* instead of *ashamed*.

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**14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation ✓ of spirit.**

✓ breaking

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*Behold, my servants shall sing for joy of heart.* The Targum (Ⓣ) has, “righteous servants.” The LXX (Ⓛ) reads, “Behold my servants shall triumph with joy.” The Douay-Rheims (ⓓ) has, “Behold my servants shall praise for joyfulness of heart.” ¶ *But ye shall cry for sorrow of heart, and shall howl for vexation of spirit.* The LXX (Ⓛ) reads, “But you shall scream for sorrow of heart, and howl for anguish of spirit.” The Douay-Rheims (ⓓ) has, “And you shall cry for sorrow of heart, and shall howl for grief of spirit.”

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**15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:**

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<sup>18</sup> Elder George Q. Cannon, “Necessity of Union and Obedience to Counsel.” Bowery, Great Salt Lake City, 7 April 1867. JD 12:16b.

*And ye shall leave your name for a curse unto my chosen:* The LXX (Ⓞ) reads, “For you shall leave your name for a loathing to my chosen.” The Douay-Rheims (Ⓟ) has, “And you shall leave your name for an execration to my elect.” ¶ Kay explains it: “*for a curse*] Lit. ‘an oath;’ *s.w.a.* in the formula, with which the priest was to administer the water of jealousy; ‘the Lord make thee for a curse and *for an oath* (*s.w.*) among thy people.’ So would it be with unfaithful Israel (ISAIAH 57:8), when the ‘jealousy’ of the Lord should ‘smoke against’ them (Deuteronomy 29:20). Cp. with ISAIAH 65:16. *Obs.* In Numbers 5:23 the priest was directed to ‘write these curses in a book.’ The same words are used in Deuteronomy 29:20–21, 27, respecting the curses which were recorded by Moses against the national infidelity.” Cheyne suggests: “*For a curse*] i.e., as the centre of a formula of imprecation. Comp. Numbers 5:21; Zechariah 8:13; Psalm 102:8, and especially Jeremiah 29:22, ‘And from thee shall be taken a curse ... saying, Jehovah make thee like Zedekiah and like Ahab, whom the king of Babylon wasted in the fire.’ The formula is quoted imperfectly, like the first words of a song.” ¶ *For the Lord GOD shall slay thee, and call his servants by another name:* The Targum (Ⓣ) has, “slay with the second death” and “call His righteous servants by another name.” The LXX (Ⓞ) reads, “As for you, the Lord will destroy you; but to my servants, a new name.” In the Doctrine and Covenants we read: “Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms will be made known; And a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word” (D&C 130:10–11).” See also ISAIAH 62:2. Kay has: “*shall slay thee*] *s.w.a.* ISAIAH 11:4; Hosea 2:3: ‘and slay her (unfaithful Israel) with thirst.’ *another name*] not taken from Jacob or Judah (Isaiah 65:9), but from God Himself (Amos 9:12). LXX ὄνομα καινόν, identifying it with the ‘new name’ of ISAIAH 62:2.” The fact that this verse is so intimately associated with the new heavens and the new earth, help point out to the proposed exegetical view given here. ¶ This in no way contradicts—but on the contrary reaffirms—the need that we each have to take upon ourselves the name of Christ. Elder Milton R. Hunter beautifully taught: “There has been a growing tendency during the past few years for ministers of various Christian religions, writers and numerous others to deny the divinity of Jesus Christ. They put forth the claim that he was a great teacher and class him among the prophets, but they deny that he was literally the Son of the true and Living God. We, the members of the Church of Jesus Christ of Latter-day Saints, revolt

against such teachings, because we know different. We accept Jesus Christ as our Lord, as our God, as our king, as our Savior and Redeemer ...”<sup>19</sup>

**16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.**

*That he who blesseth himself in the earth shall bless himself in the God of truth.* The Targum (Ⓣ) has, “That he who blesseth in the earth shall bless by the God of the covenant.” The LXX (Ⓞ) reads, “Shall be given which shall be blessed on the earth: for they will bless the true God.” The Douay-Rheims (Ⓟ) has, “In which he that is blessed upon the earth, shall be blessed in God, amen.” Kay has: “*That*] So that (Genesis 13:16, *s.w.*) *shall bless himself*] in God; no longer in the imagination of his heart, Deuteronomy 29:19. *the God of truth*] A remarkable expression; lit. ‘the God of AMEN,’ of what is *firm and true*. Vulgate ‘in Deo Amen.’ The Targum points in the right direction when it paraphrases, ‘the God of the covenant;’ for AMEN was the word by which the assembled people on entering Canaan gave their formal assent to the conditions of God’s covenant (Deuteronomy 27:14–26; Joshua 8:33–34). The God, to whom that quality of covenant-keeping truth essentially belongs, is He in whom all shall ‘bless themselves.’ A comparison of Genesis 22:18 and Psalm 72:17 with the present verse shews that ‘the Seed of Abraham’ and the ‘Son of David’ are to be identified with this God of truth: a mystery completely realized in Him Who is ‘the AMEN, the Faithful and True Witness’ (Revelation 3:14; cp. Revelation 19:11).” Rawlinson likewise has: “*In the God of truth*] literally, *in the God of the Amen*; i.e. the God who keeps covenant and promise, to which the strongest formula of consent was the word ‘Amen’ (see Numbers 5:22; Deuteronomy 27:15–26; 1 Kings 1:36, etc.).” The righteous that live upon the earth and seek blessings will do so by turning to the Lord. ¶ Birks beautifully suggests: “The effect of the solemn judgment predicted will be deep reverence for God, as the God of truth. The restoration of Israel, the ingrafting of the olive branches after ages of unbelief, will put an open seal to the truth of all God’s prophecies, and the word of God be shewn to be ‘settled for ever in heaven.’” ¶ *And he that sweareth in the earth shall swear by the God of truth.* The Targum (Ⓣ) has, “God

<sup>19</sup> Elder Milton R. Hunter, “The Only Name Given Under Heaven,” *Conference Report*, October 1952, pp. 36–39.

of the covenant” rather than *God of truth*. The LXX (6) reads, “And they who swear on the earth, will swear by the true God.” The Douay-Rheims (D) has, “And he that sweareth in the earth, shall swear by God, amen.” ¶ In the latter days, sacred oaths or promises will be restored. Some of these through oath formulas, others by the raising of the arm and hand. For instance, when we raise our hands<sup>20</sup> to sustain our prophets, seers and revelators—as well as others in the Church—this we do with the symbols of oath taking. The righteous that live upon the earth will engage in oath taking in the proper places and times, as they turn to the Lord. ¶ *Because the former troubles are forgotten, and because they are hid from mine eyes*. The Targum (T) has, for the last clause, “And because they shall be hidden from before me.” The LXX (6) reads, “For they will forget their former affliction and it shall not recur to their mind.” The Douay-Rheims (D) has *distresses* for *troubles*. In this wonderful prophetic statement the righteous are blessed with being able to completely forget their past sorrows.

