

LESSON 38
“Beside Me There Is No Savior”
Isaiah 40-49

OVERVIEW:

This section of Isaiah begins his poetry. Chapter 40 is the preface to the vision. The outline of the book might be as follows:

Isaiah 40 – Preface the Vision
Isaiah 41-44 – “The Servant” 4 poems
Isaiah 45-47 – “Cyrus” 3 poems
Isaiah 48 – Israel’s Afflictions 1 poem
Isaiah 49-53 – “The Messiah” 5 poems
Isaiah 54-57 – “Zion” 4 poems
Isaiah 58-59 – “Redemption” 2 poems
Isaiah 60 – “Review of Zion” 1 poem
Isaiah 61 – “Messiah Summation” 1 poem
Isaiah 62-66 – “The Second Coming” 5 poems

Jesus Christ is the Savior. As Latter-day Saints we have an obligation to bless the lives of others. It is important for us to know the character and attributes of God. The Lectures on Faith said: “...**three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation. First the idea that God actually exists. Secondly, a correct idea of God’s character, perfections, and attributes. Thirdly, an actual knowledge that the course of life which one is pursuing is according to God’s will.**” P.33

This section of Isaiah confirms the attributes of God:

There is no God but God. God is a refiner, Eternal, does not speak in secret, a servant, the redeemer, the Great teacher, a shepherd, a restorer, our savior, speaks the truth, a deliverer, invites us to salvation; He opens the pathway, gives comfort and mercy, speaks with perfect foreknowledge, fulfills his covenants, is the creator.

(The Lectures On Faith In Historical Perspective, p. 218)

The Father—the happiest of men—endowed his Beloved Son with a "fulness of joy" (3 Nephi 28:10). He is in the business of "happifying" his children by sharing his own nature with them. Heber C. Kimball remarked: **I am perfectly satisfied that my Father and my God is a cheerful, pleasant, lively, good-natured Being. Why? Because I am cheerful, pleasant, lively, and good-natured when I have His Spirit. That is one reason why I know; and another is—the Lord said, through Joseph Smith, "I delight in a glad heart and a cheerful countenance." That arises from the perfection of His attributes; He is a jovial, lively person, and a beautiful man** (JD 4:222).

Our individual capacity for happiness was first developed in the premortal estate. It was there that we learned the rudiments of joy from the gods set over us. As we partook of their spirit, we experienced a measure of the happiness righteousness produces. In this world of oppositions, joy is veiled; it cannot be experienced in its fulness—a fulness of joy comes only with resurrection (see D&C 93:33; 101:36). But, from time to time we can—like Elder Kimball—partake of the joy of the Spirit. Indeed, we not only have the opportunity, but the obligation, to do so. **A perpetually unhappy Saint is an oxymoron, a**

self-contradiction. President Spencer W. Kimball remarked: "If you are not happy today, you may never be happy" (*Teachings of Spencer W. Kimball* 173). "Happiness," said the Prophet Joseph, "is the object and design of our existence" (*TPJS* 255). Righteousness alone can bring it to pass. To the degree that each of us acquires the divine nature, we will enter into "the joy of the Lord" (see D&C 51:19). Consequently, when all is said and done, each of us will be as happy as we have chosen to be, which is to say, we will be as much one with God as we have chosen to be.

SCRIPTURES:

THE BOOK OF THE PROPHET ISAIAH CHAPTER 40

Isaiah speaks Messianically—Prepare ye the way of the Lord—He shall feed his flock like a shepherd—Israel's God is incomparably great.

Verses 1-8 – The Lord's message of comfort to Jerusalem

1 COMFORT ye, ^acomfort ye my people, saith your God. (These opening words are meant to comfort the people of Jerusalem. (My people also refers to all of God's covenant people) Comfort ye is repeated for emphasis because Jerusalem's warfare will soon be over. Elder Orson Hyde was told by the spirit, "Go ye forth and declare these words unto Judah, and say...assemble yourselves, and let us go into the defended cities...Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished – that her iniquity is pardoned, for she hath received of the Lord's hand doubly for all her sins.")

2 Speak ye comfortably to Jerusalem, and cry unto her, that her ^awarfare (should be translated 'hard service') is accomplished, that her iniquity is ^bpardoned: for she hath received of the LORD's hand ^cdouble for all her sins. (double is from the Law of Moses, Ex 22:4,7 4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall ^arestore double. 7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. & Ex 22:9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.– It indicates that the full measure of debt has been paid for the nation's sins (Jer 16:18 - And first I will ^arecompense their iniquity and their sin ^bdouble; because they have ^cdefiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.)

