

**LESSON 40**  
**Isaiah 50-57**

THE BOOK OF THE PROPHET  
ISAIAH  
CHAPTER 50

*Isaiah speaks Messianically—Messiah shall have the tongue of the learned—He shall give his back to the smiters—He shall not be confounded.*

**Verses 1-3: Israel is faithless, despite God's power**

1 (Yea for thus saith the Lord, Have I put thee away, or have I cast thee off forever? For) <sup>a</sup>THUS saith the **LORD**, Where *is* the bill of your mother's <sup>b</sup>divorcement, whom I have put (thee) away? Or (to) which of my creditors ~~is it to whom~~ I have (I) sold you? (2) Behold, for your <sup>c</sup>iniquities have ye sold yourselves, and for your transgressions is your <sup>d</sup>mother put away. (The Lord has not divorced us nor sold us into slavery. God cannot ever be in debt. Through sin they have sold themselves.)

2 Wherefore, when I came, (there) ~~was there~~ no man? when I called, ~~was there~~ (was) none to answer? (O House of Israel) Is my <sup>a</sup>hand shortened at all, that it cannot redeem,<sup>2</sup> or have I no <sup>b</sup>power to deliver? (JST 3) behold, at my rebuke I <sup>c</sup>dry up the sea, I make the(ir) rivers a wilderness: (and) their fish (to) stinketh, because ~~there is no~~ (the) water(s are dried up), and (they) dieth ~~for~~ (because of) thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering. (The Lord said in Matthew 24:29-30: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then...they shall see the Son of man coming in the clouds of heaven with power and great glory." Perhaps earthquakes and volcanic activity will cover the heavens with blackness. Elder Bruce R. McConkie said: "I clothe the heavens with blackness, and there is no more revelation... Thus saith our God. Such is his promise, spoken prophetically of our day. And here, given in modern times is his announcement that as he spake, so has it come to pass: "Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face. (D&C 112:23) The blackness may also symbolize mourning for the destruction of the wicked at the Second Coming.)

**Verses 4-9: Prophecies of the Messiah**

**Verses 4-9 is known as the "servant song." Christ is the servant during the meridian of time.**

4 The **LORD** GOD hath given me the tongue of the <sup>a</sup>learned, (Christ will speak with knowledge and eloquence) that I should know how to speak a <sup>b</sup>word in season ~~to him that is weary~~ (unto thee, O house of Israel, when ye are weary): (He will know what to say at the right time.) he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. (He receives revelation.)

5 ¶ The **LORD** GOD hath ~~opened~~ (appointed) mine <sup>a</sup>ear(s), and I was not <sup>b</sup>rebellious, neither turned away back. (He fulfilled his mission)

6 I <sup>a</sup>gave my <sup>b</sup>back to the <sup>c</sup>smiters, and my <sup>d</sup>cheeks to them that plucked off the hair: (The servant gave his cheeks to those who pluck out the hair... The Oriental regarded the beard as a sign of freedom and respect, and to pluck out the hair of the beard is to show utter contempt. Although there is no scripture that indicates that Jesus' beard was plucked out during his torture prior to the crucifixion, that may be a reason why Peter said he didn't know the Savior, because His beard was gone.) I <sup>e</sup>hid not my face from <sup>f</sup>shame and <sup>g</sup>spitting. (1 Ne 19:9 - And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they <sup>a</sup>spit upon him, and he suffereth it, because of his loving <sup>b</sup>kindness and his <sup>c</sup>long-suffering towards the children of men.)

7 ¶ For the **Lord** GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. (Elder Bruce R. McConkie said of the Savior: The course of his life was toward the cross, and he was steadfast and immovable in his determination to follow this very course, one laid out for him by his Father....Clearly, there was no turning back.)

8 *He is* (and the Lord is) near (and he) ~~that~~ <sup>a</sup>justifieth me; (JST 6) who will contend with me? let us stand together: (like two lawyers standing together to plead their cases) who *is* mine adversary? let him come near to me. (and I will smite him with the strength of my mouth.)

9 Behold (For), the **Lord** GOD will help me; (and all they which) ~~who is he that~~ shall condemn me? ~~lo;~~ behold they all (they) shall wax <sup>a</sup>old as a garment; (and) the <sup>b</sup>moth shall eat them up.

### Verses 10-11: Trust in the Lord

10 ¶ Who *is* among you that feareth the **LORD**, that obeyeth the <sup>a</sup>voice of his <sup>b</sup>servant, that walketh in <sup>c</sup>darkness, and hath no <sup>d</sup>light? let him <sup>e</sup>trust in the name of the **LORD**, and <sup>f</sup>stay (Heb be supported by) upon his God.

11 Behold, all ye that kindle(th) a fire, that compass *yourselves* about with sparks: (this expression refers to those who walk in their own way, according to their own will, rather than according to the will and direction of the Lord.) walk in the <sup>a</sup>light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in <sup>b</sup>sorrow.

## CHAPTER 51

*In the last days, the Lord shall comfort Zion and gather Israel—The redeemed shall come to Zion amid great joy.*

### Verses 1-8: A call to salvation

1 <sup>a</sup>HEARKEN (un)to me, ye that follow after righteousness, ye that seek the **LORD**: look unto the <sup>b</sup>rock (from) (These are defined in the next verse as Abraham and Sarah) *whence* ye ~~are~~ (were) hewn, and to the hole of the pit (from) *whence* ye are digged. (Our origins, ancestry, and heritage)

2 Look unto <sup>a</sup>Abraham your <sup>b</sup>father, and unto Sarah *that* bare you: for I called him <sup>c</sup>alone, and <sup>d</sup>blessed him, and increased him.

3 For the **LORD** shall <sup>a</sup>comfort <sup>b</sup>Zion: he will comfort all her waste places; (Jerusalem shall be restored) and he will make her wilderness like <sup>c</sup>Eden, and her desert like the <sup>d</sup>garden of the **LORD**; joy and gladness shall be found therein, thanksgiving, and the voice of melody. (The earth will be renewed and receive its paradisiacal glory. Also, when we truly come to Zion, which means a union with one another and with our God, the wilderness and desert areas of our souls will be renewed and blessed.)

4 ¶ Hearken unto me, my people; (the Latter-day Saints are the Lord's people) and give ear unto me, O my nation: for a <sup>a</sup>law (or teaching, doctrine) shall proceed from me, and I will make my judgment to rest for a light of the people. (the law has now come, it is the fullness of his everlasting gospel, by it he will judge the world and it now stands as a light for all men.)

5 My righteousness *is* near; (the Millennial day is almost here) my <sup>a</sup>salvation is gone forth, (The gospel is being preached to prepare a people for the coming day.) and mine arms shall <sup>b</sup>judge the people; the <sup>c</sup>isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes (open your spiritual eyes) to the heavens, (O ye saints of the Most High) and look upon the earth beneath: (read the signs of the times) for the heavens shall <sup>a</sup>vanish away (Heb be dispersed) like smoke, and the earth shall <sup>b</sup>wax <sup>c</sup>old (Heb decay) like a garment, and they that dwell therein shall die in like manner: (this old world shall die, there shall be a new heaven and a new earth, it will be a millennial earth) but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righteousness, the people in whose <sup>a</sup>heart ~~is~~ (I have written) my law;

<sup>b</sup>fear ye not the <sup>c</sup>reproach of <sup>d</sup>men, neither be ye afraid of their <sup>e</sup>revilings. (Joseph Smith said: “I have reason to think that the Church is being purged...So long as men are under the law of God, they have no fears. DHC 6:477)

8 For the <sup>a</sup>moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. (Everything will end, except the Lord’s salvation.)

### Verses 9-16: Israel appeals and the Lord answers

9 ¶ Awake, awake, put on <sup>a</sup>strength, O arm of the **LORD**; awake, as in the ancient days, in the generations of old. (Israel is calling upon the Lord for deliverance as he once did to free Israel from Egypt.) *Art* thou not it that hath cut Rahab, (Rahab is an ancient Near Eastern name for a monster of chaos closely related to leviathan, the personification of evil. Rahab was also name of a harlot who facilitated Joshua’s conquest of Jericho, whom he later protected in gratitude. Literally, the name Rahab means loose woman; it is also an emblematic name for Egypt. The meaning in this verse, however, represents the Lord’s conquest of a wicked and adulterous nation. Isaiah: The Times of Fulfillment, 501) *and* wounded the <sup>b</sup>dragon? (God has power over all his enemies)

10 *Art* thou not it which hath <sup>a</sup>dried the sea, the waters of the great deep; that hath made the depths of the sea a <sup>b</sup>way for the <sup>c</sup>ransomed to pass over? (Crossing of the Red Sea.)

11 Therefore the <sup>a</sup>redeemed of the **LORD** shall <sup>b</sup>return, and come with singing unto Zion; (the Latter-day Saints) *and* everlasting <sup>c</sup>joy (and holiness) *shall be* upon their head(s) (priesthood ordinances from the temple): they shall obtain gladness and joy; *and* sorrow and <sup>d</sup>mourning shall flee away. (Millennium)

12 I (am he, yea), ~~even~~-I, am he that comforteth you: (behold) who *art* thou, that thou shouldst be <sup>a</sup>afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; (Don’t fear man, trust in the Lord)

13 And <sup>a</sup>forgettest the **LORD** thy maker, that hath stretched forth the heavens, and laid the foundations of the <sup>b</sup>earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile (Israel that was carried away, and those who wander in sin) hasteneth that he may be loosed, and that he should not die in the <sup>a</sup>pit, nor that his bread should fail. (Christ is the bread of life.)

15 But I *am* the **LORD** thy God, that divided the <sup>a</sup>sea, whose waves roared: The **LORD** of hosts *is* his name.

16 And I have put my <sup>a</sup>words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, (Behold) Thou *art* my people. (Elder Bruce R. McConkie said that expressions such as this “mean that the name of the Lord Jehovah has been placed upon his people, and they, knowing the name by which they are called, are heirs of salvation.)

### Verses 17-23, 52:1-2: God’s wrath on Jerusalem

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the **LORD** the <sup>a</sup>cup of his <sup>b</sup>fury; thou hast drunken the dregs of the <sup>c</sup>cup of trembling, *and* wrung *them* out. (The last drops of the cup of wrath will be wrung out for Israel to drink, including the sediment in the bottom of the cup which may symbolize the bitterest trials.)