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vv. 17–25. As we shall learn, these new heavens and new earth are associated with the transformations that will take place beginning with the Second Coming of Christ, which will exist during the Millennium—in contrast to the final, Celestialized state of this globe. The telescoping of both of these notions is considered, however. Conditions in the Millennium are detailed. The enmity between animals will cease. Prayers will often be answered before they are even uttered. Joy and happiness will abound. An allusion to eternal increase is offered.

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17 ¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. ✓

✓ come upon the heart

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*For, behold, I create new heavens and a new earth:* The LXX (6) reads, “For there shall be a new heaven and the earth shall be new.” ¶ In Ether we read about the gathering of Joseph, the Ten Tribes, as well as that of Judah; the New Jerusalem and the Old Jerusalem; as well as the new heavens and the new earth: “For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of

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<sup>20</sup> See for instance, *Oath Formulas in Biblical Hebrew* by Blane Conklin (2011), Eisenbrauns, p. 13. One of the “authenticating elements,” explains Conklin, includes “raising of the hand.” Logos Bible Software. Book summary with this point is also mentioned in the *Journal for the Study of the Old Testament* © 2012 SAGE Publications, Book List © The Society for Old Testament Study. I was interested in this book on oath formulas, but it sadly uses transliterations rather than Hebrew text.

Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not. Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away. *And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new.* And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Abraham. And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first” (Ether 13:7–12, emphasis added). ¶ Elder Orson Pratt gives an overview of the changes to be experienced by our globe: “First its spiritual creation, secondly its temporal, in which its spiritual and temporal were combined. The next condition is that of restoring it from the fall back to a temporal condition, and then a still greater change [wherein] the new earth will look like unto a sea of glass, and those who are worthy of the celestial glory will inhabit it forever.”<sup>21</sup> In other words, we have the (1) paradisiacal, before Adam and Eve partook of the fruit (terrestrial); (2) mortal, after Adam and Eve were expelled from the garden (terrestrial); (3) millennial, or the time marked by the Second Coming of Christ; and (4) post-millennial, when the earth is transformed into a sea of glass (celestial) conditions. Elder Orson Pratt, speaking of these two last phases explains: “We are told in this that the earth shall die, and pass away, but it shall be quickened again, for God shall quicken the earth upon which we live. It will become a new earth [says he regarding the millennial age—GB]; but will be prepared more perfectly than it was under the three other conditions in which it was placed [speaking of the celestial condition—GB].” The Brethren seemed mostly agreed that the focus of these Isaianic verses is on the millennial age. Elder Orson Pratt explained that the new heavens and the new earth have “reference to the creation that will be renewed, at the beginning of the

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<sup>21</sup> Elder Orson Pratt, “The Millennium—The Final Change.” Mount Pleasant, 12 November 1879. JD 21:204–205.

millennium.”<sup>22</sup> President Joseph Fielding Smith, who spoke extensively about these verses, also said: “You can see that does not have any reference [these Isaianic verses—GB] at all to the earth when it is celestialized.<sup>23</sup> The new heaven and earth have nothing to do at all with this earth [i.e., the future celestialized one—GB] as it will be after it dies and is raised in the resurrection to be a celestial body because then there will not be any death at all. It is going to be restored as nearly as possible to what it was in the beginning. This is coming to pass [the Isaianic verses here quoted—GB] when Christ comes, and that’s part of this restoration.”<sup>24</sup> Furthermore, President Joseph Fielding Smith taught: “When our Savior comes, the earth will be changed to a terrestrial condition and will then be made the fit abode for terrestrial beings, and this condition will last until after the close of the millennium when the earth will die and be raised again in a resurrection to receive its glory as a celestial body, which is its final state. We are living in the great day of restoration. The Lord has declared that all things are to be restored to their primitive condition. Our Tenth Article of Faith says, ‘We believe . . . that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.’ Too many have the idea that this has reference to the celestialized earth, but this is not the case. It refers to the restored earth as it will be when Christ comes to reign. This is taught in ISAIAH 65:17–25, and in the Doctrine and Covenants, section 101:23–31.”<sup>25</sup>

¶ President Joseph Fielding Smith also explains: “In this section (D&C 101) the Lord declares that when that day comes, ‘every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat.’ In this manner the earth will be cleansed of all that pertains to corruption. It will be swept clear of the telestial order of things and be prepared to receive its paradisiacal glory. We are in the midst of restoration now, but when that day comes the earth will be brought back to a similar condition to the one in which it was before the fall of Adam . . . The new heavens and earth here spoken of will come at the beginning of the Millennium. It is the change spoken of

in the tenth Article of Faith.”<sup>26</sup> President Joseph Fielding Smith also clarified (we quoted some of this in ISAIAH 51, and it bears repeating): “[The] reference to a new heaven and earth, spoken of in D&C 29:22–23, and 77:1–2, is not the same as that spoken of by Isaiah in chapter 65:17. The ‘new heavens and new earth’ referred to in this scripture [ISAIAH 65], and also in D&C 101:23–31, [have] reference to the change which shall come to the earth and all upon it, at the *beginning* of the Millennial reign, as we declare in the tenth article of the Articles of Faith. This is the renewed earth when it shall receive its paradisiacal glory, or be restored as it was before the fall of man (see *Compendium*, art, ‘Millennial Reign,’ p. 202). ‘The new heaven and new earth’ [mentioned] in D&C 29, is the final change, or resurrection, of the earth [when the earth shall become a celestialized orb—GB], after the ‘little season’ which shall follow the Millennium.”<sup>27</sup> ¶ Elder Bruce R. McConkie explained the meanings of the expressions, *times of refreshing* as associated with a new earth: “This designated period, this *times of refreshing*, is to take place at the second coming of the Son of Man, in the day when the Lord sends Christ again to earth . . . It is elsewhere spoken of by Jesus as ‘the regeneration when the Son of man shall sit in the throne of his glory’ (Matthew 19:28). It is the day ‘when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount,’ the Lord says. It is the day when ‘the earth will be renewed and receive its paradisiacal glory’ (Articles of Faith 1:10). It is the day of the ‘new earth’ that Isaiah saw the earth which will prevail when wickedness ceases . . .”<sup>28</sup>

¶ Elder Orson Pratt taught about the exalted nature of some of the buildings constructed on earth: “Therefore, Latter-day Saints, when you return to build up the waste places of Zion, when you build up the New Jerusalem upon the place that he has appointed, whatever materials shall be used, by the blessing of the Priesthood, which God has ordained, these materials will endure forever: they will continue during the thousand years, without waste, and when they shall be caught up to heaven, when the earth flees away, they will still endure in all their perfection and beauty. When these cities shall descend again upon the new earth, in its immortal and eternal state, they will still be as endurable as the earth itself, no more to be subject to the curse, and therefore, will no more waste; death is

<sup>22</sup> Elder Orson Pratt, “Heaven and Earth to Pass Away.” Tabernacle, Salt Lake City, 1 August 1880. JD 21:327b.

