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## Isaiah 66

Temples are important but they must be operated by the proper Priesthood authority and maintained holy. A remnant of Israel shall be gathered back to the Lord and to the temple. The Book of Mormon would be vital in this gathering effort. Judah shall see the glory of the Lord in Jerusalem; Ephraim, in Zion. A final invitation and warning to come unto Christ is offered.

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vv. 1–4. Temples are vital to our eternal salvation but principles of righteousness guide their construction and use. There are consequences for rejecting the Lord.

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**1 ¶** **THUS** saith the LORD, The heaven [is] my throne, and the earth [is] my footstool: where [is] the house that ye build unto me? and where [is] the place of my rest?

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*THUS saith the LORD, The heaven [is] my throne, and the earth [is] my footstool:* The LXX (Ⓞ) reads, “Thus saith the Lord, The heaven is my throne, and the earth, my footstool: what sort of an house will you build for me?” ¶ Birks has: “*The heavens, &c.*] There is an allusion to Solomon’s prayer at the consecration of the temple. Four times in succession heaven is there called the dwelling place of God.” Rawlinson says: “The Hebrews, while they earnestly desired to have a material emblem of the presence of God in their midst, were deeply impressed with the feeling that no temple could be worthy of him ... ‘Will God,’ said Solomon, ‘indeed dwell on the earth? behold, the heaven and heavens of heavens cannot contain thee; how much less this house that I have builded?’ (1 Kings 8:27). And again, ‘Who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? Who am I then, that I should build him an house, save only to burn sacrifice before him?’ (2 Chronicles 2:6).” ¶ Elder Wilford Woodruff said: “The earth is the footstool of the Lord, and if we ever have any of it for our own the Lord will give it to us; and we ought to be just as faithful to our religion if we had ten thousand million dollars, as if we had not any at all. Eternal life is what we are or ought to be after, and that, whatever our circumstances and condition in life may be, should be our first object.”<sup>1</sup> Elder Neal A. Maxwell observed: “Jesus met irony constantly as He was taunted by circumstances. For instance, this earth is Jesus’ footstool but at Bethlehem there was ‘no room ... in the

inn’ and ‘no crib for his bed,’ as ‘foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.’”<sup>2</sup> ¶ *Where [is] the house that ye build unto me? and where [is] the place of my rest?* The Targum (Ⓢ) has, for the last clause, “And where is the place of the dwelling of my Shekinah.” The LXX (Ⓞ) reads, “And of what sort shall be the place of my rest?” Instead of each instance of *where*, the Peshitta (Ⓢ) has *what* (Lamsa) / *which* (BPE). The Douay-Rheims (Ⓢ) has, “What is this house that you will build to me? and what is this place of my rest?” ¶ Some think that the Lord is ridiculing the idea of a temple as His dwelling place when He visits the earth. Nägelsbach explains: “Doubtless there was found in ISAIAH 66:1b merely the thought that there is no place which, as a dwelling, corresponds in the least degree to the greatness of God, and that the Prophet warns against such rude childish notions ... that Jehovah really dwells in the most holy place of the temple as a man dwells in his house. The thought would readily suggest itself when this passage would be considered, that the new temple was not intended to be a place to contain God, but only to be the restoration of the old place where God revealed Himself.” ¶ The building of temples is an integral part of any gathering effort. The Prophet Joseph Smith taught: “What was the object of gathering the Jews, or the people of God in any age of the world? ... The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world ... Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles. It is for the same purpose that God

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<sup>1</sup> Elder Wilford Woodruff, “Parable of the Ten Virgins.” New Tabernacle, Salt Lake City, 12 September 1875. JD 18:120.

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<sup>2</sup> Elder Neal A. Maxwell, “Apply the Atoning Blood of Christ.” October 1997 General Conference.

gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc.”<sup>3</sup> The Lord chastised the Saints for their casual attitude towards building a temple: “Wherefore, ye must needs be chastened and stand rebuked before my face; For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house” (D&C 95:2–3). The Lord also warned against desecration of His temples, and I believe that this is what Isaiah was speaking about here: “And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God. But if it be defiled I will not come into it, and my glory shall not be there; for I will not come into unholy temples” (D&C 97:15–17). When a temple is desecrated, it is as if there were none, so the Lord can well ask, “Where is the house that ye build unto me? and where is the place of my rest?” Rawlinson explains that the people have not always been worthy of building a House of the Lord: “*They*, moreover, are unworthy to build him any house, which is the real ground of the refusal. There was no refusal, when the better part of the exiles, having returned, took the building in hand (see Ezra 3:8–13; 6:14, 15; Haggai 1:8–14; Zechariah 1:16; 4:9, etc.)” The time would come, in the latter-days, when temples would *dot the earth*; and the time will also come, when a temple will again be built in Jerusalem.

**2 For all those [things] hath mine hand made, and all those [things] have been, saith the LORD: but to this [man] will I look, [even] to [him that is] poor and of a contrite spirit, and trembleth at my word.**

*For all those [things] hath mine hand made, and all those [things] have been, saith the LORD:* The Targum (Ⓒ) has, “power” rather than *hand*, and the second clause, “and have not all these things been?” The LXX (Ⓔ) reads, “For all these things my hand hath made: and all these things are mine saith the Lord.” Instead of *have been*, the Peshitta (Ⓔ) has *belong to me* (Lamsa) / *are mine* (BPE). The Douay-Rheims (Ⓓ) has, “My hand made all these things, and all these things were made, saith the Lord.” The Lord is reminding us that He formed and organized the heavens and the earth and

universes without number. ¶ *But to this [man] will I look, [even] to [him that is] poor and of a contrite spirit, and trembleth at my word.* The Targum (Ⓒ) has, “But it shall be my delight to consider the man, *even him*, who is of an humble and a contrite spirit, and trembleth on account of my word.” The LXX (Ⓔ) reads, “Upon whom therefore will I look down, but upon him only who is humble and quiet, and who trembleth at my words?” and to whom shall I look, The Peshitta (Ⓔ) has “And *where* (Lamsa) / *with whom* (BPE) shall I dwell? But *to* (Lamsa) / *with* (BPE) him who is calm and humble, and trembles at my word. The Douay-Rheims (Ⓓ) has, “But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?” Proper temples will be built by the pure in heart who love the Lord. Joseph Smith was the first prophet of this dispensation and truly a man who trembled at the word of the Lord. Every one of the Presidents of The Church of Jesus Christ of Latter-day Saints have been humble men, easily entreated by God.

**3 He that killeth an ox [is as if] he slew a man; he that sacrificeth a lamb, ✓ [as if] he cut off a dog's neck; he that offereth an oblation, [as if he offered] swine's blood; he that burneth incense, ✓ ✓ [as if] he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.**

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*He that killeth an ox [is as if] he slew a man; he that sacrificeth a lamb, [as if] he cut off a dog's neck; he that offereth an oblation, [as if he offered] swine's blood.* The LXX (Ⓔ) reads, “As for the wicked man, who sacrificeth to me a young bull: he is one who slayeth a dog: and though lie offereth me fine flour: it will be as the blood of swine.” Instead of *dog's neck*, the Peshitta (Ⓔ) has *dog*; instead of *oblation*, the Peshitta (Ⓔ) has *meal offering*<sup>4</sup> (Lamsa) / *cereal* (BPE). The Douay-Rheims (Ⓓ) has, “He that sacrificeth an ox, is as if he slew a man: he that killeth a sheep in sacrifice, as if he should brain a dog: he that offereth an oblation, as if he should offer swine's blood.” ¶ These words again point us towards the desecration of temples, and return us to ISAIAH 1: “To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the

<sup>3</sup> Joseph Smith (with notes by B.H. Roberts), *History of the Church*, 5:423–24.

<sup>4</sup> A general term for sacrifices arising from vegetable matter (Jewish Encyclopedia). ISBE specifies that they were not just any vegetable matter, but such things as cereal or its derivative flour, which required man's toil. In the AV, or KJV, *meal offerings* were called *meat offerings*.

fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats” (ISAIAH 1:11). So also Lowth who has: “These are instances of extreme wickedness joined with hypocrisy, of the most flagitious crimes, committed by those who at the same time affected great strictness in the performance of all the external services of religion. God, by the Prophet Ezekiel, upbraids the Jews with the same practices: ‘When they had slain their children to their idols, then they came the same day into my sanctuary to profane it;’ Ezekiel 23:39. Of the same kind was the hypocrisy of the Pharisees in our Saviour’s time; ‘who devoured widows’ houses, and for a pretence made long prayers;’ Matthew 23:14.” Jenour additionally points us to Jeremiah: “Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD” (Jeremiah 7:9–11). ¶ Lowth, Horsley, Alexander and various others, feel that the elliptical expression *as if* (which is *not* in the original Hebrew text) constitutes a false ellipsis. Rather, they suggest that the very same individuals who killed a man (such as in human sacrifices to idols), blessed an idol, drank swine’s blood and so forth, were hypocritical enough to enter the Temple and carry out their priesthood duties, or otherwise bring sacrifices to the Lord, despite their unclean, unworthy and bloody hands. Each one of us has to remember to take the Sacrament worthily and enter the House of the Lord worthily, and recall the warning: “Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD” (ISAIAH 52:11). Leaser translates this verse: “He that slaughtereth the ox, slayeth a man; he that sacrificeth a lamb, breaketh the neck of a dog; he that offereth a meat-offering, offereth swine’s blood; he that burneth incense, blesseth an idol: yea, they have made choice of their own ways, and in their abominations doth their soul delight.” Alexander explains: “The first clause consists of four similar members, in each of which are coupled a form of sacrifice under the Mosaic Law and an offering which according to that law was inadmissible and even revolting. The ox and the sheep represent the animal sacrifices, the מִנְחָה or meat-offering and the incense those of an unbloody nature. The verbs connected with these nouns are likewise all selected from the technical vocabulary of the law. שָׁחַט and זָבַח both originally signify to slay or slaughter, but are especially applied to sacrificial slaughter in the Pentateuch. מִנְעֵלָה is the participle of a verb which means to cause to ascend, and