18 (And) *There is* none to guide her (Israel has lost both the priesthood and the gifts of the Spirit) among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These <sup>a</sup>two *things* are come unto thee; (God has sent two priesthood holders to assist and bless her. These two are the two witnesses spoken of in Revelation 11:3-12, who will testify in Jerusalem for three and a half years, who will be killed and left dead in the streets, and who then will be resurrected and

lifted up to meet Jesus Christ when he returns to make his appearance to the Jews. These are either two members of the First Presidency or Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.) ~~who~~ (they) shall be sorry for thee? (thy) desolation, and destruction, (Joseph Smith said: “If we are not sanctified and gathered to the places God has appointed... we must fall, we cannot stand, we cannot be saved, for God will gather out his Saints from the gentiles, and then comes desolation and destruction, and none can escape except the pure in heart who are gathered.” TPJS, p. 71) and the famine, and the sword: (and) by whom shall I comfort thee? (Revelation 11:3-12: 3 And I will give <sup>a</sup>power unto my two <sup>b</sup>witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to <sup>a</sup>turn them to blood, and to smite the earth with all <sup>b</sup>plagues, as often as they will. 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall <sup>a</sup>overcome them, and <sup>b</sup>kill them. 8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was <sup>a</sup>crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.) (Who are these two prophets? The D&C 77:15 states: Q. What is to be understood by the two <sup>a</sup>witnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the <sup>b</sup>Jewish nation in the last days, at the time of the <sup>c</sup>restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the <sup>d</sup>land of their fathers. “Their ministry will take place after the latter-day temple has been built in Old Jerusalem, after some of the Jews who dwell there have been converted, and just before Armageddon and the return of the Lord Jesus. ...Who will these witnesses be? We do not know, except that they will be followers of Joseph Smith; they will hold the holy Melchizedek Priesthood; they will be members of the Church of Jesus Christ of Latter-day Saints. It is reasonable to suppose, knowing how the Lord has always dealt with his people in all ages, that they will be two members of the Council of the Twelve or of the First Presidency of the Church. Bruce R. McConkie, Millennial Messiah, p. 390)

20 Thy sons have fainted, (save these two) they lie at the head of all the streets, as a <sup>a</sup>wild bull (or antelope) in a net: they are full of the fury of the **LORD**, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine: (iniquity)

22 Thus saith thy **Lord** the **LORD**, and thy God *that* <sup>a</sup>pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the <sup>a</sup>hand of them that <sup>b</sup>afflict thee; which have said to thy soul, <sup>c</sup>Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

## CHAPTER 52

*In the last days, Zion shall return and Israel be redeemed—Messiah shall deal prudently and be exalted.*

1 <sup>a</sup>AWAKE, awake; put on thy <sup>b</sup>strength, (Joseph Smith said that Isaiah had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel, and to put on her strength is to put on the authority of the priesthood, which she,

Zion, has a right to by lineage, also to return to that power which she had lost. D&C 113:8) O <sup>c</sup>Zion; put on thy <sup>d</sup>beautiful <sup>e</sup>garments, (take off the garments of slavery and put on royal garments, even garments of the temple. One way she puts on beautiful garments is by living the law of consecration. Garments are also priesthood power restored in the last days.) O <sup>f</sup>Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 <sup>a</sup>Shake thyself from the dust; (remove sin from your life) <sup>b</sup>arise, *and* sit down, (arise from the dust and sit down in dignity, being redeemed at last) (no longer sit in the dust as a slave but sit on your royal throne) O Jerusalem: loose thyself from the <sup>c</sup>bands of thy neck, O captive daughter of Zion. (Joseph Smith wrote: “The scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation... The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.” D&C 113:10)

### Verses 3-12: Deliverance of captive Israel

3 For thus saith the **LORD**, Ye have <sup>a</sup>sold yourselves for nought; and ye shall be redeemed without <sup>b</sup>money. (the atonement of Christ)

4 For thus saith the **Lord** <sup>a</sup>GOD, (Jehovah) My people went down aforetime into <sup>b</sup>Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the **LORD**, that my people is taken away for nought? (Satan took Israel captive and gave them nothing in return, as he continues to do with people of the covenant in our own day.) they that rule over them make them to howl, saith the **LORD**; and my name continually every day *is* <sup>a</sup>blasphemed.

6 Therefore my people shall know my name: ~~therefore they shall know~~ (yea) in that <sup>a</sup>day (they shall know) that I *am* he that doth speak: behold, *it is* I.

7 ¶ (And then shall they say) How <sup>a</sup>beautiful (the Hebrew mah na wu. From this phrase the Prophet Joseph Smith derived the name Nauvoo, which he interpreted as “place of rest” or “beauty.” upon the mountains are the feet of him that <sup>b</sup>bringeth <sup>c</sup>good <sup>d</sup>tidings (unto them), that <sup>e</sup>publisheth <sup>f</sup>peace; that bringeth good tidings (unto them) of good, that publisheth salvation; that saith unto <sup>g</sup>Zion, Thy God reigneth! (Jesus Christ and everyone who preaches the gospel. So if you want to be beautiful, preach the gospel.)

8 Thy <sup>a</sup>watchmen (leaders in the church, missionaries) shall lift up the voice; with the voice together shall they sing: (They will sing the new song in D&C 84:99-102:

99 The Lord hath brought again Zion;  
The Lord hath <sup>a</sup>redeemed his people, <sup>b</sup>Israel,  
According to the <sup>c</sup>election of <sup>d</sup>grace,  
Which was brought to pass by the faith  
And <sup>e</sup>covenant of their fathers.

100 The Lord hath redeemed his people;  
And Satan is <sup>a</sup>bound and <sup>b</sup>time is no longer.  
The Lord hath gathered all things in <sup>c</sup>one.  
The Lord hath brought down <sup>d</sup>Zion from above.  
The Lord hath <sup>e</sup>brought up Zion from beneath.

101 The <sup>a</sup>earth hath travailed and <sup>b</sup>brought forth her strength;  
And truth is established in her bowels;  
And the heavens have smiled upon her;  
And she is clothed with the <sup>c</sup>glory of her God;  
For he <sup>d</sup>stands in the midst of his <sup>e</sup>people.

102 Glory, and honor, and power, and might,  
Be ascribed to our God; for he is full of <sup>a</sup>mercy,

Justice, grace and truth, and <sup>b</sup>peace,  
Forever and ever, Amen.)

for they shall <sup>b</sup>see eye to eye (unity), when the **LORD** <sup>c</sup>shall bring again <sup>d</sup>Zion. (Heb returns to Zion, or restores Zion) (3 Ne 20:33 – Then will the Father gather them together again and give unto them Jerusalem for the land of their inheritance. The City of Enoch will return to the earth.)

9 ¶ Break forth into joy, sing together, ye <sup>a</sup>waste places (or ruins) of Jerusalem: for the **LORD** hath comforted his people, he hath redeemed Jerusalem.

10 The **LORD** hath made <sup>a</sup>bare his holy <sup>b</sup>arm in the eyes of all the nations; and all the ends of the earth shall <sup>c</sup>see the <sup>d</sup>salvation of our God. (The Savior quoted these three verses in 3 Ne 16:18-20 and said that the Nephites and Lamanites would be given the land of America for their inheritance. 3 Ne 16:16 Verily, verily, I say unto you, thus hath the Father commanded me—that I should give unto <sup>a</sup>this people this land for their inheritance.) Also Abinadi interpreted verses 7-10 to the wicked priests of king Noah in Mosiah 12:20-24 - 20 And it came to pass that one of them said unto him: <sup>a</sup>What meaneth the words which are written, and which have been taught by our fathers, saying: 21 <sup>a</sup>How beautiful upon the mountains are the feet of him <sup>b</sup>that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth;

22 <sup>a</sup>Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion; 23 Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem; 24 The Lord hath made bare his holy <sup>a</sup>arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God? Mosiah 15:13-18 -13 Yea, and are not the <sup>a</sup>prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed. 14 And these are <sup>a</sup>they who have published peace, who have brought good <sup>b</sup>tidings of good, who have <sup>c</sup>published salvation; and said unto Zion: Thy God reigneth! 15 And O how beautiful upon the mountains were their feet! 16 And again, how beautiful upon the mountains are the feet of those that are still publishing peace! 17 And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever! 18 And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the <sup>a</sup>feet of him that bringeth good tidings, that is the founder of <sup>b</sup>peace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people;

11 ¶ Depart ye, depart ye, go ye <sup>a</sup>out from thence, <sup>b</sup>touch no <sup>c</sup>unclean *thing*; go ye <sup>d</sup>out of the midst of her; be ye <sup>e</sup>clean, that bear the vessels of the **LORD**. (Be worthy. The place we are to depart from is Babylon, or the midst of wickedness, which is spiritual Babylon. D&C 133:5, 7, 14, 38:42 In his revelation, John the Beloved witnessed the same plea: And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev 18:4 We as the Lord's covenant people must not touch or be involved with idols or any other things of Satan.)

12 For ye shall not go out with <sup>a</sup>haste, nor go by flight: for the **LORD** will go before you; and the God of Israel *will be* your <sup>b</sup>rereward. (or rearguard) (Those who leave Babylon will do so in peace and safety. In the Hebrew it is clear that Jehovah will lead them and the Father will come behind.)

### Verses 13-15: The suffering of the Servant

#### Verses 13-15 are another servant song.)

13 ¶ Behold, my <sup>a</sup>servant shall deal <sup>b</sup>prudently, he shall be exalted and extolled, and be very high. (In 3 Ne 21:9-11 -9 For in that day, for my sake shall the Father <sup>a</sup>work a work, which shall be a great and a <sup>b</sup>marvelous <sup>c</sup>work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. 10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be <sup>a</sup>marred because of them. Yet I will heal him, for I will show unto them that <sup>b</sup>my wisdom is greater than the cunning of the devil. 11 Therefore it shall come to pass

that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause <sup>a</sup>him to bring forth unto the <sup>b</sup>Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be <sup>c</sup>cut off from among my people who are of the covenant., the Lord made it clear this had reference to a servant involved in the great and marvelous work of the Father in the latter days. The Book of Mormon verse undoubtedly refers to Joseph Smith and the Restoration.)

14 As many were <sup>a</sup>astonied (or astonished) at thee; his <sup>b</sup>visage (or appearance) was so marred more than any man, and his form more than the sons of men: (Christ's suffering during the Atonement was beyond our comprehension.)