<sup>23</sup> So also Rawlinson, leaning on Delitzsch: “. . . according to Delitzsch, represents the millennial state, not the final condition of the redeemed.”

<sup>24</sup> Smith, Joseph Fielding. *The Signs of the Times*. Salt Lake City, Utah: *Deseret News Press*, 1952, pp. 36–38.

<sup>25</sup> Smith, Joseph Fielding. *Doctrines of Salvation*. Compiled by Bruce R. McConkie. 3 vols. Salt Lake City, Utah: Bookcraft, 1954–56, Volume I, p. 84.

<sup>26</sup> Smith, Joseph Fielding. *Church History and Modern Revelation*. Salt Lake City, Utah: The Council of The Twelve Apostles of The Church of Jesus Christ of Latter-Day Saints, 1946, pp. 216–218.

<sup>27</sup> Smith, Joseph Fielding. *Church History and Modern Revelation*. Salt Lake City, Utah: The Council of The Twelve Apostles of The Church of Jesus Christ of Latter-Day Saints, 1946, Volume I, pp. 132–133. Emphasis added.

<sup>28</sup> Bruce R. McConkie, “The Times of Refreshing.” *Conference Report*, October 1967, pp. 42–44.

gone—everything that is corruptible in its nature has ceased, so far as this habitable globe is concerned, and all sorrow and mourning are done away.”<sup>29</sup> ¶ Elder LeGrand Richards explained: “... Isaiah tells us that when that day shall come there shall be a new heaven and a new earth in which the lamb and the lion shall lie down together.”<sup>30</sup> ¶ CELESTIALIZED NEW HEAVENS AND NEW EARTH. This, as we have explained, will take place the terrestrial globe is transformed into a celestial orb. Elder Orson Pratt speaks of the final change of the earth at the millennium as the new earth: “When the thousand years are passed, the earth will be made new: it will then become a heaven, the habitation of the former and Latter-day Saints, as well as all they who prove themselves faithful who will be born during the Millennium. How long will they inhabit it? Forever” (Elder Orson Pratt, “Transformation of the Earth.”<sup>31</sup> President Brigham Young also spoke of the new earth in relation to the final celestialized globe: “The possession of all the gold and silver in the world would not satisfy the cravings of the immortal soul of man. The gift of the Holy Spirit of the Lord alone can produce a good, wholesome, contented mind. Instead of looking for gold and silver, look to the heavens and try to learn wisdom until you can organize the native elements for your benefit; then, and not until then, will you begin to possess the true riches. All the riches, wealth, glory and happiness that we shall ever possess in heaven will be possessed on and around this earth when it is brought up into the presence of God in a sanctified and glorified state; and the sanctified ones who enter through the gate and pass the sentinel into the New Jerusalem,<sup>32</sup> and into the presence of the Father and the Son, are the ones who will inherit the new heavens and the new earth in the presence of God, for here is the eternity, the glory and the power.”<sup>33</sup> In the Book of Revelation we have—and note the great promise from *Rain in Due Season* contained therein: “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven,

<sup>29</sup> Elder Orson Pratt, “The Coming Millennium and Triumph of the Saints.” Eighteenth Ward Meetinghouse, Salt Lake City, 25 February 1877. JD 18:348b.

<sup>30</sup> Elder LeGrand Richards, “Laying a Foundation for the Millennium.” October 1971 General Conference. Also see October 1974 General Conference, “What after death?”

<sup>31</sup> Elder Orson Pratt, “Transformation of the Earth.” New Tabernacle, Salt Lake City, 12 November 1876. JD 18:295b.

<sup>32</sup> Rawlinson agrees with the LDS perspective regarding the New Jerusalem: “The ‘new Jerusalem’ is not the old Jerusalem renovated, but is a veritable ‘new Jerusalem,’ ‘created a rejoicing’ (ISAIAH 65:18; comp. Revelation 21:2).”

<sup>33</sup> President Brigham Young, “True Riches.” Tabernacle, Great Salt Lake City, 8 April 1862. JD 10:35.

prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and *they shall be his people*, and God himself shall be with them, and *be their God*. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Revelation 21:1–4, emphasis added, and compare with ISAIAH 65:17–19). ¶ Oswalt, leaning on Delitzsch, well says that these several periods “seem to be telescoped<sup>34</sup> together.” ¶ *And the former shall not be remembered, nor come into mind*. The LXX (Ⓞ) reads, “And they shall no more remember former things, nor shall they ever come again into their mind.” The Douay-Rheims (Ⓜ) has, for the second clause, “And they shall not come upon the heart.” As in the margin ||, the literal Hebrew speaks of the heart, but it encompassed the idea of the thoughts:

: וְלֹא תִשְׁלַח עַל-לֵב. LITV translates as: “and they shall not go up on the heart.” ¶ President Joseph Fielding Smith tells us, “That is, the earth as it is now, this mundane earth covered all over its face with wickedness will not be remembered when this change comes. We will be glad to get rid of this condition, and we will not bring it up to mind. Remember, in speaking of the heavens he is not referring to the sidereal heavens. He is speaking of that which pertains to our own earth, the heavens in which the birds fly.”<sup>35</sup>

¶ SABBATH DAY. Johns Parker argues that the transfer of the Sabbath day from the 7<sup>th</sup> day of the week to the 1<sup>st</sup> day of the week<sup>36</sup> was symbolic of a new order,

<sup>34</sup> The term *telescoping*, when speaking of the scriptures, means that the prophet looks toward the future—or past—and things seems to be closer to each other, as when using a telescope or binoculars, things that are far apart may seem much closer to each other. So Isaiah may well have seen both the millennium and the celestialized globe in the future as standing closer to each other in time.

<sup>35</sup> Smith, Joseph Fielding. *The Signs of the Times*. Salt Lake City, Utah: *Deseret News Press*, 1952, pp. 36–38.

<sup>36</sup> Johns D. Parker, *The Sabbath Transferred*, 1902. Parker explains that the Greek text, which reads quite differently than the King James Version, shows more clearly that the Sabbath day was transferred from the 7<sup>th</sup> day to the first day of the week, in the morning when Christ resurrected. The word *σάββατον* (שַׁבָּת), is often used to mean *Sabbath*, but sometimes *week*. Elder LeGrand Richards (*A Marvelous Work and a Wonder*, p. 336) uses Matthew 28:1, and alludes to others, to make the identical argument. After some study and reflection, I would render Matthew 28:1 close to that given by the LITV, reducing the first mention of *σάββατον* to the singular: “But late in *the Sabbath*, at the dawning into *the first of the Sabbaths*...” Another powerful scripture chosen by Parker is Acts 20:7a, “And upon the first day of the week, when the disciples came together to break bread.” It is evident that they were partaking of the Sacrament in remembrance of the expiatory sacrifice, and they were doing it on the first day of the week. Parker shows a number of other interesting scriptures. It is clear from the Scriptures that the Lord appeared multiple times to individuals the day of the Resurrection, that is, on

alluded to in Isaiah 65:17–19. Parker writes: “The (Jewish) Sabbath was the memorial day set apart for the commemoration of the work of creation. The prophet says ... the old creation ‘shall not be remembered nor come into mind.’” As Latter-day Saints we believe that so many events are types and shadows of the most important event in eternity, the expiatory sacrifice of our Lord and Savior.