in the language of the ritual, upon the altar. מִזְבֵּיחַ is another, of obscurer origin and strict signification, though its use and application are as clear as any of the rest.” The Biblical Illustrator has: “Four legitimate sacrificial acts being bracketed with four detestable idolatrous rites.”<sup>5</sup> Dummelow suggests: “They who offer the due sacrifices, yet without a proper spirit, are no better than they who perform unclean or idolatrous acts.”<sup>6</sup> Wesley likewise suggests, “The sacrifice of the wicked is an abomination to the Lord.”<sup>7</sup> Kay further explains: “*cut off a dog’s neck*] seeking to procure expiation by means of an utterly unclean animal.” Gesenius clarifies that we find עָרַךְ in Exodus 13:13; 34:20; Deuteronomy 21:4, 6, that is found in connection to *breaking the neck* of sacrificial animals. Fausset writes: “*dog’s neck*] an abomination according to the Jewish law (Deuteronomy 23:18); perhaps made so, because dogs were venerated in Egypt ... Dogs as unclean are associated with swine (Matthew 7:6; 2 Peter 2:22).” ¶ A great number of exegetes speak of the end of animal sacrifices, and cite these verses as the horror that the Lord will experience from such sacrifices from Judah. This argument has little force because: (1) Where has Judah or Levi carried out sacrifices since the destruction of the Second Temple? Nowhere! (2) Will not Levi carry out sacrifices in a future temple in Jerusalem as shown in Ezekiel’s vision? Yes, we know from the scriptures (Ezekiel 43:18–27) and the words of the Brethren (*History of the Church* 4:210-212; *Doctrines of Salvation*, 3:94) that animal sacrifices will be instituted again at the beginning of the Millennium, for a period. This will be part of the restitution of all things. ¶ *He that burneth incense, [as if] he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.* The Targum (Ⓣ) has, “The offering of their gifts is the gift of violence. Yea, they delight in their paths &c.” The LXX (Ⓛ) reads, “Though he offereth incense for a memorial, he is as a blasphemer. As they have chosen their own ways: and their soul hath delighted in their abominations:” Instead of *abominations*, the Peshitta (Ⓢ) has *idols*. The Douay-Rheims (Ⓟ) has, “He that remembereth incense, as if he should bless an idol. All these things have they chosen in their ways, and their soul is delighted in their abominations.” ¶ We hear the Lord’s rejection of unrighteous sacrifice in ISAIAH 1: “When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with;

<sup>5</sup> *The Biblical Illustrator*.

<sup>6</sup> *A Commentary on the Holy Bible* edited by J.R. Dummelow.

<sup>7</sup> *John Wesley’s Explanatory Notes*.

it is iniquity, even the solemn meeting” (ISAIAH 1:12–13).

4 I also will choose their delusions,<sup>✓</sup> and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose [that] in which I delighted not.

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*I also will choose their delusions, and will bring their fears upon them.* The Targum (Ⓒ) has, “desire their destruction” instead of *choose their delusions*. The LXX (Ⓔ) reads, “I also will chuse their delusions, and pay them back their sins.” The Peshitta (Ⓔ) reads something like, “I will also please myself in their delusions and recompense them according to their works.” The Douay-Rheims (Ⓓ) has, “Wherefore I also will choose their mockeries, and will bring upon them the things they feared.” This is a hint to the coming punishment to those who reject the Lord and His invitation to turn to Him (see D&C 19:15 ff.). Jenour suggests: “I also will choose punishments] Or in other words, ‘As they have chosen to follow their own perverse inclinations rather than to obey my will, I also will act towards them as if they were not my people, and will punish them with peculiar severity. I will choose punishments for them greater than those which I ordinarily inflict.’ So our Lord declared, concerning the destruction of Jerusalem, ‘Then shall be great tribulation, such as was not since the beginning of the world’ Matthew 24:21.” ¶ *Because when I called, none did answer; when I spake, they did not hear:* The Targum (Ⓒ) has, “Because, when I sent my prophets, yea, they did not repent; they prophesied, but they obeyed not.” The LXX (Ⓔ) reads, “Because I called them and they did not answer—I spake, but they did not listen.” The Peshitta (Ⓔ) reads something like, “Because when I called, none did answer; I spoke yet they heeded not.” The Douay-Rheims (Ⓓ) has, “Because I called, and there was none that would answer; I have spoken, and they heard not.” One man told me, “I don’t need God, and if I ever do I will worry about that then.” See D&C 101:6 ff. ¶ *But they did evil before mine eyes, and chose [that] in which I delighted not.* The LXX (Ⓔ) reads, “But did that which is evil in my sight, and chose the things in which I did not delight.” The Douay-Rheims (Ⓓ) has, for the second clause, “And have chosen the things that displease me.” Mankind has been given moral agency to choose between the words of life or a rejection of the same. In Isaiah 41 we read of the consequences of these decisions. In Doctrine and Covenants we read: “And unto him that repenteth and

sanctifieth himself before the Lord shall be given eternal life. And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people. And also that which was written by the prophet Malachi: For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Wherefore, this shall be the answer of the Lord unto them: In that day when I came unto mine own, no man among you received me, and you were driven out. *When I called again there was none of you to answer; yet my arm was not shortened at all that I could not redeem, neither my power to deliver.* Behold, at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand—ye shall lie down in sorrow. Behold, and lo, there are none to deliver you; for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants, and when they were sent unto you ye received them not” (D&C 133:62–71, emphasis added).

vv. 5–14. Here we read of the glorious gathering of Judah and Ephraim unto the Lord—from the remnant. In Doctrine and Covenants we read, “Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever” (D&C 133:34–35). Once again, we see the joy to be experienced by those who love the Lord and tremble at His word, in contrast to those who reject Him, or are *contrary* to Him. Judah shall join the fold when the Lord appears in Jerusalem and stands in the Mount of Olives. A nation shall be born in a day. All those who love Judah and Jerusalem shall rejoice and be filled with peace. Judah shall be comforted.

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

*Hear the word of the LORD, ye that tremble at his word.* The Targum (Ⓒ) has, beginning with second clause, “O ye righteous! who tremble on account of the words of His will.” The LXX (Ⓔ) reads, “Hear the decisions of

the Lord — ye who tremble at his word.” Birks notes: “The faithful remnant, the poor and contrite, in whom God takes delight, now receive words of encouragement.” Alexander well explains that the act of trembling is associated with “reverently waiting for it.” That is, those who love the word of the Lord and are ready to follow it. ¶ *Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified:* The Targum (Ⓒ) has, for the last clause, “Let the glory of the Lord be magnified, that we may see your joy.” The LXX (Ⓔ) reads, “Say, ‘O our brethren—to them who hate you and are abominable, that the name of the Lord may be glorified.’” The Peshitta (Ⓔ) has, “Say to your brethren who hate you and who despise you for my name’s sake, Let the LORD be glorified.” Regarding the faithful remnant, Birks has: “They are to expect persecution for a little season from their unbelieving countrymen; but a speedy judgment on the persecutors will follow, while the sufferers shall receive a marvellous deliverance.” And not just countrymen, but from those who ought to show brotherly love but instead will persecute them in their false notions of religion. These are after the same type who thought they were doing God a favor when they crucified His Son. Horsley has: “Your unbelieving countrymen pretend that their persecution of you proceeds from a zeal for my honour, and they challenge you to obtain a display of my powers in your behalf, if you are indeed my servants. ‘Let him deliver him now if he would have him,’ was their language when our Saviour hung upon the cross.” The prophets were also subject to oppression. The Prophet Joseph Smith lamented: “During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me . . .” (JS–History 1:28). The believers in Christ were so persecuted because of their faith in the coming Son of God, and the sign that would be given: “Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death except the sign should come to pass, which had been given by Samuel the prophet” (3 Nephi 1:9). But that sign would appear to the joy of all the believers and the shame of their enemies. ¶ *But he shall appear to your joy, and they shall be ashamed.* The Targum (Ⓒ) has, “But they shall be confounded.” The LXX (Ⓔ) reads, “And appear to their joy, when they shall be ashamed.” The Peshitta (Ⓔ) has, “And rejoice in your joy, and they shall be ashamed.” The Douay-Rheims (Ⓓ) has, “And we shall see in your joy: but they shall be confounded.” In the

Book of Mormon we further read regarding the sign that would be given before the first coming in the American continent—to the joy of the believers and the shame of the detractors: “But there were some who began to say that the time was past for the words to be fulfilled, which were spoken by Samuel, the Lamanite. And they began to rejoice over their brethren, saying: Behold the time is past, and the words of Samuel are not fulfilled; therefore, your joy and your faith concerning this thing hath been vain. And it came to pass that they did make a great uproar throughout the land; and the people who believed began to be very sorrowful, lest by any means those things which had been spoken might not come to pass. But behold, they did watch steadfastly for that day and that night and that day which should be as one day as if there were no night, that they might know that their faith had not been vain. Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death except the sign should come to pass, which had been given by Samuel the prophet. Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceedingly sorrowful. And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers. And it came to pass that he cried mightily unto the Lord all that day; and behold, the voice of the Lord came unto him, saying: Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets” (3 Nephi 1:5–13). There are a number of like signs that will be to the derision and shame of those who oppose the work—but a joy to those who wait with trembling and joyful expectation for the same. These signs include the establishment of an *ensign* to the world, the sending forth of the Book of Mormon as predicted in 3 Nephi 21; and the appearance of the Son of God when He stands on the Mount of Olives.

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**6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.**

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*A voice of noise from the city, a voice from the temple.* The Targum (Ⓒ) has, for the first clause, “A voice of a tumult from the city of Jerusalem.” The LXX (Ⓔ) reads, “A sound of screaming from the city! a sound from the temple!” The Peshitta (Ⓔ) has *tumult* instead of *noise*. Birks explains: “This verse answers closely to Zechariah 12:3–6; 14:3, announcing an appearance of

the Lord in a time of Gentile apostasy, and of sore distress to Israel already in part restored, to accomplish the long delayed redemption of Zion. The ‘voice of noise’ is the war cry, used here, as in ISAIAH 42:14, for the terrible display of Divine anger. A type of it may be seen in 2 Kings 7:6.” What is the voice from the temple? It is the voice of the Lord, the Holy One of Israel. We read in the words of John the beloved: “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps” (Revelation 14:1–2). Perhaps, in part, the torrents of water spoken of below, in ISAIAH 66:12, will also be heard. The Prophet Joseph Smith taught: “Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, . . . and all this must be done before the Son of Man will make His appearance.”<sup>8</sup> See Zechariah 14:8 and Ezekiel 47. In Ezekiel we read: “And, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory” (Ezekiel 43:2). Also, from the Book of Revelation we have: “And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Revelation 1:13–18). And in Doctrine and Covenants we have these beautiful words: “Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent. For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh—When the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father’s name written on their foreheads. Wherefore, prepare ye for the coming of the

Bridegroom; go ye, go ye out to meet him. For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion. And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people; And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found. He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh” (D&C 133:16–25). ¶ *A voice of the LORD that rendereth recompense to his enemies.* The Targum (Ⓣ) has, for the first half, “A voice of the Word of the Lord.” The LXX (Ⓟ) reads, “The voice of the Lord rendering a recompense to his adversaries!” This is the theme of ISAIAH 66: joy to the faithful and recompense of punishment to those who are contrary. In *Rain in Due Season* we read: “And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins” (Leviticus 26:23–24). These words here refer back to ISAIAH 66:5, to those who would not answer when the Lord called after them. But now Israel will walk in the light of the Gospel and those who walk contrary will receive the corresponding punishment.