15 So shall he <sup>a</sup>sprinkle (gather) many nations; the kings shall shut their mouths at him: for *that* which had not been <sup>b</sup>told them shall they see; and *that* which they had not heard shall they consider. (Powerful leaders will not be able to stop the Lord's work in the last days. These verses deal with the Savior. But the Savior spoke of these verses to the Nephites in 3 Ne 20:43-45 43 Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high. 44 As many were astonished at thee—his visage was so marred, more than any man, and his form more than the sons of men— 45 So shall he <sup>a</sup>sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they <sup>b</sup>consider. Then the Savior said in 3 Ne 21:1-7: 1 AND verily I say unto you, I give unto you a <sup>a</sup>sign, that ye may know the <sup>b</sup>time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion; 2 And behold, this is the thing which I will give unto you for a sign—for verily I say unto you that <sup>a</sup>when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall 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; 3 Verily, verily, I say unto you, when these things shall be made <sup>a</sup>known unto them of the Father, and shall come forth of the Father, <sup>b</sup>from them unto you; 4 For it is wisdom in the Father that they should be established in this land, and be set up as a <sup>a</sup>free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the <sup>b</sup>covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; 5 Therefore, when these works and the works which shall be wrought among you hereafter shall come forth <sup>a</sup>from the Gentiles, unto your <sup>b</sup>seed which shall dwindle in unbelief because of iniquity; 6 For thus it behooveth the Father that it should come forth from the <sup>a</sup>Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be <sup>b</sup>numbered among my people, O house of Israel; 7 And when these things come to pass that thy <sup>a</sup>seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. 8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they <sup>a</sup>consider. 9 For in that day, for my sake shall the Father <sup>a</sup>work a work, which shall be a great and a <sup>b</sup>marvelous <sup>c</sup>work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. 10 **But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be <sup>a</sup>marred because of them.** (The lost manuscript) Yet I will heal him, for I will show unto them that <sup>b</sup>my wisdom is greater than the cunning of the devil. 11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause <sup>a</sup>him to bring forth unto the <sup>b</sup>Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be <sup>c</sup>cut off from among my people who are of the covenant.)(This prophecy seems to refer to the Prophet Joseph Smith. It may also be a prophet or prophets yet to come who will be a type of Christ.)

## CHAPTER 53

(This small chapter is without doubt the greatest single Old Testament prophecy foretelling the coming of Messiah. This chapter is quoted by New Testament writers more than any other – at least 10 times. Citations in the New Testament follow the wording of the Septuagint. Isaiah: The Times of Fulfillment, 525)

*Isaiah speaks Messianically—Messiah’s humiliation and sufferings set forth—He makes his soul an offering for sin and makes intercession for transgressors—Compare Mosiah 14. (Quoted by Abinadi)*

1 WHO hath <sup>a</sup>believed our report? and to whom is the arm of the **LORD** revealed? (Faith is required before revelation.)

2 For he shall grow up before him as a tender <sup>a</sup>plant, and as a <sup>b</sup>root out of a <sup>c</sup>dry ground: (apostate Israel) he hath no form nor comeliness; and when we shall see him, *there is no* <sup>d</sup>beauty (Heb it is not for his appearance) that we should desire him. (Biblical scholars conjecture that this passage refers not to the Savior’s physical appearance but to the fact that Jesus would not come in the glorious manner the Jews were expecting. Joseph Fielding Smith interpreted these words to mean that Jesus would look like an ordinary man and thus the Jews would not recognize him as the Son of God. Doctrines of Salvation, 1:23)

**SCRIPTURE MASTERY:** 3 He is <sup>a</sup>despised and rejected of men; (Jesus was rejected by his own people) a man of <sup>b</sup>sorrows, and acquainted with grief: and we hid as it were *our* faces from him (shunned); he was despised, and we <sup>c</sup>esteemed him not.

4 ¶ Surely he hath <sup>a</sup>borne our <sup>b</sup>griefs, and carried our sorrows: yet we did esteem him stricken, smitten (the people would look upon Jesus as one who has leprosy) of God, and afflicted. (Jesus suffered for our sins)

5 But he *was* <sup>a</sup>wounded (better translated pierced fatally) for our <sup>b</sup>transgressions, *he was* bruised (better translated crushed) for our iniquities: the chastisement of our peace *was* upon him; and with his <sup>c</sup>stripes we are <sup>d</sup>healed.

6 All we like <sup>a</sup>sheep have gone <sup>b</sup>astray; we have turned every one to his <sup>c</sup>own way; and the **LORD** hath laid on him the <sup>d</sup>iniquity of us all. (Jesus suffered for us all.)

7 He was <sup>a</sup>oppressed, and he was <sup>b</sup>afflicted, yet he <sup>c</sup>opened not his mouth: he is brought as a <sup>d</sup>lamb to the <sup>e</sup>slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (Isaiah speaks as though these events had already happened.)

8 He was taken from prison and from judgment: and who shall declare his <sup>a</sup>generation? for he was cut off out of the land of the living: for the <sup>b</sup>transgression of my people was he stricken.

9 And he made his grave with the <sup>a</sup>wicked, and with the rich in his <sup>b</sup>death; <sup>c</sup>because (or although) he had done no <sup>d</sup>violence, neither *was any* <sup>e</sup>deceit in his mouth.

10 ¶ Yet it pleased the **LORD** to <sup>a</sup>bruise him; he hath put *him* to grief: when thou shalt make his soul an <sup>b</sup>offering for sin, he shall see *his* <sup>c</sup>seed, (the righteous are his seed) he shall prolong *his* days, (the glory of the righteous will be forever) and the <sup>d</sup>pleasure of the **LORD** shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: (Christ satisfied the demands of the atonement) by his <sup>a</sup>knowledge shall my righteous <sup>b</sup>servant <sup>c</sup>justify many; for he shall <sup>d</sup>bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; (Jesus inherits all that the Father has. If men accept the atonement of Jesus Christ and live worthy lives, they may become joint heirs with Christ. A joint heir is one who inherits equally with all other heirs including the Chief Heir who is the Son.) because he hath poured out his soul unto <sup>a</sup>death: and he was



numbered with the <sup>b</sup>transgressors; and he bare the sin of many, and made <sup>c</sup>intercession for the transgressors.

**Chapter 53 was quoted by Abinadi. In Mosiah 15 he gives the interpretation of the chapter:**

#### MOSIAH CHAPTER 15

*How Christ is both the Father and the Son—He shall make intercession and bear the transgressions of his people—They and all the holy prophets are his seed—He bringeth to pass the resurrection—Little children have eternal life. [About 148 B.C.]*

1 AND now Abinadi said unto them: I would that ye should understand that <sup>a</sup>God himself shall <sup>b</sup>come down among the children of men, and shall <sup>c</sup>redeem his people. (Christ is Jehovah. This message of Abinadi is similar to the message given by an angel to King Benjamin.)

2 And because he <sup>a</sup>dwelleth in <sup>b</sup>flesh he shall be called the <sup>c</sup>Son of God (Elohim), and having subjected the flesh to the <sup>d</sup>will of the <sup>e</sup>Father, being the Father and the Son— (Christ is the Father in several ways.

1) Father by creation. He is known as the Father of heaven and earth. 2) Father through spiritual rebirth. Those who are born again are adopted into the family of Christ. We become his sons and his daughters.

3) Father by divine investiture of authority. He came to earth in his Father's name. DCBM, 2:226-29.)

3 The Father, <sup>a</sup>because he was <sup>b</sup>conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son— (The mortal and the divine.)

4 And they are <sup>a</sup>one God, yea, the very <sup>b</sup>Eternal <sup>c</sup>Father of heaven and of earth.

5 And thus the flesh becoming subject to the Spirit (When mortals become totally subject to God, they will have passed the test and are ready to go on. Hugh Nibley, 2:84), or the Son to the Father, being one God, <sup>a</sup>suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and <sup>b</sup>scourged, and cast out, and disowned by his <sup>c</sup>people.

6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even <sup>a</sup>as Isaiah said, as a sheep before the shearer is dumb, so he <sup>b</sup>opened not his mouth. (David O. McKay said: "This Man of Galilee knew little but misunderstanding and ingratitude and criticism and abuse; but he never complained, and at the end of the day he was as sweet as at dawn. Long before he came somebody had said that when the supreme man arrived he would submit to tribulation without complaining. As men looked upon this Man of Galilee they were reminded of the great line of the prophet, 'As a lamb before the shearer is dumb, so he opened not his mouth.' Brethren and sisters, what is the attitude, the spirit of the vilifier, as compared with the spirit of the Christ, the spirit of the leaders of the Church, the spirit of every true Latter-day Saint? It is better to suffer wrong than to do wrong, and if we as Latter-day Saints will but hold to the truth as it has been revealed all will eventually be well." (Conference Reports, Oct. 1931, p. 13))

7 Yea, even so he shall be led, <sup>a</sup>crucified, and slain, the <sup>b</sup>flesh becoming subject even unto death, the <sup>c</sup>will of the Son being swallowed up in the will of the Father. (Neal A. Maxwell said: "It was all made possible by the Savior's splendid submissiveness. He did voluntarily what He was not forced to do; it was something no other child of God could do! 'There was no other good enough to pay the price of sin' (Hymns no. 194). 'Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father' (Mosiah 15:7). The imagery and theology of this verse tell us that Jesus was totally, perfectly, and fully consecrated. Being 'swallowed up' means being totally enveloped-without question, protest, reservation, or resentment. It is 'all the way,' not halfway. Choosing such spiritual submission is the highest act of deliberate, individual will: 'And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt' (Mark 14:36; emphasis added). Though Jesus' will was thus 'swallowed up,' we certainly don't notice any diminution of Jesus' individuality after the

Atonement, do we? In fact, not only was He resplendent, but after the Resurrection, amid some of His sheep, He declared that His joy was now ‘full’ (3 Nephi 17:20). Consecration enhances individuality. Furthermore, when we are ‘swallowed up’ in His will we will also know what it is like to be ‘swallowed up in the joy of Christ’ (Alma 31:38).” (*That Ye May Believe*, pp. 2-3) “In considering consecration, it is well to remember . . . that nothing is held back—whether turf, attitude, or hobbies. One’s will is to be swallowed up in the will of God—just as occurred with Jesus...the will of the Son being swallowed up in the will of the Father...Most forms of holding back are rooted in pride or are prompted by the mistaken notion that somehow we are diminished by submission to God. Actually, the greater the submission, the greater the expansion!” (Henry B. Eyring, *On Becoming a Disciple Scholar*, pp. 61-2))