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18 But be ye glad and rejoice for ever [in that] which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

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*But be ye glad and rejoice for ever [in that] which I create:* The Targum (Ⓣ) has, for the second half, “rejoice in the world of worlds (or, ‘in the most glorious world’), which I create.” The LXX (Ⓞ) reads, “But in this they shall find joy and gladness.” The Douay-Rheims (ⓓ) has, “But you shall be glad and rejoice for ever in these things, which I create.” The Lord will transform this earth from a testial one to a terrestrial one during the millennium. Barnes says: “Forever] It is not to be momentary happiness—like a bright morning that is soon overcast with clouds. The joy of God’s people is to endure for ever, and they shall have ceaseless cause of praise and thanksgiving.” ¶ An important note is provided by Rabbi Ibn Ezra that agrees with the teachings of the Prophet Joseph Smith, regarding בְּרָאָה [בְּרָאָה], to *form*: “From this passage it can be proved that the word בְּרָא does not mean ‘to create’ (‘to produce from non-existence into existence’) but ‘to form,’ ‘to renew.’” See Genesis 1:1,

בְּרָאשִׁית בְּרָא אֱלֹהֵי אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ:  
¶ *For, behold, I create Jerusalem a rejoicing, and her people a joy.* The LXX (Ⓞ) reads, “For behold I am about to make Jerusalem a subject of joy, and this people of mine a subject of rejoicing.” The Peshitta (Ⓢ) also seems to have the Lord rejoicing over Jerusalem.

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the *Day of the Lord*. In John 20:26, it appears that the Brethren were once again reunited to commemorate the Day of the Lord, when the Savior appeared to them once again, for He appeared to them “after eight days.” In Spanish, this expression that we go to Church every *eight* (ocho) days (cada ocho días) is a common one, even today. Although this is not the place to go into a full exegetical explanation, Hebrews 4 has a number of interesting allusions to entering into the rest of the Lord, but also there seems to jump out of the page, as the contrast is made so explicitly, from the 7<sup>th</sup> day of rest to a new day of rest, σαββατισμός, that would be provided by the Lord through His expiatory sacrifice for us. These verses are full of richness and meaning (see Hebrews 4:4, 8–9). Finally, Parker makes a very powerful argument, explaining that the Sabbath day before Christ’s resurrection began in the evening, as God completed the creative work on the evening of the sixth day; and likewise, and Christ resurrected in the morning of the seventh, it makes sense that the transferred Sabbath starts in the morning, and not in the evening.

The Douay-Rheims (ⓓ) has, “For behold I create Jerusalem a rejoicing, and the people thereof joy.” ¶ Joseph Fielding Smith taught: “Isaiah, in the 65<sup>th</sup> chapter, verses 17–25, by prophetic utterance, declares that there shall come ‘new heavens and a new earth.’ When that day comes Jerusalem shall be cleansed and there shall be joy in her.”<sup>37</sup> The earth will have two centers from which the Lord will guide His followers, Jerusalem of old as well as New Jerusalem or Zion.

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19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

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*And I will rejoice in Jerusalem, and joy in my people:* The Targum (Ⓣ) has, for the last clause, “And my people shall be glad in her.” The LXX (Ⓞ) reads, “And I will exult in Jerusalem and rejoice in my people.” Joy and rejoicing are different than temporary pleasure. These words speak of those who will be exalted and filled with joy. Our great purpose is to achieve such joy and exaltation: “Adam fell that men might be; and men are, that they might have joy” (2 Nephi 2:25). ¶ *And the voice of weeping shall be no more heard in her, nor the voice of crying.* The LXX (Ⓞ) reads, “And there shall no more be heard therein, the voice of wailing nor the sound of a mournful cry.” The sadness and sorrows that can so easily bring people down in our imperfect world will be no longer. Isaiah goes on to explain some of the reasons for this:

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20 In those days there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall not die, but shall live to be an hundred years old; but the sinner [being], living to be an hundred years old, shall be accursed.

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*In those days there shall be no more thence an infant of days, nor an old man that hath not filled his days.* The Targum (Ⓣ) has, “There shall be no more thence a suckling of days, or an old man that shall not accomplish his days.” The LXX (Ⓞ) reads, “Nor shall there any more be there an untimely birth, nor an old man, who shall not complete his term.” The Lamsa Peshitta (Ⓢ) has, “There shall be no more in her a child who dies in infancy nor an old man who has not filled

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<sup>37</sup> Smith, Joseph Fielding. *Church History and Modern Revelation*. Salt Lake City, Utah: The Council of The Twelve Apostles of The Church of Jesus Christ of Latter-Day Saints, 1946, pp. 216–218.

his days.” ¶ Birks says: “There shall neither be early death nor premature decay.” Skinner quotes the Pseudepigrapha: “See Charles, *Book of Enoch*, pp. 26, 55, 98. Comp. Enoch 5:9: ‘And [the elect] will not be punished all the days of their life, nor will they die of plagues or visitations of wrath, but they will complete the full number of the days of their life, and their lives will grow old in peace, and the years of their joy will be many, in eternal happiness and peace all the days of their life’ (cf. also 10:17 and 25:4–5).” And once again we read the heartwarming words of the Prophet Joseph Fielding Smith here: “Ezekiel also speaks of this glorious day, and says that the Lord will make with the people ‘a covenant of peace, and will cause the evil beasts to cease out of the land:’ so that the people may ‘dwell safely in the wilderness, and sleep in the woods.’ Moreover they shall be blessed with rains in their proper season, and ‘the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke’ (Ezekiel 34:25–27). In the Doctrine and Covenants we have been given further instruction in relation to this glorious and happy time of peace. What joy will fill the hearts of those who are worthy to receive it. They shall not be subject to the ills that now trouble us. We will have no need for hospitals; men shall live in health and vigor until they are old and there shall be no graves, for death shall come as a peaceful transition from the mortal to the immortal state. ‘And he that liveth when the Lord shall come,’ said the Lord to Joseph Smith, ‘and hath kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man. Wherefore, children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye’ (D&C 63:50–51).”<sup>38</sup> On another occasion President Joseph Fielding Smith taught: “The Lord definitely fixes the time when this change will come and all corruptible things be removed. It is in the day when enmity shall cease on the earth and love shall take the place of hate even among the beasts and fowl as well as with mankind. It shall be a day when there shall be no sorrow for there shall be no death. Men on the earth will still be mortal, but a change shall come over them so that they will have power over sickness, disease and death. Death shall all but be banished from the earth, for men shall live until they are the age of a tree or one hundred years old (see D&C 63:50–51), and then shall die at the age of man, but this death shall come in the twinkling of an eye and mortality shall give way to immortality suddenly. There shall be no graves, and the