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**7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.**

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*She brought forth* means that she gave birth, while *travail* means to have pain related to the birthing process. The Targum (Ⓣ) has, “Before distress cometh upon her, she shall be redeemed; and before trembling cometh upon her, like the pains of a woman in child-bearing, her King shall be revealed.” Pauli notes regarding this passage in the Ⓣ, “Notice this remarkable passage: Before Jerusalem was destroyed her King, Christ, was revealed.” This has reference to the siege of Jerusalem that will take place in the last days, and the Son of God will appear in glory will be revealed as He stands upon the Mount of Olives. The LXX (Ⓟ) reads, “That a woman hath brought forth before she travailed; that before her pangs came on, they are over and a male child born.” The Douay-Rheims (Ⓛ) has, “Before she was in labour, she brought forth; before her time came to be delivered, she brought forth a man child.”

¶ Redak, in Rabbi Rosenberg, points to scriptures

<sup>8</sup> Teachings of the Prophet Joseph Smith, 286.

related to the day when Jerusalem will be surrounded on all sides by her enemies: “The intention is that the commencement of the salvation will be sudden and painless. Before it is complete and before all the exiles are restored to their land, however, there will be a short time of trouble, which can be likened to birth pangs. Comp. supra ISAIAH 26:20: ‘Hide but for a moment until the wrath passes.’ This alludes to the war of Gog and Magog. Zechariah, too, depicts the ballet and its tribulations, (14:2–7) ‘And the city shall be captured, and the houses shall be plundered . . . and the Lord shall come out and wage war with those nations . . . at the time of evening there shall be light.’ This is the birth after the birth pangs mentioned in the preceding verses.” Birks likewise refers to this time, when Christ will gloriously appear and stand upon the Mount of Olives, which shall be split in two (as mentioned right after in Zechariah): “Zion is here compared to a woman, whose travail is scarcely begun when her child is born. In other passages the severity of the trial is taught, here its exceeding shortness, so as scarcely to deserve the name of travail . . . The wonder is that a whole land shall bring forth, and a whole nation be brought forth, in one such brief hour of suffering. The man-child here is the ‘righteous nation, keeping the truth,’ ISAIAH 26:2, redeemed Israel, born to a new and manly faith in the true Messiah through bitterest sorrow for their own and their fathers’ unbelief, ISAIAH 62:12; Zechariah 12: 9–14.” We have encountered a theme about Judah being surprised she is not alone, but that the Lord has gathered of the other tribes, e.g., ISAIAH 49:21 (Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had they been?*); ISAIAH 54:1 (Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD); and ISAIAH 55:5 (Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee). Here, in ISAIAH 66:7, we seem to have a dual meaning. They may allude to the relatively fast conversion of the Lamanite nation, but the main significance seems to be another. This verse seems to point to the conversion of Judah. While a large portion of those in Jerusalem will perish, the rest will be rescued by the Savior. It seems as if the conversion process of those who remain will be very quick.

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**8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? [or] shall a**

**nation be born at once? for as soon as Zion travailed, she brought forth her children.**

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The Targum (Ⓒ) has, beginning with the third clause, “Is it possible that a country be made in one day, and a nation be created at once? But Zion shall be comforted, and shall be filled with the people of her captivity.” The LXX (Ⓔ) reads, “Who hath heard such a thing, or who hath seen the like? Did ever the earth bring forth in a day, or was ever a nation born at once? That Sion should travail and bring forth her children.” Instead of *born at once*, the Peshitta (Ⓔ) has *born in an hour*. The Douay-Rheims (Ⓓ) has, “Who hath ever heard such a thing? and who hath seen the like to this? shall the earth bring forth in one day? or shall a nation be brought forth at once, because Sion hath been in labour, and hath brought forth her children?” ¶ Elder Charles A. Callis, of the Twelve, shared these beautiful thoughts about Judah which bring tears of joy to my eyes: “Orson Pratt and Charles W. Penrose declared that prior to the glorious coming of the Son of God, the Jews are going to be beleaguered by the nations who threaten the very existence of the Jewish race. Then, according to Zechariah, down through the gates of heaven shall come the Lord Jesus Christ, the Captain and King for whom the Jews have wept and prayed so long, and he shall set his feet upon the Mount of Olives, and the Mount shall cleave asunder, and the Jews shall escape destruction. The God of heaven shall then, with the armies of heaven, have judgment upon the wicked, and the wicked shall be destroyed. When Jesus stands before the Jews, they will see the wounds in his hands and, recognizing their Lord and God, they shall say: ‘. . . What are these wounds in thine hands?’ And then Jesus shall break the hearts of the Jews by saying: ‘Those with which I was wounded in the house of my friends.’ *And that nation then, and not until then, shall be born in a day. By the authorized servants of God they shall receive the baptism of repentance; they shall receive the gift of the Holy Ghost, and become the children of God their Father and the servants of the great Jehovah. At that time a fountain shall be opened up unto the Jews and the inhabitants of Jerusalem a fountain for the cleansing of sin and iniquity, and that fountain shall be as it always has been, the Lord Jesus Christ.*”<sup>9</sup> ¶ And speaking of the dual prophesy, we also can mention the birth in a day of the Lamanite nation. Elder Spencer W. Kimball shared some writings in which Elder Wilford Woodruff in 1873 disclosed his testimony that “the Lamanites will blossom as the rose” but admitted that “the fulfillment of that prophecy is perhaps harder for

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<sup>9</sup> Elder Charles A. Callis, “Our Glorious Destiny.” *Conference Report*, October 1945, pp. 80–83, emphasis added.

me to believe than any other revelation of God that I have ever read . . . [and given the reduction and oppression of the Lamanites] It looks as though there would not be enough left to receive the gospel; but notwithstanding this dark picture, every word that God has ever said of them will have its fulfillment, and they, by and by, will receive the gospel. It will be a day of God's power among them and a nation will be born in a day" (JD 15:282). Elder Kimball also quoted the Prophet Joseph Smith and President Brigham Young—both speaking about the lack of coincidence in the Saints moving west and the need to preach the Gospel to the Lamanites.<sup>10</sup> Talking about *power*, Elder Orson Pratt writes: "As power was manifested when the Lord brought Israel from the Egyptian nation into the wilderness of Sinai and spoke to them by his own voice, so will the power of Almighty God be made manifest among all the nations of the earth when he brings about the redemption and restoration of his people Israel; or, in other words, the former display of power will be eclipsed, for that which was done in one land, among the Israelites and Egyptians in the wilderness, will be performed among all nations. So says the prophet. Let us quote prophecy to show what the day of the Lord's power means, when the people of Israel will be willing. The first to which I will call your attention will be found recorded in the 20<sup>th</sup> chapter of Ezekiel, commencing at the 33<sup>rd</sup> verse."<sup>11</sup> These are the verses quoted: "As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD" (Ezekiel 20:33–36). I know that this was the case with me, as I joined the Church. Elder Spencer W. Kimball also quoted an experience of Elder Wilford Woodruff among the sons of Lehi: "The Isletas are one of the Pueblo groups down in New Mexico. I view my visit among the Nephites one of the most interesting missions of my life . . . I say Nephites, because if there are any Nephites on this continent, we have found them among the Zunis, the Lagunas, and the Isletas, for they are a different race of people, altogether, from the Lamanites. I class the Navajo, Moquis (Hopis) and Apaches with the Lamanites, although they are in

advance of many Indian tribes of America. I class the Zunis, Lagunas, and Isletas among the Nephites. [And after concluding a meeting with them, one of the Isletas Nephites arose] . . . full of the spirit of the Lord and said, 'Friends, why do you dismiss us and leave us this way? This is the first time we have heard of our forefathers and the gospel and the things we have looked for from the traditions of our fathers. If our wives and children are weary, let them go home. We want to hear more. We want you to talk all night. Do not leave us so.'"<sup>12</sup> Today, the Church among the Lamanite nations is very strong. Present-day members give this little thought, but the early Saints did not know how the Lord would fulfill such a promise. And the gathering is not just for the Lamanites, but for all the children of Israel wherever they may be scattered—even in the Spirit World.

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**9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut [the womb]? saith thy God.**

✓ or, beget?

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*Shall I bring to the birth, and not cause to bring forth? saith the LORD:* The Targum (Ⓣ) has, "I am God; I have created the world from the beginning, saith the Lord." The LXX (Ⓞ) reads, "I myself gave this expectation; yet thou didst not remember me, saith the Lord." The Douay-Rheims (ⓓ) has, "Shall not I that make others to bring forth children, myself bring forth, saith the Lord?" ¶ Alexander puts it: "The sense now put upon the figure by the general consent of interpreters is, that he who begins the work may be expected to accomplish it, to be both its author and its finisher." Birks has: "This is God's answer to the whispers of unbelief. The event, even to those who witness it, will be so strange, as to seem almost past belief, Psalm 126:1. But still the power, wisdom, and truth of God are engaged for its fulfillment. The whole history of the Jewish people, through long ages, has been like a slow and tedious gestation for this joyful birth at the last." ¶ Elder Erastus Snow quoted this verse to show God's ability to accomplish what He wishes to accomplish: "'Mormonism' does not coerce, but all the time persuades, teaches, enlightens, instructs, and invites by the beauty, excellence, and virtue of those holy principles which God has revealed to us, gradually drawing the people together, cementing their feelings, and bringing them, by common consent, to act upon the principles of truth and righteousness. There is but one alternative for this people: it is our religion, our God,

<sup>10</sup> Kimball, Elder Spencer W., "The Work Among the Lamanites," *Conference Report*, Oct. 1950, pp. 64–69. This is a very moving address by then Elder Kimball.

<sup>11</sup> Pratt, Elder Orson, "The Restoration of the Jews, Etc." *Journal of Discourses*, Vol. 14, No. 9, May 26, 1871, pp. 58–70.