8 And thus God breaketh the <sup>a</sup>bands of death, having gained the <sup>b</sup>victory over death; giving the Son power to make <sup>c</sup>intercession for the children of men—

9 Having ascended into heaven (Jesus goes before us to the Father pleading to let us in.), having the bowels (The bowels symbolize the seat of pity or kindness; hence tenderness, compassion. Webster’s 1828 dictionary.) of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon <sup>a</sup>himself their iniquity and their transgressions, having redeemed them, and <sup>b</sup>satisfied the demands of justice. (Boyd K. Packer said: “Each of us, lives on a kind of spiritual credit. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent, we will look around in restless agony for someone, anyone, to help us... Unless there is a mediator, unless we have a friend, the full weight of justice untempered, unsympathetic, must, positively must, fall on us. The full recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing. But know this: Truth, glorious truth, proclaims there is such a Mediator. ‘For there is one God, and one mediator between God and men, the man Christ Jesus.’ (1 Timothy 2:5.) Through Him mercy can be fully extended to each of us without offending the eternal law of justice. This truth is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them. The extension of mercy will not be automatic. It will be through covenants with Him. It will be on His terms, His generous terms, which include, as an absolute essential, baptism by immersion for the remission of sins. All mankind can be protected by the law of justice, and at once each of us individually may be extended the redeeming and healing blessing of mercy. (CR, April 1977, p. 80.)” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, pp. 233-4) Hugh Nibley said: “. . .having redeemed them, and satisfied the demands of justice. Then he says, Now can I get them through?...So he goes ahead as our sponsor and clears the legal difficulties. There is serious doubt about whether our admission is really justified, so he generously intercedes for us. He breaks the barrier, and then he faces the problem of our legal right to go on. Do we deserve it? No. His argument on our behalf is for mercy and compassion.” (*Teachings of the Book of Mormon*, Lecture 35, p. 85))

10 And now I say unto you, who shall declare his <sup>a</sup>generation? Behold, I say unto you, that when his soul has been made an offering for <sup>b</sup>sin he shall see his <sup>c</sup>seed. And now what say ye? And who shall be his seed? (At his death, Jesus went into the spirit world where he ministered unto the righteous who were waiting for his resurrection. These are his seed.)

11 Behold I say unto you, that whosoever has heard the words of the <sup>a</sup>prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the <sup>b</sup>kingdom of God.

12 For these are they whose sins <sup>a</sup>he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?

13 Yea, and are not the <sup>a</sup>prophets, every one that has opened his mouth to prophesy, that has not fallen

into transgression, (We do not espouse a doctrine of infallibility of prophets. It is a common ploy in anti-Mormon literature to argue that the Church is false because of a supposed error or the disaffection of one holding the prophetic office. All who come into mortality – the Savior included – are subject to the temptations of the father of lies, are open to the enticements of the flesh, even those specially selected and designated as the Lord’s mouthpieces. “With all their inspiration and greatness, prophets are yet mortal men with imperfections common to mankind in general. They have their opinions and prejudices and are left to work out their own problems without inspiration in many instances. MD, p. 608. The commandment is given to high and low, great and small, to take heed to themselves lest they fall and succumb to temptation. DCBM, 2:236) I mean all the holy prophets ever since the world began? I say unto you that they are his seed.

14 (Now he answers the priest’s question.) And these are <sup>a</sup>they who have published peace, who have brought good <sup>b</sup>tidings of good, who have <sup>c</sup>published salvation; and said unto Zion: Thy God reigneth!

15 And O how beautiful upon the mountains were their feet! (Past)

16 And again, how beautiful upon the mountains are the feet of those that are still publishing peace! (Present)

17 And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever! (Future)

18 And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the <sup>a</sup>feet of him that bringeth good tidings, that is the founder of <sup>b</sup>peace (Christ), yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people;

19 For were it not for the redemption which he hath made for his people, which was prepared from the <sup>a</sup>foundation of the world (In the premortal day, Jesus was ordained and sustained as Savior and Redeemer. DCBM, 2:237), I say unto you, were it not for this, all mankind must have <sup>b</sup>perished.

20 But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead.

21 And there cometh a resurrection, even a <sup>a</sup>first resurrection (The first resurrection includes both celestial and terrestrial kingdom people. He is not talking about the time of the resurrection but the condition of it.); yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ (This first resurrection is not to be confused with the first resurrection spoken of in the D&C, which has reference to the coming forth from the grave of the faithful saints from the time of Christ to the time of his second coming. D&C 88:96-98. Those living in the Millennium are also spoken of as coming forth in a first resurrection, for they too obtain an exaltation. D&C 132:19. The Life Beyond, p. 124, DCBM, 2:238)—for so shall he be called. (James E. Talmage said: “Two general resurrections are mentioned in the scriptures, and these may be specified as first and final, or as the resurrection of the just and the resurrection of the unjust. The first was inaugurated by the resurrection of Jesus Christ; immediately following which many of the saints came forth from their graves. A continuation of this, the resurrection of the just, has been in operation since, and will be greatly extended, or brought to pass in a general way, in connection with the coming of Christ in His glory. The final resurrection will be deferred until the end of the thousand years of peace, and will be in connection with the last judgment.” (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 2, p. 174) Bruce R. McConkie said: “To those who lived before the resurrection of Christ, the day of his coming forth from the dead was known as the first resurrection. Abinadi and Alma, for instance, so considered it. (Mosiah 15:21-25; Alma 40.) To those who have lived since that day, the first resurrection is yet future and will take place at the time of the Second Coming. (D. & C. 88:96-102.) We have no knowledge that the resurrection is going on now or that any persons have been resurrected since the day in which Christ came forth excepting Peter, James, and Moroni, all of whom had special labors to perform in this day which necessitated tangible resurrected bodies.” (*Mormon Doctrine*, p. 639) **Keys of Resurrection:** Those who have spoken authoritatively about the resurrection have sometimes spoken of it as an ordinance involving keys, the same way other priesthood ordinances require the operation of

priesthood power and priesthood keys. President Brigham Young has given us profound and insightful commentary on the core doctrine of the Christian faith: All who have lived on the earth according to the best light they had, and would have received the fulness of the Gospel had it been preached to them, are worthy of a glorious resurrection, and will attain to this by being administered for, in the flesh, by those who have the authority. All others will have a resurrection, and receive a glory, except those who have sinned against the Holy Ghost. It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we cannot receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element, to even make a spear of grass grow. (*Discourses of Brigham Young*, 397–98) Closer to our day, President Spencer W. Kimball, in a general conference address in April 1977, confirmed that no one now living holds the keys of resurrection. And that is *not* because we lack the desire to possess them. President Kimball said: "Do we have the keys of resurrection? . . . I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. . . . We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality" (Conference Report, April 1977, 69). Nevertheless, President Kimball promised, the faithful will receive not only the keys of resurrection but also the power of godhood in the resurrection: "We talk about the gospel in its fulness; yet we realize that a large part is still available to us as we prepare, as we perfect, and as we become more like our God. In the Doctrine and Covenants we read of Abraham, who has already attained godhood. He has received many powers, undoubtedly, that we would like to have and will eventually get if we continue faithful and perfect our lives" (Conference Report, April 1977, 71). When Jesus' spirit reentered his physical body in the Garden Tomb that first Easter morning, he became the first person on this earth to receive the keys of resurrection. It is true that he inherited *the power* to take up his body again from his Father (Elohim) at the time of his mortal birth. But he received *the keys* of resurrection only after his own resurrection. President Joseph Fielding Smith explained the sequence this way: "Jesus Christ did for us something that we could not do for ourselves, through his infinite atonement. On the third day after the crucifixion he took up his body and *gained the keys of the resurrection*, and thus has power to open the graves for all men, but this he could not do until he had first passed through death himself and conquered" (*Doctrines of Salvation*, 1:128; emphasis added). This is important doctrine, for it means that **the keys of resurrection are conferred after one has been resurrected and those keys are then used to resurrect others**. Jesus was the prototype. Having obtained the keys of resurrection himself (after his own experience with resurrection), he then possessed power to resurrect all others. According to President Brigham Young, those keys of resurrection first acquired by the Savior are then further given, extended, or delegated to others who have died and been resurrected. "They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others" (*Discourses of Brigham Young*, 398). Thus, in one respect we might think of the ordinance of resurrection as being like other ordinances which we see performed on this earth. It involves those who possess the authority and keys of resurrection. As President Brigham Young and Elder Erastus Snow also taught, the resurrection will be conducted much as other things are done in the kingdom, by delegation (*Journal of Discourses*, 6:275; 15:136–39; 25:34). Just as we cannot bless or

baptize ourselves, so we cannot resurrect ourselves. Ordinances are performed on our behalf by those who are authorized to perform the ordinances. Knowing what we do about the importance of worthy fathers guiding and blessing their families in righteousness, it does not seem out of order to believe that worthy fathers and priesthood holders will have the privilege of calling forth their wives, or their children, or even other members of their family from the grave. **Is it not the order of heaven for righteous patriarchs (fathers, grandfathers, and others) to bless, baptize, and perform other ordinances for their loved ones? Before Jesus was resurrected, only his Father, our Father in Heaven, possessed the keys of resurrection (even though as the Son of God he possessed the power of life in himself—independently). After he was resurrected, Jesus acquired the keys of resurrection which could then be given to others.** The illuminating statements of President Young, President Kimball, and President Smith, taken together, help us to see once again that God's house is a house of order. As a result of his own resurrection, Jesus now controls all power and all keys, under the direction of his Father, which he delegates to others as they are worthy and become prepared to possess the various powers of godliness. These powers are then used to bless the human family. This is true for the keys of resurrection as well as all other power and authority. (Andrew Skinner, *The Garden Tomb*, 94-98))

22 And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. (The second resurrection is for telestial and sons of perdition.)

23 They are raised to <sup>a</sup>dwell with God (Celestial Kingdom) who has redeemed them; thus they have eternal life through Christ, who has <sup>b</sup>broken the bands of death.