righteous shall be caught up to a glorious resurrection. In that day the resurrected Saints will work hand in hand with the mortal Saints on the earth. It is the purpose of the Lord during that thousand years to have the ordinance work performed for all the dead who are entitled to receive it. It is the time of restoration and perfection, when all things pertaining to the Salvation of man will be fulfilled. Mortals must perform in the Temples the ordinance work which pertains to this mortal life. All who are raised in the resurrection also belong to another life, and therefore cannot be baptized, confirmed, ordained, endowed, or sealed for themselves, since all of these ordinances belong to this mortal sphere. Those who have passed through the resurrection will come with the needed records so that those in the flesh, or mortality, can perform the work for their dead. The Prophet Joseph Smith says: ‘Christ and the resurrected saints will reign over the earth during the thousand years. They will not probably dwell on the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth’ (*History of the Church*, 20 December 1842). It would be inconsistent for mortals and immortals to dwell together. The resurrected Saints and Christ will visit as Christ did with his disciples for forty days after his resurrection. Their natural abode, however, must be on some celestial world until this world is finally celestialized. Those of the terrestrial order will be on the earth during the Millennium but the time must come, as expressed by Zechariah (Zechariah 14:16–20) and by Joseph Smith in above quotation, when all the heathens who will not repent must eventually be eliminated from the earth. The sinner being one hundred years old, shall be accursed (ISAIAH 65:20). We have seen that when Christ comes the wicked, all things corruptible, will be consumed. In other words all that pertains to the telestial kingdom will be removed from the face of the earth. The sinner spoken of in these references, is the unrepentant man, that is to say, the man who has not accepted the fulness of the Gospel. In the eyes of the Lord such a man, no matter how just or worthy he may be, is a sinner, or one still in his sins (see D&C 84:49–53.)”<sup>39</sup> ¶ *For the child shall not die, but shall live to be an hundred years old; but the sinner, living to be an hundred years old, shall be accursed.* The Targum (Ⓢ) has, “For even the child that sinneth shall die an hundred years old; but he that is a sinner *being* an hundred years old shall be thrust out.” The LXX (Ⓛ) reads, “For he who is a hundred years old

<sup>38</sup> Smith, Joseph Fielding. *The Way to Perfection: Short Discourses on Gospel Themes*. 9<sup>th</sup> ed. Salt Lake City: Genealogical Society of The Church of Jesus Christ of Latter-day Saints, 1951, pp. 308–314.

<sup>39</sup> Smith, Joseph Fielding. *Church History and Modern Revelation*. Salt Lake City, Utah: The Council of The Twelve Apostles of The Church of Jesus Christ of Latter-Day Saints, 1946, pp. 216–218.

shall be young; and the sinner, who dieth at a hundred years, shall be deemed accursed.” The Lamsa Peshitta (S) has, “For the child shall die a hundred years old; but a sinner being a hundred years old shall be accursed.” The Douay-Rheims (D) has, for the first clause, “For the child shall die a hundred years old.” ¶ Elder Lorenzo Snow explained, “We are told that in the latter days, ‘There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old.’ And in another scripture we are told that the age of the infant shall be as the age of a tree, and that it shall not die until it shall be old, and then it shall not slumber in the dust but be changed in the twinkling of an eye. But in those days people must live perfectly before the Lord, for we are told in the same passage, that ‘the sinner,’ instead of being favored, ‘being an hundred years old shall be accursed.’ When we once get it into our minds that we really have the power within ourselves through the gospel we have received, to conquer our passions, our appetites and in all things submit our will to the will of our Heavenly Father, and, instead of being the means of generating unpleasant feeling in our family circle, and those with whom we are associated, but assisting greatly to create a little heaven upon earth, then the battle may be said to be half won. One of the chief difficulties that many suffer from is, that we are too apt to forget the great object of life, the motive of our Heavenly Father in sending us here to put on mortality, as well as the holy calling with which we have been called; and hence, instead of rising above the little transitory things of time, we too often allow ourselves to come down to the level of the world without availing ourselves of the divine help which God has instituted, which alone can enable us to overcome them.”<sup>40</sup> Elder Orson Pratt observed: “It seems then by this that there will be a chance for the people, during that happy period [the Millennium], to refuse to comply with the commands of the Most High . . . we read in the sixty-fifth chapter of Isaiah that—‘There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed,’ showing that, when that day shall come, the people will have their lives prolonged on the earth to the age of a tree, growing up to be a hundred years old, then if they sin they shall be accursed, proving that there is a possibility of sinning.”<sup>41</sup> Elder Bruce R. McConkie taught: “As to those who are born after the

Millennium and who turn to unrighteousness, their state will be awful. We suppose they will continue to live on an earth where there is no death and that they will be numbered among those of whom Isaiah said: ‘The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.’<sup>42</sup> (ISAIAH 65:20.) Surely there shall be many sons of perdition in that day, for many shall come out in open rebellion against God, knowing perfectly that he is supreme and that they are fighting him and his plan of salvation.”<sup>43</sup> President Joseph Fielding Smith taught: “The question naturally will arise, if the wicked are to be destroyed when Christ comes, then how can there be wicked men on the earth during the Millennium, as stated by Joseph Smith and Isaiah? It is quite evident that the ‘wickedness’ during that time will be among those who are heathen, or have not come into the Church, and their wickedness consists of failure to receive the Gospel of Jesus Christ. This is according to the Lord’s interpretation, as follows: ‘And by this you may know they are under the bondage of sin, because they come not unto me. For whoso cometh not unto me is under the bondage of sin. And whoso receiveth not my voice is not acquainted with my voice, and is not of me. And by this you may know the righteous from the wicked’ (D&C 84:50–53). Men will be free from the temptations of Satan; peace will be in the hearts of all men, and it is decreed that in time all will receive the truth, for the Gospel is to cover the earth as the waters do the sea . . . We cannot help thinking . . . that under such conditions of righteousness and influence of the teachings of heavenly beings, the time will not be very long before all people will forsake the ways of the world, and even the heathens will come unto the brightness of the Gospel light. During all these years men dwelling in mortality will have the privilege of associating with those who have received their resurrection. Our Lord and Savior will be a familiar figure among the righteous saints. Instruction will be given by resurrected prophets. How could wickedness remain under such conditions?”<sup>44</sup>

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21 And they shall build houses, and inhabit [them]; and they shall plant vineyards, and eat the fruit of them.

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<sup>40</sup> Elder Lorenzo Snow, “Blessings of the Gospel Only Obtained By Compliance With the Law.” General Conference, Salt Lake City, 7 April 1879. JD 20:191.

<sup>41</sup> Elder Orson Pratt, “Events Which Are to Follow the Period of the Millennium.” Sixteenth Ward Meeting Rooms, 22 November 1873. JD 16:320. Also see JD 21:325a.