<sup>12</sup> Kimball, Elder Spencer W., "The Work Among the Lamanites," *Conference Report*, Oct. 1950, pp. 64–69.

our liberty, or slavery, the Devil, and death. There is no drawing back. The wedge has been entered. Our God has led us forth and directed our course from the beginning to the present hour. ‘Shall I cause to come to the birth,’ saith the Lord, ‘and not bring forth?’ No. Although the woman in travail and in pain to be delivered suffers anxiety, mingled with fear, yet soon her sorrow is forgotten, for joy that a man child is born into the world. So it will be with this people, and our enemies cannot hinder it. The Devil and all the hosts of hell cannot prevent the consummation of the desired object that God has in view. The kingdom of God is established, no more to be thrown down; and in it we shall live and reign, and every righteous man and woman who love God and his truth more than their own lives and the treasures of this world shall be exalted in the kingdom of God: they shall see the triumph of truth and righteousness, and the kingdom of God shining on the earth as the sun in the firmament.”<sup>13</sup> ¶ *Shall I cause to bring forth, and shut [the womb]? saith thy God.* The Targum (Ⓒ) has, “I, even I have created all men; I, even I have scattered them among all the nations, also I will gather thy captivity, saith the Lord.” The LXX (Ⓔ) reads, “Behold did I not make her who beareth; and her who is barren? Said thy God.” The BPE (Ⓔ) has, “Is it not I who causes to bring forth &c.” The Douay-Rheims (Ⓓ) has, “Shall I, that give generation to others, be barren, saith the Lord thy God?” Rawlinson says: “... should I, having done so much, interpose at the last moment, to shut the womb?” Leeser has: “... shall I who cause to bring forth, now prevent it? saith thy God.” That would be completely illogical. So, we can count on the Lord bringing forth these wonderful promises, of the birth of Judah at the end of days. We can rejoice as if it was an accomplished matter.

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**10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:**

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*Rejoice ye with Jerusalem, and be glad with her, all ye that love her:* The LXX (Ⓔ) reads, “Rejoice Jerusalem! and sing praises therein, all ye who love her!” Birks suggests that these verses pertain to the return of the natural olive branches, Judah, to the fold and points us to Romans: “For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert

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<sup>13</sup> Elder Erastus Snow, “Opposition of State Governments to the Saints.” Tabernacle, Great Salt Lake City, 29 November 1857. JD 6:92.

grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches [see ISAIAH 65:3]. But if thou boast, thou bearest not the root, but the root thee [see ISAIAH 65:3]. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear [see ISAIAH 65:3]: For if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity [Judah at the time of Christ—GB]; but toward thee, goodness, if thou continue in *his* goodness [speaking to the Gentiles and exhorting them to beware of pride—GB]: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits [see ISAIAH 65:3]; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written ...” (Romans 11:15–26a). In these verses, Paul is warning the Gentile nations against pride and self-righteousness, and reminding them that the fullness of the Gentiles would come at the end. In the Book of Mormon the Lord has made it clear that it matters not if we are Jew or Gentile, but if we will hearken unto the voice of the Lord: “Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish” (2 Nephi 10:16); “... for he [the Lord] doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and 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). The Book of Mormon prophets have helped us to better understand that no one is saved in the kingdom of God by virtue of their being Jew or Gentile. The prophecies we are considering, then, are not those of predestination. Yet, the Lord can see what is going to happen in regard to the wild and the natural branches. Angel Moroni<sup>14</sup>

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<sup>14</sup> In Doctrine and Covenants we read: “And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth. And this gospel shall be preached unto every nation, and kindred, and tongue, and people” (D&C 133:36–37). Angel Moroni brought forth the Gospel and the Book of Mormon.

taught the Prophet Joseph Smith: “And he further stated that the fulness of the Gentiles was soon to come in” (JS–History 1:41b). One of the best ways to understand these words in Romans is to study the allegory of the olive tree in Jacob 5. ¶ Who are them that love Jerusalem? All those who love the Jews and do not hate them, but who realize that the Jews will, in due time, have their natural branches grafted back into the vine. ¶ *Rejoice for joy with her, all ye that mourn for her:* The LXX (Ⓞ) reads, “Be exceedingly joyful with her, all ye who mourn for her!” The Lamsa Peshitta (Ⓢ) has, “Rejoice in joy with her, all you who mourn over her.” And who are they who mourn for Jerusalem? All those who are filled with the pure love of Christ for her, rather than those who are imbued with feelings of superiority over Judah—and/or of Israel as she is being gathered into The Church of Jesus Christ of Latter-day Saints [see ISAIAH 65:3]. For the first shall be last and the last shall be first when it comes to the gathering. It will begin with Ephraim and end with Judah.

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**11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.**

✓ or, brightness

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*That ye may suck, and be satisfied with the breasts of her consolations.* The Targum (Ⓣ) has, “In order that ye may delight yourselves and be satisfied with the food (or, ‘spoil’) of her consolations.” The LXX (Ⓞ) reads, “That you may suck and be satisfied from the breast of her consolation.” The Lamsa Peshitta (Ⓢ) has, “That you may suck and be satisfied with the comfort of her breast.” The Douay-Rheims (Ⓟ) has *filled* instead of *satisfied*. ¶ Alexander has: “Those who have sympathized with Zion in her joys and sorrows shall partake of her abundance and her glory. The figure of a mother is continued, but beautifully varied.” ¶ *That ye may milk out, and be delighted with the abundance of her glory.* The Targum (Ⓣ) has, “In order that ye may drink and overflow with the wine of her glory.” The LXX (Ⓞ) reads, “That you may suck and be fed deliciously, at the commencement of her glory.” The Douay-Rheims (Ⓟ) has, “And flow with delights, from the abundance of her glory.” Leeser has: “In order that ye may sip, and find pleasure from the abundance of her glory.” The general idea is that those who rejoice with Judah shall at the end also rejoice because they will be blessed. All might well remember the scripture: “And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed” (Genesis 12:3).

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**12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon [her] sides, and be dandled upon [her] knees.**

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*For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream:* The Targum (Ⓣ) has, in the second half, “peace, as the floods of the river Euphrates, and the glory of the nations, as an overwhelming stream.” The LXX (Ⓞ) reads, “For thus saith the Lord, Behold I will glide to them like a peaceful stream, and like a torrent deluging the glory of nations.” The Peshitta (Ⓢ) has something like, “For thus says Yahweh: Behold, I will extend peace to her like a river, like an overflowing torrent; and they shall suck the glory of the Gentiles.” The Douay-Rheims (Ⓟ) has, “For thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles.” ¶ Rawlinson has: “*I will extend peace to her like a river*] literally, *I will direct peace to her, like a river.* The waters of streams are in the East directed hither and thither by the agriculturist. God would have given his people ‘peace, as a river,’ long previously, had they permitted him (ISAIAH 48:18) ... *Like a flowing stream*] literally, *as an overflowing torrent.* There is perhaps a contrast intended between the former and the latter times. In the former times Assyria had swept over Israel like an overwhelming flood to destroy her (ISAIAH 8:7–8); now the glory of the whole Gentile world [or rather, *Gentile nations*—GB] should similarly overflow and overwhelm, but only to enrich and exalt.” ¶ Judah is promised here that many of her blessings will come through the efforts of the Gentiles. All who love Judah will be comforted. This is an allusion to what was already taught: “Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob” (ISAIAH 60:16). ¶ *Then shall ye suck, ye shall be borne upon [her] sides, and be dandled upon [her] knees.* The Targum (Ⓣ) has, “And ye shall delight yourselves: ye shall be borne [i.e., carried] upon the sides, and ye shall be nourished upon the knees.” The LXX (Ⓞ) reads, “Their children shall be carried on shoulders, and shall be dandled on knees.” The Peshitta (Ⓢ) has something like, “And you shall be carried on the litters and be dandled upon the knees.” The Douay-Rheims (Ⓟ) has, “Which you shall suck; you shall be carried at the breasts, and upon the knees they shall caress you.” Once again, this verse speaks of the blessings that will be brought upon Israel by the

Gentiles—also an important theme in the Book of Mormon. Nägelsbach writes: “And because the Prophet has here before his mind the image of maternal love and solicitude on the one hand, and on the other that of a child’s wants, he adds here, and ye shall suck. Herewith he points back to ISAIAH 66:11, where he had designated Jerusalem as the source of consolations. Here he tells us that the spring of that spring will be the LORD. But that maternal care is not restricted to the affording of nourishment. The children shall also be faithfully carried (על-צד) *on the hip*, after the common oriental custom, ISAIAH 60:4). They will also be lovingly played with, caressed, and rocked on the knees. The LORD here again ascribes to Himself maternal love and maternal conduct.”

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**13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.**

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*As one whom his mother comforteth, so will I comfort you.* The Targum (Ⓣ) has, for the second clause, “So my Word shall comfort you.” The LXX (Ⓞ) reads, “As one whom his mother comforteth, so will I comfort you.” The Douay-Rheims (ⓓ) has, for the first clause, “As one whom the mother caresseth.” See also ISAIAH 40 regarding Judah and her companions: “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’S hand double for all her sins” (Isaiah 40:1–2). Regarding כְּאִישׁ, Rawlinson has: “*As one*] literally, *as a man*. Israel is now looked upon as grown up, and receiving comfort from God himself in Jerusalem.” Rabbi Ibn Ezra has: “*So I will comfort you*”—Note the positioning of the pronoun ‘I’ (אֲנִי) first for emphasis. Compare ISAIAH 51:12: ‘I, I am He who comforts you.’” It is the Lord Himself who will comfort Judah. Jenour notes: “St. Paul employs the same figure, 1 Thessalonians 2:7, ‘We were gentle among you, even as a nurse cherisheth her children.’” Oswalt says: “This is one of the few places in the Bible where God is directly compared to a mother, and most commentators agree that the comparison has been used to reinforce the depth of God’s concern and care for his children. When he gives them courage, strength, hope, and will (*comforts* them), these are not merely arm’s-length transactions. They are an expression of the intimate, personal involvement of a loving, personal God with his people.” ¶ *And ye shall be comforted in Jerusalem.* The LXX (Ⓞ) reads, “And in Jerusalem you shall find consolation.” For it is in Jerusalem that the tribe of Judah will see their Lord and Savior appear to them *after* the tragic hour when she is surrounded on

every side. It is Christ who is Jerusalem’s true comfort and the comfort of the whole earth.

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**14 And when ye see [this], your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and [his] indignation toward his enemies.**

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*And when ye see [this], your heart shall rejoice, and your bones shall flourish like an herb.* The LXX (Ⓞ) reads, “And you shall see it, and your heart shall rejoice; and your bones shall flourish like a green herb.” The Peshitta (Ⓢ) has “And when you shall see this, your heart shall rejoice and your bones shall flourish like *tender grass* (Lamsa) / *green herb* (BPE).” ¶ Rawlinson has: “In the time of calamity, Israel’s ‘bones’ have been ‘consumed’ (Psalm 31:10), and ‘waxed old’ (Psalm 32:3), and ‘burned with heat’ (Job 30:30). Now they shall enjoy a time of refreshing from the Lord. New life shall enter them, and health and growth shall follow. The nation shall be rejuvenated, and ‘flourish’ in more than its pristine strength.” Alexander has: “*And ye shall see, and your heart shall leap (with joy)* etc.] The object of address still continues to be those who had loved Zion, and had mourned for her, and whom God had promised to comfort in Jerusalem.” After Judah’s ‘warfare is accomplished, that her iniquity is pardoned’ the time of great rejoicing in her Lord and King, even the Holy One of Israel, will become manifest. ¶ *And the hand of the LORD shall be known toward his servants, and [his] indignation toward his enemies.* The Targum (Ⓣ) has, “And the power of the Lord shall be revealed to do good to His righteous servants; but a curse shall come upon His enemies.” The LXX (Ⓞ) reads, “And the hand of the Lord will be made known to them who fear him. And it will terrify them who are disobedient.” The Peshitta (Ⓢ) has “And the hand of the LORD shall be stretched out toward his servants, and he shall destroy his *enemies* (Lamsa) / *adversaries* (BPE).” The Douay-Rheims (ⓓ) has, for the second clause, “And he shall be angry with his enemies.” ¶ The theme of this clause, and much of ISAIAH 66, is that the Lord will bless His disciples and ‘punish’ those who reject Him. While man seeks vengeance regarding his enemies, the Lord’s punishment is directed towards our reformation: “How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long,

and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!” (D&C 43:25).