24 And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having <sup>a</sup>salvation declared unto them (These are terrestrial, but still part of the first resurrection.). And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. (Joseph Fielding Smith said: “We are taught that we will be punished for our own sins, but what of these millions who sinned ignorantly, not having any knowledge of the mission of the Son of God? According to the divine plan the truth of the gospel must eventually be declared to them, for it is written that ‘... the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.’ (D&C 1:2) ... We are taught that mankind through the ages will be judged by the privileges and opportunities to know the truth. If a person never had the opportunity to know anything about the plan of salvation, then surely he should not be held accountable for his deeds in the flesh on an equality with the man who knew the truth and then refused to obey it. Thousands of these people who lived in this ignorance were devout and faithful to the doctrines which they had been taught. They cannot be held accountable for their actions which were done in faith and obedience to that which they devoutly believed and had been taught. Fortunately the Lord will judge us all by the intent of the heart as well as by our understanding. Therefore it seems that it was only a matter of justice for the Lord to do what Abinadi said he would do and permit these who innocently died in ‘their ignorance, not having salvation declared unto them’ to have part in this great resurrection.

“ (Answers to Gospel Questions, vol. 4, pp. 76-77))

25 And little <sup>a</sup>children also have eternal life.

26 But behold, and <sup>a</sup>fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that <sup>b</sup>rebel against him and <sup>c</sup>die in their sins; (Those who ignore or reject the higher counsel from God and his prophets are in open rebellion to God and his plan of salvation.) yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; <sup>d</sup>these are they that have <sup>e</sup>no part in the first <sup>f</sup>resurrection. (Exaltation in the celestial kingdom. “Amulek noted: After this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life then cometh the night of darkness wherein there can be no labor performed. Alma 34:33. However, this statement is

sometimes misinterpreted. The night of darkness is not death, but resurrection. Alma 41:5. The day of this life or, in other words, the probationary state or preparatory state in which we prepare for eternity (Alma 42:10) includes the postmortal sojourn in the spirit world. Were this not the case, there would be no purpose in preaching the gospel to the dead or in performing ordinances for them. Unlike water baptisms, faith and repentance cannot be performed vicariously; only the immortal spirit can exercise faith unto salvation. Eternal life depends upon eternal obedience.” Rodney Turner, *Studies in Scriptures*, 7:252)

27 Therefore ought ye not to tremble? For salvation (exaltation and eternal life) cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny <sup>a</sup>justice when it has its claim.

28 (He is quoting from Isaiah 52:8-10.) And now I say unto you that the time shall come that the <sup>a</sup>salvation of the Lord shall be declared to every nation, kindred, tongue, and people.

29 Yea, Lord, <sup>a</sup>thy <sup>b</sup>watchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. (Isaiah is speaking of the Millennium.)

30 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

31 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the <sup>a</sup>salvation of our God. (There is no chapter break in the 1830 edition. Chapter 16 should be read with 15.)

Chapters 54-57 – Zion poems

## CHAPTER 54

*In the last days, Zion and her stakes shall be established, and Israel shall be gathered in mercy and tenderness—They shall triumph—Compare 3 Nephi 22.*

When Jesus was teaching the Nephites, he put these verses in context of the New Jerusalem - 3 Nephi 21:22-29 22 But if they will repent and hearken unto my words, and <sup>a</sup>harden not their hearts, I will <sup>b</sup>establish my church among them, and they shall come in unto the covenant and be <sup>c</sup>numbered among this the remnant of Jacob, unto whom I have given this land for their <sup>d</sup>inheritance; (Much confusion ensues among some Latter-day Saints because of a narrow reading of certain passages in the Book of Mormon. The phrase “remnant of Jacob” is not confined wholly to the descendants of Lehi, nor should we limit the Lord or the prophetic word to that interpretation. The remnant of Jacob refers to all the house of Israel. DCBM, 4:151)

23 And they shall assist my <sup>a</sup>people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the <sup>b</sup>New Jerusalem. (Joseph Fielding Smith: I think this is the stumbling block. This has been interpreted to mean that the remnant of Jacob are those of the descendants of Lehi, but there is nothing in the passage as I read it which should convey this thought. Remember that all through the Lord has been speaking of the remnant of Jacob or Israel, and of the great promises made to the gentiles who are on this land and in all other lands, if they will only come into the Church and be numbered with the house of Israel. Their privileges would be to assist in building the New Jerusalem, and if they refuse, then shall the punishments come upon them. I take it we, the members of the Church, most of us of the tribe of Ephraim, are of the remnant of Jacob. We know it to be the fact that the Lord called upon the descendants of Ephraim to commence this work in the earth in these last days. We know further that he has said that he set Ephraim, according to the promises of his birthright, at the head. Ephraim receives the richer blessings, these blessings being those of presidency or direction. The keys are with Ephraim. It is Ephraim who is to be endowed with power to bless and give to the other tribes, including the Lamanites, their blessings. All the other tribes of

Jacob, including the Lamanites, are to be crowned with glory in Zion by the hands of Ephraim. Now do the scriptures teach that Ephraim, after doing all of this is to abdicate, or relinquish his place, and give it to the Lamanites and then receive orders from this branch of the remnant of Jacob in the building of the New Jerusalem? This certainly is inconsistent with the whole plan and with all that the Lord has revealed in the Doctrine and Covenants in relation to the establishment of Zion and the building of the New Jerusalem. That the remnant of Joseph, found among the descendants of Lehi, will have part in this great work is certainly consistent, and the great work of this restoration, the building of the temple and the City of Zion, or New Jerusalem, will fall to the lot of the descendants of Joseph, but it is Ephraim who will stand at the head and direct the work. *Doctrines of Salvation*, 2:250-51. James E. Talmage: "The Book of Mormon foretells the establishment of Zion on the western continent; but the precise location was not revealed until after the restoration of the Priesthood in the present dispensation. In 1831 the Lord commanded the elders of His Church in this wise: 'Go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me. And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you. And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.' (DC 45:64-67) Later revelations directed the elders of the Church to assemble in western Missouri (DC 52:2), and designated that place as the land appointed and consecrated for the gathering of the saints: 'Wherefore, this is the land of promise, and the place for the city of Zion.' The town of Independence was named as 'the center place,' and the site for the Temple was designated, the saints being counseled to purchase land there, 'that they may obtain it for an everlasting inheritance.' (DC 57:1-5) On August 3, 1831, the temple-site thus named was dedicated by the prophet, Joseph Smith, and his associates in the Priesthood. The region round about was also dedicated that it might be a gathering place for the people of God. Such, then, is the belief of the Latter-day Saints; such are the teachings of the Church. But the plan of building up Zion has not yet been consummated. The saints were not permitted to enter into immediate possession of the land, which was promised them as an everlasting inheritance. Even as years elapsed between the time of the Lord's promise to Israel of old that Canaan should be their inheritance, and the time of their entering into possession thereof -- years devoted to the people's toilsome and sorrowful preparation for the fulfilment -- so in these latter days the divine purpose is held in abeyance, while the people are being sanctified for the great gift and for the responsibilities associated with it. In the meantime the honest in heart are gathering to the valleys of the Rocky Mountains; and here, in the tops of the mountains, exalted above the hills, Temples have been erected, and all nations are flowing unto this region. But Zion shall yet be established on the chosen site; she 'shall not be moved out of her place,' and the pure in heart shall return 'with songs of everlasting joy, to build up the waste places of Zion.' (DC 101:17,18) ... Zion is to be chastened, but only for a little season, (DC 100:13) then will come the time of her redemption. That time will be appointed of God, yet it is to be determined according to the faithfulness of the people. Wickedness causes the Lord to tarry; for, saith He: 'Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion.' (DC 105:9) And again: 'Zion shall be redeemed in mine own due time.' (DC 136:18) But the Lord's time in giving blessings is dependent upon the prospective recipients. As long ago as 1834 came the word of the Lord unto the Church: 'Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.' (DC 105:1-2)" (A Study of the Articles of Faith, pp. 352-4) Spencer W. Kimball: "[Speaking to the Lamanites] You must blossom as the rose upon the mountain. You must flourish, and you must become a great people so that you can go back to Jackson County with us and we with you, and we will build there the magnificent temple which Orson Pratt said will be the most beautiful building that ever was built or that ever will be built. It will be the culmination of everything that is beautiful and wonderful, and within its walls [will be] the

sealing power. And the Indians are going to assist with the temple. That is why these Indian people who have accepted the gospel must remain true no matter what comes. They must remain true and faithful. They must go to the temple and get their endowments and their sealings. They must be leaders in their communities, because not too far away there is going to be a great migration to Jackson County, Missouri, and there we are going to build the great temple. ...And that is only part of it. We will then go forward with you Indian people by the thousands and the tens of thousands to work night and day in the holy temple of God to see that your ancestors—all those that died from Christ up to now, all those who were killed at the hill Cumorah, all those who were killed in between for hundreds and hundreds of years—all have the work done for them so they may receive the exaltation and eternal life of man. What works you have to do, you good folks! You must never falter. You must continue on growing to your total stature and bringing your people with you, because the Lord's promises never fail." (Book of Mormon Student Manual, 1981, p. 426-7))

24 And then shall <sup>a</sup>they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

25 And then shall the <sup>a</sup>power of heaven come down among them; and <sup>b</sup>I also will be in the midst. (Millennial reign.)

26 And then shall the work of the Father commence at that day, even <sup>a</sup>when this gospel shall be preached among the remnant of <sup>b</sup>this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, (We are currently in a gathering phase, but the gathering that will take place during the Millennium, according to Joseph Fielding Smith, will occur within one generation. It will be exceedingly fast and massive throughout the world. The tribe of Joseph has been gathering since 1830. We have been gathering the gatherers.) yea, even the tribes which have been <sup>c</sup>lost, which the Father hath led away out of Jerusalem. ("This is a millennial setting. It is a setting in which wickedness and crime and vengeance are no longer on earth... Yes, the work of the Father shall commence in the great millennial day, in the sense that its magnitude shall be infinitely greater than anything we can even identify with today. All that has gone on in the past will seem to pale into insignificance when missionary work goes forward during the thousand years (compare 2 Nephi 30:7-15). Jehovah spake through Jeremiah: 'Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.' And then the Master described the manner in which missionaries would search out the people: 'Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.' (Jeremiah 16:14-16.)" (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 153))

27 Yea, the work shall commence among all the <sup>a</sup>dispersed of my people, with the Father to prepare the way whereby they may <sup>b</sup>come unto me, that they may call on the Father in my name.