<sup>42</sup> Rawlinson finds it “most remarkable” that sin is “represented as still continuing.” Thanks to the Prophet Joseph Smith we have a better understanding of the millennium and even of the final struggle of Gog and Magog.

<sup>43</sup> McConkie, Bruce R. *A New Witness for the Articles of Faith*. Salt Lake City, Utah: Deseret Book Company, 1985.

<sup>44</sup> Smith, Joseph Fielding. *The Way to Perfection: Short Discourses on Gospel Themes*. 9th ed. Salt Lake City: Genealogical Society of The Church of Jesus Christ of Latter-day Saints, 1951, pp. 308–314.

*And they shall build houses, and inhabit [them].* The LXX (Ⓞ) reads, “And they shall build houses and dwell therein.” These are part of the curses enumerated in *Rain in Due Season*. Rawlinson well notes: “The curse pronounced on apostasy in Deuteronomy 28:30 shall no more rest on God’s people. They shall have the fruition of their labours. No enemy shall be able to deprive them of their crops and houses.” ¶ *And they shall plant vineyards, and eat the fruit of them.* The LXX (Ⓞ) reads, “And they shall plant vineyards and eat the fruits thereof.” Lowth likewise correctly points out: “*They shall not build, and another inhabit*] The reverse of the curse denounced on the disobedient, Deuteronomy 28:30. ‘Thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof.’” ¶ Nyman has: “The Lord paraphrased these verses in D&C 101:99-101 when he instructed the Saints not to sell their properties in Jackson County, Missouri, and promised that they would be permitted to dwell upon these properties if they would ‘bring forth fruit and works meet for my kingdom.’ During the Millennium, there will be nothing to prevent or impair the inhabitants of the earth from establishing permanent homes and vineyards for their entire lives.”

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**22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree [are] the days of my people, and mine elect shall long enjoy<sup>v</sup> the work of their hands.**

<sup>v</sup> shall make them continue long, or, shall wear out

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*They shall not build, and another inhabit.* The LXX (Ⓞ) reads, “They shall not build, and others inhabit.” Allusion to *Rain in Due Season* where we read: “Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof” (Deuteronomy 28:30). But now these curses will no longer be because of the righteousness of mankind and the binding of Satan. ¶ *They shall not plant, and another eat:* The LXX (Ⓞ) reads, “Nor shall they plant and others eat.” See, once again, Deuteronomy 28:30. What men plant they will be able to eat. ¶ *For as the days of a tree [are] the days of my people.* The LXX (Ⓞ) reads, “For according to the days of the tree of that life, shall be the days of this my people.” Elder Orson Pratt, speaking of this verse, says: “Isaiah does not say what kind of a tree. It was simply a way the ancients had of comparing a great many

things.”<sup>45</sup> The age of a tree was defined as a hundred years old, as has already been stated above.<sup>46</sup> ¶ *And mine elect shall long enjoy the work of their hands.* The Targum (Ⓢ) has, “And mine elect shall wear (or, ‘make to continue’) out the work of their hands.” The LXX (Ⓞ) reads, “For they shall wear out the works of their toils.” The Peshitta (Ⓢ) has something like, “And my elect shall eat the work of their hands.” The Douay-Rheims (Ⓢ) has, “And the works of their hands shall be of long continuance.” Once again, the work performed will not be spoiled by others. But this also shows that there will be work performed and that mankind will have the joy of working.

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**23 They shall not labour in vain, nor bring forth for trouble; for they [are] the seed of the blessed of the LORD, and their offspring with them.**

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*They shall not labour in vain, nor bring forth for trouble.* The Targum (Ⓢ) has, for the last clause, “neither shall they rear up children for death.” The LXX (Ⓞ) reads, “My chosen ones shall not labour in vain, nor shall they bring forth children for a curse.” Regarding the second clause, the Peshitta (Ⓢ) has something like, “Nor give birth to children for a curse.” The Douay-Rheims (Ⓢ) has, “My elect shall not labour in vain, nor bring forth in trouble.” AMP translates it: “They shall not labor in vain or bring forth [children] for sudden terror or calamity.” Birks says: “There is an allusion to the legal threatening, Leviticus 26:16<sup>47</sup> [*Rain in Due Season*—GB], which is now to be reversed. These righteous dwellers in the land will not ‘bring forth for terror,’ or calamity. Their children will never be exposed to sudden alarm, hurried into captivity, or cut off by the sword; but fathers, children, and children’s children, shall abide secure under the protecting care of the King of Israel.” ¶ *For they [are] the seed of the blessed of the LORD, and their offspring with them.* The LXX (Ⓞ) reads, “Because they are a seed blessed of God, both they and their offspring.” The Douay-Rheims (Ⓢ) has *posterity* instead of *seed*. Elder LeGrand Richards, regarding this comment about offspring, says, “That sounds like a continuation of the family, doesn’t

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<sup>45</sup> Elder Orson Pratt, “America a Choice Land.” Old Tabernacle, Salt Lake City, 27 December 1868. JD 12:340b.

<sup>46</sup> See also President Joseph Fielding Smith, *Church History and Modern Revelation*, 1:461.

<sup>47</sup> “I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it” (Leviticus 26:16).

it?"<sup>48</sup> Elder LeGrand Richards also taught, "If I were to ask those of you who are Christians what you love most in all this world, next to your love of God the Eternal Father, if you have Christian principles and you live them, you could not help saying that you love your wives and your children more than anything else. I have said that if I did not have an assurance that God intended that the companionship of husband and wife here in mortality should be projected into the eternal worlds, I would just about as soon believe that death would be a complete annihilation of both body and spirit, but when the Lord placed Adam in the garden before death was known in the world, he said it was not good for man to be alone, and he gave him a helpmeet. And you know all through the scriptures and the words of the Savior, we are told that these twain shall be one flesh. If Jesus then really performed a great atonement to restore what was lost, then that means that in the great day of the resurrection, we will have our wives and our children. Isaiah understood that fully when he said he saw a new heaven and a new earth, and he tells us that in that new heaven and new earth, we should build buildings and inhabit them, and we should plant vineyards and eat the fruit thereof, that we should not build and another inhabit, nor plant and another eat, for every man should enjoy the works of his own hands and then he adds: ' . . . they are the seed of the blessed of the Lord, and their offspring with them' (ISAIAH 65:23). I wonder if anything in this world could be more important than to know that we can live to enjoy the eternal world with our loved ones."<sup>49</sup>

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**24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.**