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vv. 15–24. The Lord will come with fire. Some refuse to leave idolatry behind. The Lord shall send His messengers to gather all the nations unto Christ and His temples. Judah shall see the Glory of God in Jerusalem as He appears and stands on the Mount of Olives. The Book of Mormon shall be the sign used to gather Israel (see Ezekiel 37:15 ff.). Judah’s priests and Levites will be restituted. The millennial day is coming and each individual’s life will be judged according to their moral agency. Elder Orson Pratt mentioned many of these scriptures and takes us through a summary of related scriptures. Keep in mind that the word Gentiles in Hebrew means Gentiles or nations, or Gentile nations. Even the Gentiles here spoken of, are the remnant of Ephraim and her companions, that is, the Ten Tribes including the Lamanite nations (who separated from Israel *before* the Ten Tribes did). And when Elder Pratt speaks of Israel, he mostly means the Holy Land or Judah and her companions. “We, as Gentiles,” explains Elder Pratt, “have cause to rejoice; that is, we who are numbered with the Gentile nations (for there may be many of the blood of Israel among us)—I say, we have cause to rejoice that the Lord has lifted up His hand, and set up His standard, and raised His ensign, and called upon us to bear this ensign—this standard, to the nations of the earth, and to proclaim it in the ears of the Gentiles first; what for? That the times of the Gentiles may be fulfilled, that the fulness may come in, and then all Israel are to be saved, as it is written, ‘There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.’<sup>15</sup> Therefore, we are the people identified with the Gentiles, to whom this standard has been raised; and it has been raised too on the mountains, for the Prophet Isaiah has told us that it should be accomplished on the mountains. We refer you to the 18<sup>th</sup> chapter of his prophecy. In it is a proclamation to all the world. They are commanded in that day to both see and hear—‘All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruninghooks, and take away and cut down the branches.’ What becomes of them after they are cut down? ‘They shall be left together unto the fowls of the mountains, and to the

beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them’ (ISAIAH 18:3–6). What an awful destruction; the multitude of all the nations will become like the dream of a night vision (ISAIAH 29:7) they will pass away. All the nations are here called upon to see and hear at the time the ensign is lifted up: will they see? No. The spirit of deep sleep is poured upon them; the Prophets, and Seers, and rulers are covered (ISAIAH 29:10). In order to show still more clearly that the Gentiles are to be the characters that are to carry this ensign to the nations, we will refer you to the last chapter of Isaiah—‘For I know their works and their thoughts: and it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.’ How is He going to do this work? He says, ‘I will set a sign among them.’ The same thing as spoken of in the passages already referred to—‘And I will send those that escape of them unto the nations’ (here go the missionaries)—‘to the isles afar off, that have not heard my fame.’ They will go among the idolatrous nations, to Hindostan, Siam, China, to the Sandwich Islands, etc. ‘And they shall declare my glory among the Gentiles’ (ISAIAH 66:18–19). The Lord did not send these messengers to declare His glory among Israel first, why? Because a certain work had to be done among the Gentiles first; they were to carry this sign, ensign, or standard, proclaiming the doctrines of Jesus Christ so as not to be misunderstood; they have to carry it to the isles afar off, and declare His glory first among the Gentiles. What next? A mission to Israel; and these same missionaries ‘shall bring all your brethren (Israel) for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord’ (ISAIAH 66:20). The children of Israel will be gathered just as literally as they formerly brought an offering into the house of the Lord. In the last days, when the Lord shall set a sign among the Gentiles, He will as literally bring all Israel back to their holy mountain in Jerusalem, as He brought them from Egypt anciently. After that His people have been gathered out from the nations, they will have the privilege of going to look upon the carcasses of those that transgressed against the Lord; their worm shall not die, neither shall their fire be quenched (ISAIAH 66:24). Now, we have a great work before us; we are a little handful in the mountains, but you know what Isaiah said, ‘A little one shall become a thousand, and a small one a strong nation’ (ISAIAH 60:22). However little we may be, we must become a thousand; though we are a small one, it will be but a little while before we shall be a strong nation, not a weak one; and we will have missionaries in every part of the nations of the earth afar off, and we will declare His glory among every nation, people, kindred, and

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<sup>15</sup> Romans 11:26.

tongue; and as fast as we get the people to believe in the standard the Lord has raised up, we will introduce them into the kingdom, baptize them for the remission of sins, and lay our hands upon them in the name of Jesus Christ, as he has commanded us, and they will receive the Holy Ghost, and be filled with mighty faith, and they will be armed with the power of God, in great glory, and will come from different nations with songs of everlasting joy upon their heads (ISAIAH 35:10), and nothing will be able to compete with the work of the Lord; but it will progress and continue to roll on, until every nation hears, and every heart is penetrated, and the heavens and the earth shall come together.”<sup>16</sup>

¶ About twenty years later, Elder Orson Pratt further taught regarding ISAIAH 66:18–20: “If the congregation will give their attention I will read a few passages from the last chapter of Isaiah, commencing in the middle of the 18<sup>th</sup> verse. [Elder Orson read ISAIAH 66:18–20.] There are some very great and important events predicted in these few lines which I have read, concerning the gathering of all nations and tongues, but more especially the gathering of the house of Israel, a sign being promised—that when that period shall arrive, in the purposes of God, a sign shall be given to the children of men, that they may know when these great events are to take place. In this passage we are not told what the sign shall be, we merely have it promised; but we would naturally draw the conclusion that it will be something of a peculiar character, something that can be distinguished by the nations, kindred and tongues of the earth preparatory to the great gathering that is promised in the Scriptures of truth, ‘I will set a sign among them’ (ISAIAH 66:19). And after setting this sign he will send missionaries to Tubal, to Javan, to the isles that are afar off, ‘to Tarshish, Pul, and Lud, and to them that draw the bow’ (ISAIAH 66:19). And it is said concerning the missionaries who are thus sent forth, that ‘they shall declare my glory among the Gentiles’ (ISAIAH 66:19). Then, when the sign is set, the missionaries are sent forth and the glory of God begins to be declared among the Gentiles, the Lord will bring about the gathering of his people Israel, bringing them upon horses, in chariots, in litters, upon swift beasts, and upon mules to his holy mountain in Jerusalem (ISAIAH 66:20); and he will gather all nations and tongues (ISAIAH 66:18) when that dispensation shall come. The Lord has set that sign; the Lord has sent forth the messengers here spoken of to the various nations, as predicted, and already the voice of these messengers is heard in the uttermost parts of the earth, declaring the word of the Lord among the Gentiles, preparing them for the great event predicted by the mouth of Isaiah the Prophet (ISAIAH 66:19). *Do this people desire to know what the sign predicted by*

<sup>16</sup> Elder Orson Pratt, “The Ancient Prophecies.” Tabernacle, Great Salt Lake City, 7 January 1855. JD 2:295–296.

*the mouth of Isaiah means? Do you wish to know the nature of that sign? Let me refer you to the words of the everlasting God that have been uttered from the heavens, declared in this record brought forth in the last days, the Book of Mormon . . . [As] uttered by the mouth of our Lord and Savior Jesus Christ, when he appeared personally upon this great western continent, and taught the ancient nations of America . . . —that is, when this book, called the Book of Mormon, should be made known unto the Gentiles—that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them in the latter days. Verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you. (3 Nephi 21)”*<sup>17</sup>

**15 ¶ For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.**

*For, behold, the LORD will come with fire, and with his chariots like a whirlwind.* The Targum (Ⓢ) has, “revealed” for *come*. The LXX (Ⓞ) reads, “For behold! the Lord will come as a fire, and his chariots as a whirlwind.” Rawlinson has: “*Behold, the Lord will come with fire*] ‘Fire’ is a usual accompaniment of a ‘theophany.’ God descended on Sinai ‘in fire’ (Exodus 19:18), and led the Israelites through the wilderness by the pillar of the cloud and of fire (Exodus 13:21, 22), and filled the tabernacle with a glory as of fire (Exodus 40:34), and ‘answered David from heaven by fire upon the altar of burnt offering’ (1 Chronicles 21:26), and in the same way answered Solomon (2 Chronicles 7:1) and Elijah (1 Kings 18:38). Isaiah almost always describes a theophany as a ‘coming with fire’ (see ISAIAH 10:16–18; 27:4; 29:6; 30:27, 30; 33:12, 14, etc.). The agency of fire in the judgment that will overtake the wicked simultaneously with Christ’s second coming, appears in 2 Thessalonians 1:8; 2 Peter 3:7–10.” ¶ In Joseph Smith’s own theophany he reports: “I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*” (JS—History 1:16–17). In another account of the Prophet’s vision, from the hand of Elder William Smith, Joseph’s brother, we are told that “While engaged in prayer a

<sup>17</sup> Elder Orson Pratt, “Gathering of Israel.” New Tabernacle, Salt Lake City, 11 April 1875. JD 18:16–17. Emphasis added.

light appeared in the heavens, and descended until it rested upon the trees where he was. It appeared like fire. But to his great astonishment, did not burn the trees.”<sup>18</sup> Furthermore, when the Lord comes we know that the earth will burn with consuming fire: “And 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; and all things shall become new, that my knowledge and glory may dwell upon all the earth” (D&C 101:24–25). ¶ Rawlinson suggests: “*Like a whirlwind*] The whirring of the wheels of chariots, their noise, the swiftness of their pace, and the destruction that they cause, make this simile most appropriate.” Shalom Paul has: “*His chariots are like a whirlwind*] Cf. Nahum 1:3: ‘He travels in whirlwind and storm.’ The Lord’s chariot is alluded to in other biblical verses, e.g., Habakkuk 3:8; Psalm 77:19. For a similar image connected to an enemy invasion of Judah, see ISAIAH 5:28: “‘Their horses’ hooves are like flint; their chariot wheels like the whirlwind’; see also Jeremiah 4:13. 1QIsa<sup>a</sup> (¶) וְכִסּוּפָה, instead of וְכִסּוּפָה, corresponds with the preceding גַּאֵשׁ. ¶ *To render his anger with fury, and his rebuke with flames of fire.* The LXX (¶) reads, “To execute his vengeance with wrath and his rebuke with flaming fire.” Instead of *render*, the Peshitta (¶) has *pour out* (Lamsa) / *discharge the heat* (BPE). The Douay-Rheims (¶) has, “To render his wrath in indignation, and his rebuke with flames of fire.” Birks points out that we read of similar judgments in ISAIAH 42:25; 17:13; and 11:4. The fire will burn all of the wood that has been separated from the true Vine. ¶ In Doctrine and Covenants we read: “Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places; And prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And 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; and all things shall become new, that my knowledge and glory may dwell upon all the earth” (D&C 101:22–25). This fire that will consume the wicked will purify the disciples of Christ: “But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner’s fire, and like fullers’ soap” (Malachi 3:2); “Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh

righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil” (ISAIAH 33:14b–15).