28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be <sup>a</sup>gathered home to the land of their inheritance. (Here is the summation of it all: Men and women gather first to Christ the Lord, accept his gospel, call upon the Father in his name, partake of the sanctifying powers of his atoning blood, and in process of time become perfect in him. Second, those who gather to Christ also gather to where the people of Christ congregate, to the lands of their inheritance. For some it is the United States. For millions it will be in such diverse places of gathering as Korea, Brazil, Germany, New Zealand, or ten thousand like places. For the time being, Latter-day Saints are asked to remain where they are, in those nations where they hold citizenship. In this manner the tent of Zion is expanded and strengthened as more and more stakes are driven into the earth. The revealed word relative to the gathering to Independence and its environs will come through the prophet of God on earth. When it does come – with the consequent return of the saints to that Zion



which shall not be moved out of its place – that call will not be for the saints in general to assemble there. The return to Jackson County will be by delegates, as it were. Those whose services are needed there will assemble as appointed. The rest of Israel will remain in their appointed places. Bruce R. McConkie, *Millennial Messiah*, p. 294)

29 And they shall go out from all nations; and they shall <sup>a</sup>not go out in <sup>b</sup>haste, (during a time of peace and organized leadership) nor go by flight, for I will go before them, saith the Father, and I will be their rearward. (“We have seen earlier through a modern revelation that the setting for the great work of the gathering, particularly of the ten lost tribes, is millennial (see D&C 133:23-34). Elder Bruce R. McConkie has written: ‘We do not say that occasional blood descendants of Reuben or Naphtali or others of the other tribal heads shall not return to their Palestinian Zion, or assemble in an American Zion, or find their way into the stakes of Zion in all nations, all before the Second Coming of Christ. Some shall no doubt return to Canaan as true believers and members of the true Church, with the intent and purpose of fulfilling the scriptures and building up the ancient cities of Israel. This may well happen in some small measure, and to it there can be no objection. Great movements have small beginnings, and floods that sweep forth from bursting dams are first forecast when small rivulets trickle from the pent-up reservoirs. *But we do say that the great day of the return of the Ten Tribes, the day when the assembling hosts shall fulfill the prophetic promises, shall come after our Lord's return.*’ *Millennial Messiah*, 323)

3 Nephi 22	Isaiah 54
<b>Verses 1-3: Zion shall be established</b>	
<p>1 AND then shall that which is written come to pass: Sing, O <sup>a</sup>barren, thou that didst not bear; break forth into <sup>b</sup>singing, and cry aloud, thou that didst not travail with child; for more are the children of the <sup>c</sup>desolate than the children of the married wife, (Greater are the numbers of Israel born outside of the covenant than those born within it. Joseph F. McConkie, <i>Studies in Scriptures</i>, 8:192-192) saith the Lord. (“Scattered Israel, those who for generations have lived without the light of the gospel who have not been fruitful in the faith of their fathers. These are also identified in this passage as ‘the children of the desolate.’ The children of the married wife [are] the members of the Church.” (McConkie, Millet, and Top, <i>Doctrinal Commentary on the Book of Mormon</i>, vol. 4, p. 155) An era when those who have come into the faith from their scattered condition will outnumber those Israelites who had already found their way into the true Church. DCBM, 4:155. It’s one thing to quote the Lord, it’s another thing for the Lord to quote you. Scattered Israel will gather in such numbers as to be so huge as to cause any prior miracles to pale in comparison.)</p>	<p>1 (And then shall that which is written come to pass:) <sup>a</sup>SING, O <sup>b</sup>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. (Israel is called a barren wife because of her inability or unwillingness to produce spiritual offspring for the Lord. But in the end, when she is gathered once again, there will be more children from the “desolate” or temporarily forsaken, wife than when she enjoyed her wedded status in ancient times. Christ did the travail. Brother Victor Ludlow has a different view. “The desolate woman and her relationship to the wife can be understood in two ways: (1) The desolate woman represents the gentiles, and the wife Israel; thus the gentiles will bring forth greater spiritual fruits than Israel has delivered; (2) the desolate woman is Israel in her scattered condition, while the wife is those people remaining in the Holy Land. Thus Israel will bring forth more children (both physically and spiritually) outside the land of her original inheritance than in it. In either case, Isaiah uses these images to symbolize the relationship of the Lord to Israel; those who join with covenant Israel are the children of that relationship. Come Unto Christ, p. 101)</p>

<p>2 Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy <sup>a</sup>stakes; (Jeffrey R. Holland: “The large movement of Israel's conversion, gathering, and return to the lands of her inheritance will require strong, enlarged stakes in Zion. Growth will be ‘on the right hand and on the left,’ with Gentile cities (probably left desolate by the wrath ‘poured out without mixture upon the whole earth’ DC 115:6) inhabited by the children of the covenant. It is from this imagery of Israel's wilderness tent/tabernacle with its cords, curtains, borders, and stakes that The Church of Jesus Christ of Latter-day Saints draws its use of the word stake for the name of its basic ecclesiastical unit.” (Christ And The New Covenant, p. 289 – 290) <b>The last thing to be put into a large tent is the center pole. Likewise, the center stake of Zion, New Jerusalem, will complete the tent in our day.)</b></p>	<p>2 Enlarge the place of thy tent, and let them stretch forth the curtains of <del>thine</del> (thy) habitations: spare not, lengthen thy cords, and strengthen thy <sup>a</sup>stakes; (These five commands are what we should be doing to build the kingdom in the last days.) The D&amp;C states: For Zion must increase in beauty, and in holiness, her borders must be enlarged, her stakes must be strengthened, yea, verily I say unto you, Zion must put on her beautiful garments. D&amp;C 82:14 (Joseph Fielding Smith said: “To speak of Zion, the new Jerusalem, or even that section where the city will be built as a stake of Zion is a sad mistake. Zion is the tent, the stakes of Zion are the binding pegs that support her. Zion, therefore, cannot be a stake, it would be as improper to call a tent a stake as to apply this term to Zion.” Church History and Modern Revelation, 2:88)</p>
<p>3 For thou shalt break forth on the right hand and on the left, and thy seed shall <sup>a</sup>inherit the <sup>b</sup>Gentiles and make the desolate cities to be inhabited. (Jeffrey R. Holland: Sometimes by choice and sometimes by circumstances, Israel has been a barren, childless woman who had not borne fruit or lived up to her promises, potential, and covenants. Nevertheless, desolate Israel can – and will – be fruitful, even in the times and places her scattering and dispersion. The large movement of Israel’s conversion, gathering, and return to the lands of her inheritance will require strong, enlarged stakes in Zion. Growth will be “on the right hand and on the left,” with Gentile cities (probably left desolate by the wrath “poured out without mixture upon the whole earth” inhabited by the children of the covenant. It is from this imagery of Israel’s wilderness tent/tabernacle with its cords, curtains, borders, and stakes that The Church of Jesus Christ of Latter-day Saints draws its use of the word stake for the name of its basic ecclesiastical unit. Christ and the New Covenant, 289-290)</p>	<p>3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. (W. Cleon Skousen: In the day of their final gathering, the Saints will break forth on the right hand and on the left. The Israelites will not only occupy the mountains, valleys, desert, and plains, but they will invade the “desolate” and abandoned cities of the Gentiles. This would suggest that a certain amount of domestic warfare will have cleansed the land of Gentile wickedness. After each of the world wars ended, it was amazing how the people were able to clean up the rubble and erect magnificent modern cities in a relatively short time. The gathering Saints will do the same in America. They will take over the desolate cities if the Gentiles and cause them to be inhabited. Isaiah Speaks to Modern Times, 670)</p>
<p><b>Verses 4-10: God’s everlasting kindness</b></p>	
<p>4 Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to <sup>a</sup>shame; for thou shalt forget the <sup>b</sup>shame of thy youth, and shalt not remember the <sup>c</sup>reproach of thy youth, and shalt not remember the reproach of thy widowhood any more.</p>	<p>4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the <sup>a</sup>shame of thy youth, and shalt not remember the <sup>b</sup>reproach of thy widowhood any more.</p>

<p>5 For thy maker, thy <sup>a</sup>husband, the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel—the God of the whole earth shall he be called. (Jeffrey R. Holland: “Even though there has been barrenness and sometimes unfaithfulness, yet will the husband (Christ) reclaim and redeem his bride (Israel). The imagery of Jehovah as bridegroom and Israel as bride is among the most commonly used metaphors in scripture, being used by the Lord and his prophets to describe the relationship between Deity and the children of the covenant.” (Christ And The New Covenant, p. 290))</p>	<p>5 For thy Maker(, thy) is <del>thine</del> <sup>a</sup>husband; the <sup>b</sup>LORD of hosts is his name; and thy <sup>c</sup>Redeemer the Holy One of Israel; The <sup>d</sup>God of the whole earth shall he be called. (Cynthia L. Hallen: Like people who are widowed, divorced, or never married, Zion is alone for a season, but not forever. The Savior of the whole earth is her husband. The etymology of the English word husband is a compound of house and prepare; thus a husband is “one who prepares or builds a house.” The Lord is Zion’s husband or “house builder” because he makes the earth as a home for all creatures, he creates bodies as temples for spirit children, he builds temples as places of worship, and he prepares heavenly mansions for his children. Redeeming the Desolate Woman, Journal of Book of Mormon Studies, 1:44)</p>
<p>6 For the Lord hath called thee <sup>a</sup>as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.</p>	<p>6 For the LORD hath called thee as a <sup>a</sup>woman <sup>b</sup>forsaken and grieved in spirit, and a <sup>c</sup>wife of youth, <sup>d</sup>when thou wast refused, (Heb because thou wast despised) saith thy God.</p>
<p>7 For a small moment have I <sup>a</sup>forsaken thee, but with great mercies will I gather thee. (Jeffrey R. Holland: “Christ has, on occasion, been rightfully angry with backsliding Israel, but that has always been brief and temporary – “a small moment.” Compassion and mercy always return and prevail in a most reassuring way. The mountains and the hills may disappear. The water of the great seas may dry up. The least likely things in the world may happen, but the Lord's kindness and peace will never be taken from his covenant people. He has sworn with a heavenly oath that he will not be wroth with them forever.” (Christ And The New Covenant, p. 290))</p>	<p>7 For a small <sup>a</sup>moment have I <sup>b</sup>forsaken thee; but with great mercies will I <sup>c</sup>gather thee. (In addition to this gathering of hearts and souls, the Jews will gather to their land of promise in Palestine. It also appears that there will be a gathering of a large group of the ten tribes, who may return en masse from the land or lands of their exile. D&amp;C 133:26-34 - And they who are in the <sup>a</sup>north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall <sup>b</sup>smite the rocks, and the ice shall flow down at their presence. 27 And an <sup>a</sup>highway shall be cast up in the midst of the great deep. 28 Their enemies shall become a prey unto them, 29 And in the <sup>a</sup>barren deserts there shall come forth pools of <sup>b</sup>living water; and the parched ground shall no longer be a thirsty land. 30 And they shall bring forth their rich <sup>a</sup>treasures unto the children of Ephraim, my servants. 31 And the boundaries of the everlasting <sup>a</sup>hills shall tremble at their presence. 32 And there shall they fall down and be <sup>a</sup>crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of <sup>b</sup>Ephraim. 33 And they shall be filled with <sup>a</sup>songs of everlasting joy. 34 Behold, this is the <sup>a</sup> blessing of the <sup>b</sup>everlasting God upon the <sup>c</sup>tribes of <sup>d</sup>Israel, and the</p>