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*And it shall come to pass, that before they call, I will answer.* The Targum (Ⓢ) has, "And it shall come to pass, before they shall pray before me, that I will hear their prayer." The LXX (Ⓛ) reads, "Therefore it shall come to pass, that before they call I will answer them." The Douay-Rheims (Ⓡ) has *hear* for *answer*. ¶ Cowles suggests: "A more precise translation of this verse is, 'And it shall be that they shall not yet have called, and I will answer; they shall be yet speaking, and I will hear.'" Rawlinson beautifully says: "God is always 'more ready to hear than we to pray.' In the 'new Jerusalem' he will be prompt to answer his people's prayers almost before they are uttered. It is involved in this, as Delitzsch notes, that the will of the people shall

be in harmony with the will of Jehovah, and that their prayers will therefore be acceptable prayers." ¶ *And while they are yet speaking, I will hear.* The Targum (Ⓢ) has, "And before they supplicate before me, I will grant (or, 'do') their request." The LXX (Ⓛ) reads, "And while they are yet speaking I will say, What is the matter." The Douay-Rheims (Ⓡ) has, "As they are yet speaking, I will hear." Kay has: "yet speaking] Literally so in Daniel's case (Daniel 9:20–23). I had a similar experience in the summer of 1991, just after I was called to be a seminary teacher. Linda & I and Brother Gary McDaniel took my seminary class up to Yosemite, before the start of school. As we were walking up the trail Brother McDaniel was overcome by an insulin shock and we almost lost him, were it not by the influence of the Lord. A number of events all combined at exactly the right moment, so his life could be spared. Brother McDaniel, earlier in the hike, shared with Linda that he was a diabetic. While I normally insist that an adult leader stay in front, one in the back, and in this case one in the middle, at the instant that this happened all three adults came together for an instant. Brother McDaniel's eyes started rolling and next thing we knew he fainted and dropped to the ground. In an instant, Linda was administering sugar to him via drops of soda from brother McDaniel's backpack (by mistake, he had miraculously packed a regular soda along with a sugar free one). Just as quickly, I pulled out my consecrated oil and began to administer to him. Through the power of the Holy Melchizedek Priesthood I blessed a man who was closer to death than to life, as he was pale white, cold and clammy. As I was performing this ordinance I was cold with fear. I was not far along into the blessing, truly while I was yet speaking, I heard people coming down the trail. Having pronounced the essential parts of the blessing, I closed as I did not want to make a mockery of the Priesthood in front of others. It turned out to be a French doctor and his wife who had come along. They encouraged Linda to continue to feed Gary McDaniel more sugar, which had burnt up through the strenuous hike. Brother Gary came to, and with the French physician and Linda's help, went back to the bottom. I took the rest of the seminary class up to Nevada falls, once it was clear that he would be totally well. Later, Brother McDaniel bore his testimony that he could hear the words of the blessing as he was administered to. ¶ In the summer of 1993, we went to Disneyland, in Southern California, and then to the ocean with Steve & Donna's family (my brother and sister in law). I could have done without Disneyland, but how I love the ocean. We found a spot to camp in San Clemente. Linda and Donna had to go shopping and left Steve and me in charge of the children. 'Be careful of the ocean,' Linda warned. I acknowledged Linda's request. But internally I reacted, much like children often do when they are told to be careful, by

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<sup>48</sup> Elder LeGrand Richards, "What After Death?" October 1974 General Conference.

<sup>49</sup> Elder LeGrand Richards, "I Tell You of Heavenly Things." General Conference, 1 October 1962, pp. 108–109.

brushing away any concerns. Steve stayed out in the beach with the younger children while I went in with David, Miguel and Bryce, Donna's eldest son. We had much fun diving under the incoming waves and little by little we got braver. Soon we could no longer touch bottom but it did not matter as swimming in the ocean is so much easier, with the salt helping one stay afloat. At one point I told the boys it would be a good idea to turn around and swim back. Bryce asked, 'What for?' 'Well,' I thought, 'what can I do if he will not obey? I must worry about my sons.' David soon warned me that Miguel was experiencing trouble. I could not see Miguel, as I am so blind without glasses; I had to lean on David's vision to see what was going on. A great fear that Miguel or David could drown overcame me. But the rip tide was separating us from the beach and every effort to swim back was not yielding a positive result. (I later found out that one should not try swimming directly against a rip tide, but rather, swim with it and diagonally, until it loses its strength.) What would I tell my wife or my sister in law if one, or all, of the children that they entrusted to me perished? How foolish I had been. Because I was worrying about them I did not pay attention to my surroundings and a large wave fell upon me pushing me down into the water where it was dark and I had to really battle to make it out on time to catch a breath. I only had time to get a little air when the same thing happened again. I was exhausted and beginning to think I would perish in the ocean. I did not care for my life but that of my children. I felt so impotent now; I had put their lives in danger and was feeling the guilt and bitterness of my actions. How often do we consider how our physical or spiritual course might affect those we love? After receiving the great gift of a testimony of the Gospel of Christ we have a responsibility to hold on to the iron rod and endure to the end. Else, as sometimes happens, people occasionally take a vacation from the truths and values they cherish. But when they come back—assuming they have not drowned or died first—there may be people in their lives who could have grown strong in the gospel but did not. Those hurt through this spiritual tragedy are often the most cherished: spouse and children. It is my most ardent desire and prayer that I may live righteously; that I may endure to the end. But let me continue with my awful predicament. The ocean was furious. I was so worried about my sons that I cared about little else. It was evident we had drifted quite a ways out as people in the beach seemed so small. I felt quite dumb asking for assistance, but the moment came, when I thought I would die, and with all my strength I shouted 'HELP!' What a joke, with the sound of the waves no one could hear me. Suddenly, I saw a lifesaver, a man swimming towards me with a determined look in his eye. It is not possible he could have heard my plea for help as he was there in an

instant. As he approached I begged him to take care of Miguel. Instead, he tackled me with both hands. The next moment we both found ourselves in the deep of the ocean. I thought this man would drown me. I did not want to expend my energy in trying to get rid of this lifeguard as I did not wish to lose energy and oxygen. Nor did I want him to fight me. When it was clear I would not try and drown him, and we had gone as deep as it seemed we would go, I had to bring both of us back to the surface with my hands and legs while he held on to me. When we got to the surface the lifeguard gave me the lifesaver and I thanked him a thousand times for his help. Without the help of this young man I believe I would have perished in the ocean because of my lack of experience. Meanwhile, I had no hint of what could have happened to David, Miguel or Bryce. Concern for the children was the uppermost in my mind. As it turned out, David and another lifeguard had helped Miguel, who was closer to the beach. Miguel later told me that he was tired of trying to get oxygen and that he spent more time under the ocean than on the surface. He explained that somehow he was able to get a breath of air under the water (and I had understood him to say that an angel helped him breathe). A third lifeguard helped Bryce, who was not at all concerned with any of this and only panicked when he was informed that he was swimming over a dangerous submerged rock that had sucked people in. It appears we were all going in the direction of this rock when it occurred to me that we should turn back. I felt much joy to know all were safe, but also much agony to sense that I almost lost my sons or my nephew, and that it would have been my fault. How could I have ever faced Linda and told her how I had dealt with my stewardship? How would I have ever faced myself? I was quite depressed for about a day until several scriptures helped me think about this in a different way. One of them was ISAIAH 65:24, 'And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.' The lifeguard who helped me explained that even before we knew we were in trouble, they had called for more help from a coast lifeguard boat. And even before that, it is clear that God knew we were in trouble, and sent help even before we thought to pray. After that, we set some very specific rules: if the lifeguard left his or her post, we would get out of the water immediately; if we drifted past a mark we had set, we would get out of the water and walk back to the other side before we would reenter. Likewise, the Lord has given us commandments and we will be spiritually safe if we stay within the boundaries He has given us.<sup>50</sup> God is continually aware of us and sends angels to help even *before* we realize we are in trouble. Truly, before we

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<sup>50</sup> This is an excerpt I have adapted from my personal journal.

call the Lord will answer. We need not wait for the Millennium for this to happen.