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**16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.**

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*For by fire and by his sword will the LORD plead with all flesh:* The Targum (¶) has, “judge” for *plead*. The LXX (¶) reads, “For with the fire of the Lord all this land shall be tried, and all flesh with his sword.” The Lamsa Peshitta (¶) has, “For by fire will the LORD judge, and by it will he test all flesh.” The Douay-Rheims (¶) has, “For the Lord shall judge by fire, and by his sword unto all flesh.” ¶ The Talmud tradition (Seder Kodoshim, Zevachim 116a) well has: “The Lord sitteth as King for ever, he replied: the Holy One, blessed be He, has already sworn that He will not bring [another] flood upon the world. Perhaps, they ventured, He will not bring a flood of water, yet He will bring a flood of fire, as it is said, For by fire will the Lord contend?” (Talmud, Soncino). ¶ In Doctrine and Covenants we read that the time will come when the Lord will continue to plead with mankind through natural and other disasters at an accelerated pace: “And after your testimony cometh wrath and indignation upon the people. For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men’s hearts shall fail them; for fear shall come upon all people” (D&C 88:88–91). ¶ Elder Wilford Woodruff taught: “God has set his hand a second time to build up that kingdom which Daniel was permitted to see in vision, and to establish that Zion in the mountains which Isaiah saw. He has set his hand, for the last time, to gather together all things which are in heaven and on earth which are in Christ, unto himself. The day has come when the Lord has sent forth a proclamation to warn the nations to prepare for his second coming; and the signs of both heaven and earth all indicate the coming of the Son of Man, which is near at the door. No man knows the day or the hour when Christ will come, but the generation is clearly pointed out, the fig tree is leaving [leafing, leafs are coming forth from the buds—GB], and great changes are near at hand. Great Babylon is coming in remembrance before God, and the Lord has called upon the inhabitants of the

<sup>18</sup> Elder William Smith (1883), *William Smith on Mormonism*, p. 8.

earth who are very wicked, to repent of their sins and turn unto him . . . The heavens are in pain over the disobedience and unrighteousness of the children of men, and the angels, we are told, are waiting in their places in the Temple for the time to come when they will be called upon to go forth and reap down the earth.<sup>19</sup> Judgments await the world, but they heed not, and apparently do not care. With fire and sword the Lord will plead with all flesh, and as the prophet has said respecting this event, ‘the slain of the Lord will be many;’ and these things will overtake the world in an hour when they expect them not, when they will be crying peace, but alas, peace will have departed from them, and they left to devour and destroy each other. All these things are foretold and many of them are written in these revelations given in our day, and they are already being fulfilled before our eyes; and they will continue to be fulfilled, until all that is spoken of shall have come to pass. Therefore, I want to say to the Latter-day Saints: exercise faith in God, and exercise faith in his revelations, and read them and ponder over them, and pray earnestly that you may have a correct understanding of all that God has revealed, that you may grow in the light and knowledge of God, and see the importance of living your religion and of living uprightly before him.”<sup>20</sup> ¶ *And the slain of the LORD shall be many.* The Targum (Ⓣ) has, “And the slain shall be many before the Lord.” The LXX (Ⓞ) reads, “Many shall be the slain of the Lord!” The Lamsa Peshitta (Ⓢ) has, “And the slain of the LORD shall be many.” ¶ Elder Orson Pratt taught of the transition from the calamities associated with the Second Coming to the transformation of the earth during the Millennium, “But the earth is to undergo a change in which it will be sanctified and made glorious . . . and all the armies of the wicked slaughtered. And when the prediction of Isaiah is fulfilled, that the slain will be from one end of the earth to the other, and the earth changed in its position, and a beautiful climate introduced, and all the dry ground made habitable, and the rough places made smooth, the valleys raised, and the mountains leveled

<sup>19</sup> A few years later, regarding D&C 38:12, President Wilford Woodruff tells us of a revelation he had in a General Conference session: “When I have the vision of the night opened continually before my eyes, and can see the mighty judgments that are about to be poured out upon this world . . . God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out.” (8 April 1894, *The Latter-Day Saints’ Millennial Star*, Volume 58.)

<sup>20</sup> Elder Wilford Woodruff, “Fulfillment of Prophecy.” Tabernacle, Salt Lake City, 30 June 1878. JD 19:360–361.

down . . .”<sup>21</sup> We also read, “Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood” (ISAIAH 34:1–3). Wordsworth points out: “*the slain of the Lord shall he many*] As Christ Himself says, ‘Those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before Me’ (Luke 19:27); and as is said in the Apocalypse, describing their future destruction: they ‘were slain *with* the sword of Him that sat upon the horse,’ —Christ (Revelation 19:21). Cp. Joel 3:2, 12–15.” Oswalt proposes: “One must remember that the slain here are those who fall as a result of the final effects of the world’s choice of sin over righteousness. Corpses fill the streets of the city not because God in some arbitrary and tyrannical fashion decides to obliterate his enemies, but because to live in defiance of God’s creation ordinances is to fill the world with cruelty and violence. God’s work is to remove the restraining forces and let the evil that the world has chosen run its terrible course. Finally, sin carries with it its own judgment, and virtue carries with it its own reward.”

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17 They that sanctify themselves, and purify themselves in the gardens behind one [tree] in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

✓ or, one after another

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*They that sanctify themselves, and purify themselves in the gardens behind one [tree] in the midst.* The Targum (Ⓣ) has, “They who prepare and purify themselves in the gardens of idols, multitude after multitude.” The LXX (Ⓞ) reads, “They who consecrate and purify themselves for the gardens.” The Peshitta (Ⓢ) has something like, “Those who consecrate and purify themselves in the gardens, one after the other in the midst.” The Douay-Rheims (Ⓣ) has, “They that were sanctified, and thought themselves clean in the gardens behind the gate within.” ¶ Isaiah seems to be speaking of idolatry as it was prevalent in his day. In the latter-day this would be replaced by intellectual idolatry. So

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<sup>21</sup> Elder Orson Pratt, “Changes in the Configuration of the Globe.” Twentieth Ward Meetinghouse, Salt Lake City, 3 December 1876. JD 18:318b.

also Birks who suggests: “A comparison with ISAIAH 65:3 seems to shew that the historical groundwork of the rebuke is taken from actual forms of idolatry under Manasseh. But the context implies that these represent certain marked features of ungodliness in the last days. Also the words favour the construction that two classes, of which one is marked by falsely pretended sanctity, the other by open impurities, are denounced for a common destruction ... The words ‘for the gardens,’ compared with ISAIAH 1:29, will refer directly to idol feasts in the days of Manasseh, held in groves or pleasant gardens.” ¶ *Eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.* The LXX (Ⓞ) reads, “And they who, in the outer courts, eat swine's flesh, and the abominations and the mouse, shall for this be consumed together, said the Lord.” The Peshitta (Ⓢ) has something like, “Eating swine's flesh, and reptiles and mice, shall together be extinguished, says the LORD.” Kay explains that perhaps this is in relation to: “idolatrous ceremonies, like those portrayed [i.e., engraven, see Leeser] in Ezekiel 8:10–11, where the ‘elders’ stood with incense before ‘every from of *creeping things*’ (among which the ‘mouse’ is placed in Leviticus 11:29) ‘and *abominable* beasts’ (s.w.a. Leviticus 11:41) ...”

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**18 For I [know] their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.**

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The Targum (Ⓣ) has, for the first clause, “Their works and their thoughts are revealed before me,” and also adds people to *nations and tongues*. The LXX (Ⓞ) reads, “As I know their works and their reasoning I am coming to gather together all the nations and the tongues, and they shall come and see my glory.” The Peshitta (Ⓢ) does not have the clause, “it shall come.” The Douay-Rheims (ⓓ) has, “Beginning with the second clause it renders it, “I come that I may gather them together &c.” Alexander explains: “*To see the glory* of Jehovah is a phrase repeatedly used elsewhere to denote the special manifestation of his presence and his power.” The phrase “I know thy works,” is also used in Revelation 3:15a of those who walk contrary to the Lord. Here it is *their works and their thoughts*. Once again we sense intellectual idolatry. David pleads with the Lord to strengthen him and help him improve: “Search me, O God, and know my heart: try me, and know my thoughts: And see if *there be any* wicked way in me, and lead me in the way everlasting” (Psalm 139:23–24). ¶ I sense at least two meanings to this transitional verse, ISAIAH 66:18. Sometimes, when I inspect a movie I am editing, there are transitional

moments in which we see two scenes superimposed together. We see the ending scene overlaid on the beginning one that follows. Both images appear together. ¶ When I look at this verse as the culmination of what has been said, it is possible to see a world that has turned against Israel and Jerusalem, but now they would be in for a surprise: the Lord had permitted the world to come against Jerusalem (Zechariah 14:2–4) but He would now show His glory before the world as He comes to her rescue. He will come to the rescue; He will stand on the Mount of Olives. He will do so in glory. So also Rabbi Ibn Ezra: “This passage refers to the war of Gog and Magog.” The Savior could anticipate the wicked thoughts and intents of the world regarding His people Israel. As we shall see, this concluding scene is picked up again in ISAIAH 66:21. Birks has: “Messiah's answer to the scoffers of the last days—when they say, ‘Where is the promise of his coming?’ They shall see His glory in judgment on the profane, and long-delayed mercy to Zion.” These comments from Birks are interesting to us as Latter-Day Saints because in the Book of Mormon we could see similar attitudes from the scoffers towards the believers, as it related to the first advent of our Savior (see the above quoted 3 Nephi 1:5–13). ¶ In the next superimposed scene we see the Savior's appearance associated with Mount Zion and the New Jerusalem. In the *Messenger and Advocate* we read, “ ‘A revelation of Jesus Christ unto his servant Joseph Smith, Jr. and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church established in the last days for the gathering of his saints to stand upon mount Zion, which shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr. and others, with whom the Lord was well pleased. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily this generation shall not all pass away until an house shall be built unto the Lord and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house’ [D&C 84:1–5]. ‘For I know their works, and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.’ According to this quotation the glory of the Lord shall appear; but they must come to a certain place in order that they can see it. Our former quotation determines the place, and who dare dispute it? The Lord has said by the mouth of