	richer blessing upon the head of °Ephraim and his fellows.)
<p>8 In a little wrath I hid my face from thee for a moment, but with everlasting <sup>a</sup>kindness will I have <sup>b</sup>mercy on thee, saith the Lord thy Redeemer. (Cynthia L. Hallen: Among orthodox Jews, a husband is not allowed to watch his wife going through the labor of childbirth. He sits in the corner of the deliver room with his back turned so that she will not feel embarrassed or immodest in her unavoidable hour of agony. He does not abandon her, although she may feel very much alone. The woman recites or sings psalms as she endures contractions. When the pain becomes too great for her to continue singing, the husband takes over, reciting psalms for her. Although Zion cannot see the Lord in the time of her probation, when she weeps, he weeps with her; when she sings, he rejoices with her. Redeeming the Desolate Woman, Journal of Book of Mormon Studies, 1:46)</p>	<p>8 In a little <sup>a</sup>wrath I <sup>b</sup>hid my <sup>c</sup>face from thee for a moment; but with everlasting <sup>d</sup>kindness will I have <sup>e</sup>mercy on thee, saith the LORD thy Redeemer.</p>
<p>9 For this, the <sup>a</sup>waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee. (Since he has sworn not to be angry with Israel nor to rebuke her, and since he has also promised that he will “chasten” or rebuke those whom he loves if they are wicked, Isaiah’s prophecy means that a time will come when Israel will become righteous enough that she will need no chastisement from the Lord. Victor L. Ludlow: Isaiah: Prophet, Seer and Poet, 461)</p>	<p>9 For this, <del>is</del> as the waters of Noah unto me: for as I have sworn that the <sup>a</sup>waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, <del>nor rebuke thee.</del> (as per 3 Ne 22)</p>
<p>10 For the <sup>a</sup>mountains shall depart and the hills be removed, but my <sup>b</sup>kindness shall not <sup>c</sup>depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.</p>	<p>10 For the <sup>a</sup>mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the <sup>b</sup>covenant of my <del>peace</del> (JST people) be removed, saith the LORD that hath mercy on thee. His promise to restore Israel is just as sure as his promise to Noah.</p>
<b>Verses 11-17: New Jerusalem shall be established</b>	
<p>11 O thou afflicted, tossed with tempest, and not comforted! Behold, I will lay thy <sup>a</sup>stones with fair colors, and lay thy foundations with sapphires. (“In the midst of a troubling world, the foundations I rely on come by my covenants with the Lord. They are indeed like sapphires and are treasures beyond price.... They are the restored principles and ordinances of the gospel of Jesus Christ which are available to righteous women and men alike through the power of the holy priesthood of God.</p>	<p>11 ¶ O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy <sup>a</sup>stones with fair colours, and lay thy foundations with sapphires. (Jerusalem, which was once destroyed and left desolate, will be restored and beautified by the Lord in the form of a new Jerusalem. Jeffrey R. Holland: Even in the midst and aftermath of great affliction, the Lord will shower material and spiritual blessings on Israel, including those jewels and precious metals that will be used to build the</p>

<p>They include baptism, the gift of the Holy Ghost, the sacrament, and temple covenants.” (Aileen H. Clyde, Ensign, May 1995, p. 28 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 448))</p>	<p>New Jerusalem. Christ and the New Covenant, 291)</p>
<p>12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.</p>	<p>12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. (These stones represent the spiritual and temporal blessings the Lord will pour out on his people.)</p>
<p>13 And <sup>a</sup>all thy children shall be taught of the Lord; and great shall be the <sup>b</sup>peace of thy children. (Zion shall begin to be built before the time of Christ’s second coming in glory. The Saints who are gathered in all nations shall live for a season in love and peace (despite the degenerative condition of the world) prior to the Millennium. Because of the goodness of those who have given themselves fully to the Lord and his cause, their meetings shall be Pentecostal outpourings; the Spirit of God shall truly burn like a fire in their hearts. Prophecy and revelation and healings and angelic ministrations shall abound, for the faith of the Saints shall have rent the damning veil of unbelief and opened the heavens to the gifts and wonders enjoyed by the former-day Saints. And these spiritual experiences shall be multiplied immeasurably after the glorious return of the Master. When wickedness and enmity shall have been removed from this earth, there will be no end to the truths to be taught, the miracles to be performed, the outpourings to be enjoyed. Truly in that day “all thy children shall be taught of the Lord.” All men and women who choose to do so shall grow in spiritual graces to the point where they are prepared to inherit that glory and power which is enjoyed by God their Father. It that day, “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (2 Nephi 21:9, Isaiah 11:9) DCBM, 4:156)</p>	<p>13 And all thy <sup>a</sup>children shall be <sup>b</sup>taught of the LORD; and great shall be the <sup>c</sup>peace of thy children.</p>
<p>14 In <sup>a</sup>righteousness shalt thou be established; thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee.</p>	<p>14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.</p>
<p>15 Behold, they shall surely gather together <sup>a</sup>against thee, not by me; whosoever shall gather together against thee shall fall for thy sake.</p>	<p>15 Behold, they shall surely gather together (against thee), but not by me: whosoever shall gather together against thee shall fall for thy sake. (The Lord will defend his righteous people)</p>
<p>16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an</p>	<p>16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an</p>

<p>instrument for his work; and I have created the waster to destroy.</p>	<p>instrument for his work; and I have created the <sup>a</sup>waster to destroy. (ie God controls all)</p>
<p>17 No weapon that is formed against thee shall prosper; and every tongue that shall revile against thee in judgment thou shalt condemn. This is the heritage of the <sup>a</sup>servants of the Lord, and their righteousness is of me, saith the Lord. (Joseph Smith: “No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.” (History of the Church, 4:540 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 449) John Taylor: the day is not far distant when this nation will be shaken from centre to circumference. And now, you may write it down, any of you, and I will prophesy it in the name of God. And then will be fulfilled that prediction to be found in one of the revelations given through the Prophet Joseph Smith. Those who will not take up their sword to fight against their neighbor must needs flee to Zion for safety. And they will come, saying, we do not know anything of the principles of your religion, but we perceive that you are an honest community; you administer justice and righteousness, and we want to live with you and receive the protection of your laws, but as for your religion we will talk about that some other time. Will we protect such people? Yes, all honorable men. When the people shall have torn to shreds the Constitution of the United States the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men, and extending the hand of fellowship to the oppressed of all nations. This is part of the programme, and as long as we do what is right and fear God, he will help us and stand by us under all circumstances. JD, 21:8 Bruce R. McConkie: We do not say that all of the Saints will be spared and saved from the coming day of desolation. But we do say there is no promise of safety and no promise of security except for those who love the Lord and who are seeking to do all that he commands. It may be, for instance, that nothing</p>	<p>17 ¶ No <sup>a</sup>weapon that is formed against thee shall prosper; and every <sup>b</sup>tongue that shall <del>rise</del> (revile) against thee in judgment thou shalt condemn. (The Lord’s people will be able to stand against gossip, slander, and accusations in a court of law) This is the heritage of the <sup>c</sup>servants of the LORD, and their righteousness is of me, saith the LORD. (Ultimately, our righteousness is insufficient to save us. Though our obedience with broken hearts is required to bring us unto Christ, it is his righteousness that saves. George Q. Morris: But bear in mind that the Lord is directing this world. We are frequently reminded that conditions have been so developed in the powers of warfare that an accident or a rash move could set in operation those powers which might destroy our civilization. But let us bear in mind that this world is in the hands of God. All these things will happen only so far as they are in accordance with his plans and his purposes. And let us not waste our time and our energy and get into a nervous condition about what is going to happen to the world. That is not our sphere of responsibility. The Lord will take care of that. It remains for us to be devoted to the upbuilding of his kingdom and facing whatever conditions may come to us. CR, Apr 1959, 102 John Taylor: neither this nation nor any other nation can do anything more than God permits. He sets up one nation, and puts down another, according to the counsels of his own will. All men are but human; their breath is in their nostrils, and they have no power but that which God gives them. Anything beyond this they are powerless to do; and why, then, should His people fear? We certainly have a work to perform on the earth, and God our Father has selected us for that purpose, JD 23:233 Wilford Woodruff: Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our door? I’ll tell you. The priesthood of God who honor their priesthood and who are worthy of their blessings are the only ones who shall have this safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. If you do your duty, and I do</p>

<p>except the power of faith and the authority of the priesthood can save individuals and congregations from the atomic holocausts that surely shall be. And so we raise the warning voice and say: Take heed; prepare; watch and be ready. There is no security in any course except the course of obedience and conformity and righteousness. CR, Apr 1979, 133.)</p>	<p>my duty, we'll have protection, and shall pass through the afflictions in peace and in safety. Discourses of Wilford Woodruff, 230)</p>
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## CHAPTER 55

*Come and drink: Salvation is free—The Lord will make an everlasting covenant with Israel—Seek the Lord while he is near.*

### Verses 1-3: Come to the Living Waters

1 HO, (Hey) every one that <sup>a</sup>thirsteth, come ye to the <sup>b</sup>waters, (the living waters of the gospel, revelation) and he that hath no money; come ye, buy, and eat; yea, come, <sup>c</sup>buy wine and milk without money and without <sup>d</sup>price. To come unto Christ does not cost the world's goods, but must be done with effort. Elder Marion G. Romney said: "The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is wholehearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints... There can be no.... reservation. We must be willing to sacrifice everything." CR Oct 1949, 39, 43-44.

2 Wherefore do ye <sup>a</sup>spend money for *that which is* not bread? and your <sup>b</sup>labour for *that which* satisfieth not? (The things of this world can never satisfy) hearken <sup>c</sup>diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and <sup>a</sup>come unto me: hear, and your <sup>b</sup>soul shall live; and I will make an everlasting <sup>c</sup>covenant with you, *even* the <sup>d</sup>sure mercies of David. (the resurrection)

### Verses 4-5: God's witness to the people

4 Behold, I have given him *for* a <sup>a</sup>witness to the people, a <sup>b</sup>leader and commander to the people. (Christ or another David or others who represent Christ on earth.)