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**25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust [shall be] the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.**

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*The wolf and the lamb shall feed together.* The LXX (Ⓔ) reads, “Then shall the wolves and the lambs feed together.” ¶ Kay has, instead of *together*, *as one*, **אחד**. Birks nicely has: “An allusion, once more, to the earlier prophecy, ISAIAH 11:6, 7, 9.<sup>51</sup> Thus the whole book is knit together by many secret links, and reveals, from first to last, the unity of design which marks the whole.” Cowles says: “With the exception of the middle clause, this verse is an abridgment of the passage in ISAIAH 11:6–9, and must receive the same interpretation.” Nyman wrote: “This verse is condensed in D&C 101:26, which merely states that the enmity of man and beasts and ‘of all flesh’ will cease during the Millennium.” So we have: “And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease from before my face. And in that day whatsoever any man shall ask, it shall be given unto him” (D&C 101:26–27). ¶ Elder Charles W. Penrose taught: “Men shall then be found beating their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more, but every man in every place shall meet a brother and a friend. And this same spirit of peace will also produce a change upon the brute creation, according to the words of prophets who lived centuries ago, and the earth itself will be blessed, the curse be removed therefrom, and he whose right it is to reign will come and rule in the midst of his people.”<sup>52</sup> ¶ *And the lion shall eat straw like the bullock.* The LXX (Ⓔ) reads, “And the lion shall eat straw like the ox.” The Douay-Rheims (Ⓓ) has, “The lion and the ox shall eat straw.” Elder Orson Pratt beautifully said, “It is then that the enmity of the beasts of the field as well as that of all flesh will cease; no more one beast of prey devouring and feasting upon another that is more

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<sup>51</sup> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox ... They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea” (ISAIAH 11:6-9).

<sup>52</sup> Elder Charles W. Penrose, “The Work of Restitution of All Things.” Tabernacle, Salt Lake City, 17 August 1879. JD 20:299b.

harmless in its nature; no more will this enmity be found in the fish of the sea, or in the birds of the air. This change will be wrought upon all flesh when Jesus comes; not a change to immortality, but a change sufficient to alter the ferocious nature of beasts, birds and fishes. In those days the lion will eat straw like the ox; he will no more be the terror of the forest, but will be perfectly harmless, and gentleness will characterize all the wild and ferocious animals, as well as the venomous serpents, so much so that the little child might lead them and play with them, and nothing should hurt or destroy in all the holy mountain of the Lord; all things becoming, in some measure, as when they were first created. For it will be remembered that animals did not devour one another until after the fall, neither was there any death, until after the fall. What did they eat, then? The Lord said, ‘To every beast of the field, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat.’ The grass, and the herbs, and every green thing were their food. And Adam and Eve ate fruits and vegetables, not animal flesh. The whole earth will be restored; and man will be restored; and not only upon man, but upon all flesh the Spirit of God will be poured out and they will eventually be restored to all that was lost by the fall of our first parents. Then the knowledge of God will cover the whole earth, as the waters cover the great deep. And then the animal creation will manifest more intelligence and more knowledge than they do now, in their fallen condition. Indeed, we have a declaration, by John the Revelator, that when this time shall come, they will even know how to praise God. He says, ‘And 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, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.’ What? The animal creation endowed with language? Yes, a language of praise, saying something concerning the Lamb that was slain, and about his glory and excellency. What a beautiful creation this will be when all these things are fulfilled.”<sup>53</sup> ¶ *And dust [shall be] the serpent's meat.* The LXX (Ⓔ) reads, “But the serpent shall eat dust as bread.” The Douay-Rheims (Ⓓ) has, “And dust shall be the serpent's food.” ¶ Cowles, speaking of the serpent, says: “John the Revelator takes special pains to identify this crafty (shall we say, slippery) personage who is wont to steal some other livery in which to prosecute his malign schemes. ‘The great dragon, that old serpent, called the Devil and Satan, who deceiveth the whole world’ (Revelation 12:9) ... Paul also alludes to the same primal curse, ostensibly upon the serpent, but really upon Satan,

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<sup>53</sup> Elder Orson Pratt, “Interpretation of Scripture delivered.” Tabernacle, Salt Lake City, 23 June 1878. JD 20:18a.

when he said, ‘And the God of peace shall bruise Satan under your feet shortly’ (Romans 16:20). This is his paraphrase of the promise, ‘I will put enmity between thee and the woman, between thy seed and her seed; it [her seed] shall bruise thy head,’ the head of the serpent. To the same purport the prophet here says, Satan shall meet his threatened doom, the dust of the earth his meat. He shall ‘bite the dust.’ In the phrase of the author of Psalm 72:9, ‘his’ (the Messiah’s) ‘enemies shall lick the dust,’ trodden beneath his triumphant feet.” Henderson points us to the Book of Revelation: “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season” (Revelation 20:1-3). ¶ Birks well says: “But here there is an addition, which refers back to the sentence, Genesis 3:14,<sup>54</sup> and thus links the close of the book with the opening of the Law, as it is linked by its very first words with the message near its close, Deuteronomy 32:1, ‘And the serpent, dust shall be his meat.’ The Vision of Immanuel, and this closing message, allude thus to the two main features of the earliest promise, the gift of the Seed of Woman, and the

sentence upon the old sequent. All his devices for evil will be so defeated and overcome, that the only fruit he will gain, from his persevering malice, will be disappointment, and utter and perpetual shame.” ¶ *They shall not hurt nor destroy in all my holy mountain, saith the LORD.* The LXX (Ⓞ) reads, “They shall not hurt, nor shall they destroy on my holy mountain, saith the Lord.” The Douay-Rheims (Ⓟ) has *kill* instead of *destroy*. Birks has: “‘All my holy mountain,’ as in ISAIAH 11:9, seems to denote the whole extent of [the Holy Land], the chosen mountain-range of the Lord’s inheritance. But when Israel shall thus blossom and bud, and the chosen vine yield its richest clusters, the face of the whole world will also be filled with fruit, ISAIAH 27:6.” Rawlinson points out: “*They shall not hurt nor destroy*] Repeated from ISAIAH 11:9, word for word. In neither case should we regard the subject of the sentence as limited to the animals only. The meaning is that there shall be no violence of any kind, done either by man or beast, in the happy period described.” This lack of violence points to the beginning of the Millennial period for at the end of it, we have the final, or second, war of God and Magog.

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<sup>54</sup> “And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:” (Genesis 3:14).