Isaiah; that he would perform his work, his strange work; and bring to pass his act, his strange act.”<sup>22</sup>

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19 And I will set a sign among them, and I will send those that escape of them unto the nations, [to] Tarshish, Pul, and Lud, that draw the bow, [to] Tubal, and Javan, [to] the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

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*And I will set a sign among them, and I will send those that escape of them unto the nations.* The Targum (Ⓒ) adds, “To the province of the sea.” The LXX (Ⓔ) reads, “And I will leave among them a sign, and those of them who escape I will send to the nations.” Instead of *of them unto the nations*, the Peshitta (Ⓔ) has *I will send among the nations* (Lamsa) / *I will send to the nations* (BPE). The Douay-Rheims (Ⓓ) has, beginning with the second clause, “And I will send of them that shall be saved, to the Gentiles.” ¶ Kay says: “*set a sign*”<sup>23</sup> the words used in Exodus 10:2,<sup>24</sup> Psalm 78:43; 105:27, of the miracles which accompanied the redemption out of Egypt . . . It has been held probable by some, that the final ingathering may be preceded by a miraculous manifestation of Christ, which shall be to Israel nationally what the vision near Damascus was to Saul.” If so, and it fits well with the reading, the appearance of Christ in Jerusalem, when He stands on the Mount of Olives seems to fit perfectly. But the gathering of her sister Ephraim (speaking of the ten tribes) will be preceded by another sign, that of the coming forth of the Book of Mormon. Alexander writes: “By a sign Grotius understands a *signal*, making אִתָּהּ equivalent to נִי in ISAIAH 5:26, 11:12, 18:3, 62:10.” In other words, the *ensign* to the nations. While such *ensign* to the nations is without a doubt part of it, the Book of Mormon is what is meant here, as taught by Elder Orson Pratt.<sup>25</sup> <sup>26</sup>

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<sup>22</sup> September 1835, Cowdery, Oliver, et al., eds. *Messenger and Advocate: The Latter Day Saints' Messenger and Advocate*. 3 vols. Kirtland, Ohio: F. G. Williams & Co., et al., October 1834 to August 1837. Electronic text prepared by the Department of Church History and Doctrine, Brigham Young University, 1991, p. 189.

<sup>23</sup> In this case it is in the singular, *sign*, אִתָּהּ.

<sup>24</sup> “And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs [אִתָּהּ] which I have done among them; that ye may know how that I *am* the LORD” (Exodus 10:2).

<sup>25</sup> Pratt, Elder Orson. “Gathering of Israel, Etc.” *Journal of Discourses* 18:4, 11 April 1875, pp. 16–29.

<sup>26</sup> Elder Orson Pratt, “Gathering of Israel.” New Tabernacle, Salt Lake City, 11 April 1875. JD 18:19.

As I read this scripture I also felt the spirit testify that the Book of Mormon is the promised sign. The Book of Mormon will be used, as taught in Ezekiel 37, to gather Israel back to the Lord. ¶ [To] Tarshish, Pul, and Lud, that draw the bow, [to] Tubal, and Javan. The Targum (Ⓒ) has, “Pul and Lud, that draw the bow, and smite *with it*, to the province of Tubal, and Javan.” The LXX (Ⓔ) reads, “To Tharsis and Phud and Lud and Mosach and to Thobel and Greece.” The Douay-Rheims (Ⓓ) has, “Into the sea, into Africa, and Lydia them that draw the bow: into Italy, and Greece.” ¶ Rawlinson has: “These shall be sent (as missionaries) to the *distant* nations; not literally to those enumerated, but to such as at the end of the world occupy a position which the nations mentioned occupied on Isaiah's horizon. Of these nations, Tarshish (Tartessus) was at the furthest limit westward, Pul and Lud, or rather Phut and Lud, at the furthest limit southward, Tubal and Javan at the furthest limit northward. Pul, which occurs nowhere else in Scripture as a geographic name, is almost certainly a wrong reading for Phut, which occurs in Genesis 10:6, and also three times (Jeremiah 46:9; Ezekiel 27:10; 30:5) in connection with Lud. Phut designates an African nation, probably the Nubians, whom the Egyptians called Pet, and who were noted as bowmen.” ¶ [To] the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. The LXX (Ⓔ) reads, “and to the far distant isles. They who have not heard my name nor seen my glory—even they shall proclaim my glory among the nations.” The Douay-Rheims (Ⓓ) has, “To them that have not heard of me,” instead of *that have not heard my fame*. ¶ Elder Bruce R. McConkie taught: “To read Isaiah (with understanding!) is to know that the Messianic gospel was for all men; that none were to be denied its blessings: that this included the Gentiles, however hated and opposed they had been theretofore; and that King-Messiah would surely say to his loyal followers: ‘Go ye into all the world, and preach the gospel to every creature.’ (Mark 16:15.) . . . The God of the whole earth would offer salvation to the inhabitants of the whole earth.”<sup>27</sup> The ends of the earth would hear the Gospel of Christ preached. Also, in the Spirit World, those who had never heard the name of Jesus the Christ in mortality: “If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee” (Deuteronomy 30:4). The work for our departed in the temples of the Lord is one of the most glorious principles of the Gospel of Jesus Christ, along with missionary work for the living.

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<sup>27</sup> McConkie, Bruce R. *The Promised Messiah*, Utah: Deseret Book Company, pp. 503–505.

20 And they shall bring all your brethren [for] an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, ✓ and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

✓ or, coaches

*And they shall bring all your brethren [for] an offering unto the LORD out of all nations upon horses, and in chariots.* The LXX (6) reads, “And they shall bring your brethren from all the nations, as a gift for the Lord with horses and harnots.” The Douay-Rheims (9) has *gift* rather than *offering*. ¶ Alexander observes: “The survivors [i.e., remnant—GB] sent forth to the nations are then described as bringing back the converts to the true religion as an offering to Jehovah. Their return for this purpose is described as easy, swift, and even splendid, all the choicest methods of conveyance used in ancient times being here combined to express that idea.” ISAIAH 66:20 is intimately related to the gift brought to the Lord by the missionaries, which is mentioned in ISAIAH 18:7, “In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion” This is the house of Israel that is being gathered. Are we among the missionaries who are helping to bring souls back into the presence of the Lord? Can you sense both the work on this and the other side of the veil taking place? The Lord further admonished: “Behold, the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner’s fire, and like fuller’s soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi [we mention this scripture again below in relation to the sons of Levi], and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation” (D&C 128:24). Notice the same theme; about an offering or present brought in righteousness, as we see in ISAIAH 18 and here—and it is clear that it is in regarding to missionary work among the living and among the departed spirits. Every missionary will encourage those she or he has helped

bring to the Gospel to partake of the saving ordinances of the temple. ¶ Rawlinson has: “*They shall bring all your brethren for an offering unto the Lord*] When the distant Gentiles [see ISAIAH 18, better, Gentile nations—GB] have been converted, they shall bring to Christ the Jews of the dispersion, who dwell with them in the remote parts of the earth (comp. Zephaniah 3:10<sup>28</sup>).” Kay has: “The Hebrew order is: *They shall bring all your brethren* out of all the nations *for an offering*. By the analogy of the language in Numbers 18:28–29, this may mean, ‘Your brethren *from among* all the nations.’” ¶ *And in litters, and upon mules, and upon swift beasts.* The Targum (7) has, “Yea, with songs,” for *swift beasts*. The LXX (6) reads, “In litters borne by mules with umbrellas over them.” The Douay-Rheims (9) has, “and in coaches” instead of “and upon swift beasts.” We have noted the similarity of these verses with those of ISAIAH 18. Birks interestingly comments: “The word, כִּרְכָרוֹת, ‘swift beasts,’ AV, by others, ‘dromedaries,’ may be from the same root as *curru, currus, circulo* [*circulo* in Spanish, i.e., circumference—GB], and denote thus ‘rolling carriages.’ One striking characteristic of modern times consists in the rapidity of distant journeys, and the new inventions by which men ‘run to and fro’ through the earth.” See similar notes in ISAIAH 18:2, about speedy vessels to be used in preaching the Gospel to scattered Israel. Lowth suggests regarding *and in litters* [כִּרְכָרוֹת]: “There is a sort of vehicle, much used in the East, consisting of a pair of hampers, or cradles, thrown across a camel’s back, one on each side; in each of which a person is carried. They have a covering to defend them from the rain and the sun.” Then Elder Wilford Woodruff also applied these scriptures to the gathering of the Saints to Zion: “And when that first handcart company came into the city [Salt Lake City], I, indeed, thought of the old prophet, for if they did not come with litters it was as near as possible to it, and I now believe that from this time forth handcarts will be used more than horses, mules, and oxen.”<sup>29</sup> ¶ *To my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.* The Targum (7) has, “Into the house of the sanctuary of the Lord” for the last

<sup>28</sup> Much like ISAIAH 18 we there have: “Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering” (Zephaniah 3:8–10).

<sup>29</sup> Elder Wilford Woodruff, “The Facilities Afforded by the Handcart Movement for the Gathering of Israel.” Tabernacle, Great Salt Lake City, 6 October 1856. JD 4:100.

clause. The LXX (6) reads, “To the holy city Jerusalem, said the Lord; as the children of Israel brought up their sacrifices for me with songs of praise to the house of the Lord.” Once again, this is very similar to the last clause of ISAIAH 18:7, “the mount Zion” (ISAIAH 18:7). Both *mount Zion* and *my holy mountain Jerusalem* have reference to the *House of the Lord*. ¶ Moroni taught: “Now I would that ye should remember that God has said that the inward vessel shall be cleansed first, and then shall the outer vessel be cleansed also” (Alma 60:23). Those who will come to the Lord will have cleansed their inner vessel and be ready to be a proper and acceptable offering before the Lord. This involves a lifelong effort.

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## 21 And I will also take of them for priests [and] for Levites, saith the LORD.