5 Behold, thou shalt call a nation *that* thou knowest not, (the covenant people will take the gospel to the Gentiles) and <sup>a</sup>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.

### Verses 6-9: Seek the Lord, who is much greater than man

6 ¶ <sup>a</sup>Seek ye the <sup>b</sup>LORD while he may be found, call ye upon him while he is near: (D&C 88:63 – Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive.)

7 Let the wicked forsake his way, and the unrighteous man his thoughts: (Be careful with actions and thoughts) and let him <sup>a</sup>return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly <sup>b</sup>pardon.

**SCRIPTURE MASTERY:** 8 ¶ For my <sup>a</sup>thoughts *are* not <sup>b</sup>your thoughts, neither *are* your <sup>c</sup>ways my <sup>d</sup>ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my <sup>a</sup>ways <sup>b</sup>higher than your ways, and my <sup>c</sup>thoughts than your thoughts. Men forget God and trust in their own wisdom or reject God's way of doing things because they are not done as men think they should be done. John Taylor said of this passage: "We know in part, and see in part, and comprehend in part; and many of the things of God are

hid from our view, both things that are past, things that are present, and things that are to come. Hence the world in general sits in judgment upon the actions of God that are passing among them, they make use of the weak judgment that God has given them to scan the designs of God, to unravel the mysteries that are past, and things that are still hid, forgetting that no man knows the things of God but by the Spirit of God; forgetting that the wisdom of this world is foolishness with God; forgetting that no man in and of himself is competent to unravel the designs and know the purposes of Jehovah, whether in relation to the past, present or future; and hence, forgetting this, they fall into all kinds of blunders; they blunder over things that are contained in the Scriptures, some of which are a representation of the follies and weaknesses of men, and some of them perhaps may be the wisdom and intelligence of God, that are as far above their wisdom and intelligence as the heavens are above the earth.” JD 1:368

#### **Verses 10-11: God’s word cannot fail**

10 For as the <sup>a</sup>rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and <sup>b</sup>bread to the eater:  
11 So shall my <sup>a</sup>word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

#### **Verses 12-13: Israel shall return with joy**

12 For ye shall go out with <sup>a</sup>joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the <sup>b</sup>trees of the field shall clap *their* hands.  
13 Instead of the thorn shall come up the <sup>a</sup>fir tree, (Heb cypress tree) and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off. (That which the Lord does to change the conditions of the earth and his people will forever be a sign of his power.)

### CHAPTER 56

*All who keep the commandments shall be exalted—The sons of strangers will join Israel—The Lord will gather others to the house of Israel.*

#### **Verses 1-8: The Gentiles are welcomed to the covenant**

1 THUS saith the LORD, Keep ye judgment, and do <sup>a</sup>justice: for my salvation is <sup>b</sup>near to come, and my righteousness to be revealed.  
2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the <sup>a</sup>sabbath from polluting it, and keepeth his hand from doing any <sup>b</sup>evil. The Sabbath was a sign of the covenant between Israel and God.  
3 ¶ Neither let the <sup>a</sup>son of the <sup>b</sup>stranger, (one not of Israelitish descent) that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree. (Gentiles, those previously excluded from full fellowship with the covenant people, and who felt they could produce no fruit in the covenant being a dry tree would now find the full blessings of God extended to them if they keep the Sabbaths. Not only will the outcasts of Israel be gathered in the last days, but so will others. Whether one is a blood descendant of Israel will not matter as much as whether he will make and keep the covenant with God. Thus, in the age of restoration, the house of God will be a house of prayer for all people. Those who enter into the covenant will have endless seed.)  
4 For thus saith the LORD unto the eunuchs (Under the Mosaic law, anyone who had been sexually mutilated was not allowed into full fellowship in the house of Israel. See Deut 23:1-2 - HE that is <sup>a</sup>wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. 2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall



he not enter into the congregation of the LORD.) that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine <sup>a</sup>house and within my walls a place and a name better than of <sup>b</sup>sons and of daughters: I will give them an everlasting name (a new name D&C 130:11 And a <sup>a</sup>white stone is given to each of those who come into the celestial kingdom, whereon is a new <sup>b</sup>name written, which no man knoweth save he that receiveth it. The new name is the key word.) that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy <sup>a</sup>mountain, and make them joyful in my <sup>b</sup>house of <sup>c</sup>prayer: their burnt offerings and their sacrifices *shall be* <sup>d</sup>accepted upon mine altar; for mine <sup>e</sup>house shall be called an house of prayer for <sup>f</sup>all <sup>g</sup>people. Elder Bruce R. McConkie said: “Speaking of places and locales, Zion itself (the New Jerusalem) has not as yet been established in our day, but it will be in due course. For the present, the Lord’s people, who are Zion, are called to gather in the stakes of Zion as these are established in the lands of their inheritance.” A New Witness for the Articles of Faith, p. 569

8 The Lord GOD which <sup>a</sup>gathereth the outcasts of Israel saith, Yet will I gather <sup>b</sup>others to him, beside(s) those that are gathered unto him.

### Verses 9-12 and 57:1-2: Israel’s wicked leaders

9 ¶ <sup>a</sup>All ye beasts of the field, (Here begins a short rebuke to the wicked of the time (v.9-12)) come to devour, *yea*, all ye beasts in the forest. (These terms seem to refer to foreign nations that will invade Israel, both before the exile and perhaps also immediately before the Millennium. (Jer 12:9 - Mine heritage *is* unto me *as* a speckled bird, the birds round about *are* against her; come ye, assemble all the <sup>a</sup>beasts of the field, come to devour.)

10 His <sup>a</sup>watchmen *are* <sup>b</sup>blind: they are all ignorant, they *are* all dumb dogs, (Watchers that are incapable of raising the warning voice) they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, *they are* <sup>a</sup>greedy dogs *which* can never have enough, and they *are* <sup>b</sup>shepherds *that* cannot understand: they all look to their <sup>c</sup>own way, every one for his gain, from his quarter. (priestcraft)

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant. (These words are an apt description of the Christian world of the last days. Kimchi observes, “The flock is instructed to the care of these watchmen. The wild beasts come; these dogs bark not; and the wild beasts devour the flock. Thus they do not profit the flock. Yea, they injure it; for the owner trusts them, that they will watch and be faithful; but they are not. These are the false teachers and careless shepherds.”)

## CHAPTER 57

*When the righteous die they enter into peace—Mercy promised to the penitent—There is no peace for the wicked.*

(When the righteous die, they go to paradise, a state of peace and rest. The wicked, on the other hand, know no peace. Isaiah 57:3–12 refers to general wickedness and uses Israel’s faithlessness to God, described here and in other places as adultery, for an example (see vv. 7–8). “I will declare thy righteousness, and thy works,” the Lord said, “for they shall not profit thee” (v. 12). The book of Proverbs perhaps states it best: “Treasures of wickedness profit nothing; but righteousness delivereth from death” (Proverbs 10:2). Institute Manual, 205)

1 THE righteous <sup>a</sup>perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*. (When the righteous die off, the wicked are left to be destroyed.)

2 He shall enter into <sup>a</sup>peace: they shall rest in their beds, *each one* walking in his uprightness.

### Verses 3-13A: Israel's gross wickedness

3 ¶ But draw near hither, ye <sup>a</sup>sons of the sorceress, (ie people affiliated with evil) the seed of the <sup>b</sup>adulterer and the whore. (Lady Israel has committed spiritual adultery)

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? (Making faces at or making fun of someone) *are* ye not <sup>a</sup>children of transgression, a seed of falsehood, (Wickedness passes from one generation to another)

5 Enflaming yourselves with <sup>a</sup>idols under every green tree, <sup>b</sup>slaying the <sup>c</sup>children in the valleys under the cliffs of the rocks? (ie participating in abominable cult sacrifices)

6 Among the smooth *stones* of the stream *is* thy portion (the smooth stones that slew Goliath instead of trusting in the Rock); they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy <sup>a</sup>bed: (ie as an altar for idolatrous use) even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast <sup>a</sup>discovered (Heb exposed) *thyself* to <sup>b</sup>another than me, and art gone up; thou hast enlarged thy bed, and made thee *a covenant* with them; thou lovedst their bed where thou sawest *it*.

9 And thou wentest to the <sup>a</sup>king (Heb melech or molech (a horrible idol)) with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell. (Trusting in idols and not in God)

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, There is no <sup>a</sup>hope: thou hast found the <sup>b</sup>life of thine hand; (ie renewal of strength) therefore thou wast not grieved. (Even though Israel did not find success in worshipping idols, she tried even harder with the same results)

11 And of whom hast thou been afraid or <sup>a</sup>feared, that thou hast <sup>b</sup>lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou fearest me not? (Israel is more afraid of offending their false gods than the true God)

12 I will <sup>a</sup>declare thy righteousness, and thy works; for they shall not profit thee.

### Verses 13B-21: Blessings for the contrite

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me shall possess the land, and shall inherit my holy <sup>a</sup>mountain; (The temple)

14 <sup>a</sup>And shall say, (Heb and he shall say) Cast ye up, cast ye up, <sup>b</sup>prepare the way, take up the <sup>c</sup>stumblingblock out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth <sup>a</sup>eternity, whose name *is* <sup>b</sup>Holy; I dwell in the high and holy *place*, with him also *that is* of a <sup>c</sup>contrite and <sup>d</sup>humble spirit, to <sup>e</sup>revive the spirit of the <sup>f</sup>humble, and to revive the heart of the contrite ones.

16 For I will not <sup>a</sup>contend for ever, neither will I be always wroth: for the spirit should fail before me, and the <sup>b</sup>souls *which* I have made.

17 For the <sup>a</sup>iniquity of his <sup>b</sup>covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on <sup>c</sup>frowardly (Heb turning away) in the way of his heart.

18 I have seen his ways, and will heal him: I will <sup>a</sup>lead him also, and restore <sup>b</sup>comforts unto him and to his <sup>c</sup>mourners.

19 I create the <sup>a</sup>fruit of the lips; (prayer, praise, thanksgiving) (ie speech) Peace, peace to *him that is* <sup>b</sup>far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the <sup>a</sup>wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.  
21 *There is* no <sup>a</sup>peace, saith my God, to the wicked.