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The LXX (6) reads, “And of them I will take priests and Levites, said the Lord.” With this verse we seem to again return to the ending scenes before the beginning of the Millennium. After Judah is converted, she will once again have of her own peoples who will be ordained to operate in that sacred temple to be constructed in Jerusalem as described by Ezekiel. Levi will be among the tribes who are now mingled with Judah. At that time the sons of Levi will again offer such sacrifices: “*Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness*” (JS—History 1:69, also see D&C 128:24). Brother Oliver Cowdery explains it similarly: “Upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the Sons of Levi may yet offer an offering unto the Lord in righteousness!” (JS—History Note: 6). During the Millennium, we have noted that animal sacrifice will be reinstated for a period. In talking about this today, This may well be necessary to help Judah, and her allied tribes, come to a better understanding of the original purposes associated with these sacrifices—that is, to point to the expiatory offering of the Lord and Savior Jesus Christ. Elder Orson Pratt said: “. . . I will take of them for priests and Levites, saith the Lord.’ Indeed! Is the Lord going to have priests and Levites after gathering Israel from all nations? Yes. ‘I will take of them for priests and Levites, saith the Lord.’”<sup>30</sup>

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<sup>30</sup> Elder Orson Pratt, “Mormonism.” Tabernacle, Salt Lake City, 24 February 1869. JD 12:360.

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## 22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

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*For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD.* The LXX (6) reads, “For as the new heaven and the new earth, which I make, shall remain in my presence, saith the Lord.” The Douay-Rheims (V) has, for the middle clause, “Which I will make to stand before me.” As we have learned, there shall be two separate new heavens and new earth. The first, associated with the Millennium, and the second with the final state of the Celestialized earth. The latter will last forever and the idea is that just as it will everlasting, so is the following promise. ¶ *So shall your seed and your name remain.* The LXX (6) reads, “So shall your seed and your name be established.” The Douay-Rheims (V) has, “So shall your seed stand, and your name.” ¶ Elder Orson Pratt explained: “Here, then, is a restitution or restoration predicted in the last chapter of Isaiah that the Lord will gather the House of Israel from all lands to His holy mountain Jerusalem, and that He will then take of them for priests and Levites. Furthermore let us see what the following passage says concerning the continuation of this lesser Priesthood of Levi: ‘For as the new heavens and the new earth, which I shall make, shall remain before me, so shall your seed and your name remain;’ or in other words your priesthood, the priesthood which I have conferred upon the seed of Levi, shall remain just as eternal as the new heavens and the new earth. If one comes to an end so shall the other; and if one is to be eternal and never to pass away so will the other . . . I have told you that an angel, whose name was John the Baptist, on whom rested that priesthood and authority, came down from Heaven and restored it. I have told you that he laid his hands upon the heads of Joseph Smith and Oliver Cowdery and gave them authority to baptize. [Subsequently, the Melchizedek priesthood was restored with the ‘power to administer in all the fullness of the ordinances of the Son of God.’] . . . When the Latter-day Saints go forth and find people who will repent of their sins and believe in Jesus Christ, we command them, as the disciples of Jesus did anciently, to be baptized for the remission of their sins, and then we promise them with all boldness and confidence before God, being authorized from the Heavens to do so, that they shall receive the Holy Ghost by the laying on of the hands of the Elders . . . The apostleship has been restored by Peter, James, and John, men who held

the priesthood of the Son of God, men who had power to seal on earth and it was sealed in heaven.”<sup>31</sup>

23 And it shall come to pass, [that] from one new moon to another, and from one sabbath to another, ✓ shall all flesh come to worship before me, saith the LORD.

✓ from new moon to his new moon, and from sabbath to his sabbath

*And it shall come to pass, [that] from one new moon to another, and from one sabbath to another.* The Targum (Ⓢ) has, from the second clause, “at the time of the beginning of each month, and at the time of each Sabbath.” The LXX (Ⓛ) reads, “And it shall be, that month after month and sabbath after Sabbath.” The Douay-Rheims (Ⓜ) has, “And there shall be month after month, and sabbath after Sabbath.” These words seem to speak of the perpetuity in which Judah and Ephraim shall worship before the Lamb. In Doctrine and Covenants we read: “Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, *to dwell in his presence day and night, forever and ever.* And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth. And this gospel shall be preached unto every nation, and kindred, and tongue, and people. And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come; And worship him that made heaven, and earth, and the sea, and the fountains of waters—” (D&C 133:34–39). Note, also, how the Lord is anxious for those who have *been converted to strengthen their brethren.* ¶ *Shall all flesh come to worship before me, saith the LORD.* The LXX (Ⓛ) reads, “All flesh shall come to worship before me, in Jerusalem, said the Lord.” The Douay-Rheims (Ⓜ) has, “And all flesh shall come to adore before my face, saith the Lord.” The children of Israel were commanded to so worship: “And thou shalt set it before the LORD thy God, and worship before the LORD thy God” (Deuteronomy 26:10b). That all flesh that remain upon the earth would worship the Son is also prophesied in the book of Psalms: “The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the LORD: and all the kindreds

<sup>31</sup> Elder Orson Pratt, “Mormonism.” Tabernacle, Salt Lake City, 24 February 1869. JD 12:361–362.

of the nations shall worship before thee” (Psalm 22:26–27).

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

*And they shall go forth, and look upon the carcasses of the men that have transgressed against me:* The Targum (Ⓢ) has, for the second half, “The sinners, who have rebelled against my Word.” The LXX (Ⓛ) reads, “And they shall go forth, and see the carcasses of those men, who have transgressed against me.” The Douay-Rheims (Ⓜ) has, for the first half, “And they shall go out, and see the carcasses.” ¶ **הַפְּשָׁעִים בִּי**, “transgressed against me.” Gesenius explains: “פָּשַׁע—(1) TO FALL AWAY, BREAK AWAY from any one ... properly TO BREAK a covenant entered into *with him* ... Specially *to turn away* from God.” In other words, to become apostate. Birks has (emphasis added): “The whole prophecy closes with a solemn contrast between the blessings to the righteous, and the shame and misery of the rebellious and profane. Earth, redeemed from the curse, will become the scene of holy and perpetual worship ... Israel is to be restored, the earth is to be redeemed, and earthly blessings, most rich and various, are to be enjoyed, in the *promised restitution of all things.* But these earthly blessings of Israel, when the wilderness of Zion becomes as Eden, and her desert as the garden of the Lord, though glorious in the extreme, point onward and upward to the higher glories ...” ¶ Elder Orson Pratt has: “The children of Israel will be gathered just as literally as they formerly brought an offering into the house of the Lord. In the last days, when the Lord shall set a sign among the Gentiles, He will as literally bring all Israel back to their holy mountain in Jerusalem, as He brought them from Egypt anciently.”<sup>32</sup> ¶ *For their worm shall not die, neither shall their fire be quenched.* The Targum (Ⓢ) has, for the first clause, “For their souls shall not die.” The LXX (Ⓛ) reads, “For their worm shall not die and their fire shall not be quenched.” President Brigham Young explained: “Let the Elders of this Church go forth and preach that every person who does not become as they are will have to suffer the wrath of God ...”<sup>33</sup> The *worm that shall not die* is a

<sup>32</sup> Elder Orson Pratt, “The Ancient Prophecies.” Tabernacle, Great Salt Lake City, 7 January 1855. JD 2:296.

<sup>33</sup> President Brigham Young, “The Three Glories.” Bowery, Great Salt City, 26 August 1860. JD 8:155a.

reference to the spiritual pain that the departed spirits who turned against the Lord will feel. The Lord explains: “And surely every man must repent or suffer, for I, God, am endless. Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand. Nevertheless, it is not written that there shall be no end to this torment, but it is written *endless torment*. Again, it is written *eternal damnation*; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory. Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest. For, behold, the mystery of godliness, how great is it! For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore—Eternal punishment is God's punishment. Endless punishment is God's punishment. Wherefore, I command you to repent, and keep the commandments ...” (D&C 19:4–13a). ¶ Lowth has: “These words of the Prophet are applied by our blessed Saviour, Mark 9:44, to express the everlasting punishment of the wicked in Gehenna, or in Hell ... Our Saviour expressed the state of the blessed by sensible images; such as Paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham at table in the kingdom of heaven: see Matthew 8:11 ... for we could not possibly have any conception of it, but by analogy from worldly objects. In like manner, he expressed the place of torment under the image of Gehenna; and the punishment of the wicked, by the worm which there preyed on the carcasses, and the fire which consumed the wretched victims:—marking however, in the strongest manner, the difference between Gehenna and the invisible place of torment; namely, that in the former the suffering is transient—the worm itself, that preys on the body, dies; and the fire, which totally consumes it, is soon extinguished;—whereas in the figurative Gehenna the instruments of punishment shall be everlasting, and the suffering without end; for there ‘the worm dieth not, and the fire is not quenched.’” ¶ *And they shall be an abhorring unto all flesh*. The Targum (Ⓣ) has, “And the wicked shall be judged in hell, till the righteous shall say concerning them, we have seen enough.” The Targum (Ⓣ) has some interesting notions in this verse about the truthfulness regarding the resurrection and perpetuity of the soul for both righteous and wicked. Also, about the judgment role to be played by the *judges in Israel*, especially the Twelve Apostles. The LXX (ⓖ) reads, “And they shall be a spectacle to all flesh.” The Douay-Rheims (Ⓟ) has, “And they shall be a loathsome sight to all flesh.” ¶ This clause reminds us of how people will look upon

Satan when they pass onto the spirit world: “They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms” (ISAIAH 14:16). ¶ Rawlinson says: “The Jewish rabbis regarded it as anomalous that any portion of Scripture should conclude with words of ill omen. When, therefore, this chapter was read in the synagogue, or the last of Ecclesiastes, or Lamentations, or Malachi, they directed that after the reading of the last verse, the last verse but one should be repeated, to correct the sad impression that would otherwise have been left upon the mind. But Isaiah thought it salutary to leave this sad impression (comp. ISAIAH 48:22; 57:21).” I suppose I am much like these Jewish rabbis and would have loved the book to finish on a more cheerful note. One of the most powerful chapters from the Book of Mormon, for me, is Alma 41. It too, ends in a similar way: “For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all” (Alma 41:15). Our Lord says: “Say nothing but repentance unto this generation; keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed” (D&C 6:9). As a prophet of God, that was Isaiah's charge, to invite us to turn unto Christ and live. This was also Isaiah's mission, which he completed honorably. We read that Isaiah was found “among the great and mighty ones who were assembled in this vast congregation of the righteous ...” (D&C 138:38, 42). Of Isaiah's mission we read: “Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but they understood not; and see ye indeed, but they perceived not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed. Then said I, Lord, how long? And he said, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. And the Lord have removed men far away, for there shall be a great forsaking in the midst of the land. But yet in it there shall be a tenth, and they shall return, and shall be eaten; as a teil tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof” (ISAIAH 6:8–13, JST). So, like my Jewish Rabbi ancestors, I will also end on a happy note. For how can we not rejoice as we dwell on all that the Lord has done for us? “Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of

eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free. Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all

the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!” (D&C 128:22–23). Amen, amen and amen!

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