3 ¶ The ^avoice of him that crieth in the wilderness, ^bPrepare ye the ^cway of the LORD, make straight in the desert a ^dhighway (prepare the way of the Lord – all obstacles will be removed) for our God. (The reference is to two specific people, John the Baptist for his mortal ministry and for his visit to Joseph Smith to give the keys of the Aaronic Priesthood, and Joseph Smith who laid the foundation for the kingdom of God. Prepare ye – is a statement of a commission to prepare for the coming of the Lord by crying repentance and gathering a people sufficiently prepared by covenant and ordinance to receive him. This also refers to all Eliases.)

JST Luke 3:4-11 -4 As it is written in the book of the prophet Esaias; and these are the words, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight. 5 For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel; 6 Yea, even the dispersed and afflicted; and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles; 7 And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father, 8 Until the fulness of time, and the law and

the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father; 9 To administer justice unto all; to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds, which they have committed; and all this in the day that he shall come; 10 For it is a day of power; yea, every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways made smooth; 11 And all flesh shall see the salvation of God.

4 Every ^avalley shall be ^bexalted, (Heb lifted up or raised) and every ^cmountain and hill shall be made ^dlow: and the ^ecrooked (or false doctrines) shall be made straight, and ^fthe rough places (or confusing doctrines) (Heb the mountains into a plain) plain: (This may refer to the great earthquake that will accompany the Lord's return. Rev 16:18-20) And there were voices, and thunders, and lightnings; and there was a great ^aearthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations fell: and great ^aBabylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his ^bwrath. 20 And every island fled away, and the ^amountains were not found. President Joseph Fielding Smith declared that before the second coming of the Lord Jesus Christ in his glory, there will be a mighty earthquake that will be so destructive that mountains will be made low, valleys will be elevated, and rough places made as a plain. It will be so violent that the sun will be darkened and the moon will be turned to blood. The waters will be driven back into the north countries and the lands joined as they were before the days of Peleg. Doctrines of Salvation, 1:85)

5 And the ^aglory of the **LORD** shall be ^brevealed, (Second Coming) and all flesh shall ^csee *it* together: (D&C 88:95-98, -95 And there shall be ^asilence in ^bheaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a ^cscroll is unfolded after it is rolled up, and the ^dface of the Lord shall be unveiled; 96 And the saints that are upon the earth, who are alive, shall be quickened and be ^acaught up to meet him. 97 And they who have slept in their graves shall ^acome forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the ^bpillar of heaven—98 They are Christ's, the ^afirst fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God. 101:23 - 23 And ^aprepare for the revelation which is to come, when the ^bveil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall ^csee me together.) **for the mouth of the LORD hath spoken *it*.** (The meaning is that those who call upon the name of the Lord and worship Him in purity will be directed to gather in holy places for their protection, to undergo preparation for the coming of the Lord which is to follow. Then the Lord will be revealed, by removal of a veil that covers His heavenly temple and tabernacle. Surely, it will be of great comfort to the Lord's righteous people for their Lord, Jesus Christ, to be revealed to the whole earth. Isaiah: The Times of Fulfillment, 383)

6 The voice said, Cry (**preach**). And he said, What shall I cry? All ^aflesh *is* ^bgrass, and all the goodness thereof *is* as the flower of the field: (The Spirit of God blows, in the form of judgment, upon men and causes them to wither and die as grass. The glory of man is temporary.)

7 The grass withereth, the flower fadeth: because the spirit of the **LORD** bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but the ^aword of our God shall stand for ever.

Verses 9-11 – The Lord comes like a shepherd

9 ¶ O ^aZion, that bringest ^bgood ^ctidings, (The restored gospel) get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of ^dJudah, Behold your God! (Orson Pratt said that this scripture was a prophecy concerning the Lord's Zion that would be built up upon the earth before he comes in his glory. The prophecy indicated that "the people called Zion" would go to the high mountain territory (the mountain valleys of Utah and

nearby areas). He further stated that Joseph Smith had also predicted the same thing and concluded: “Thus the prophecy was uttered – thus it has been fulfilled.” JD 15:48)

10 Behold, the **LORD** GOD will come with strong *hand*, and his ^aarm shall rule for him: behold, his ^breward *is* with him, and his work before him. (Hand and arm represent power)

11 He shall feed his ^aflock like a ^bshepherd: (he knows each of us by name) he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

Verses 12-25 – Who is Like unto the Lord?

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? (God knows all of his creations, from the greatest to the smallest.)

13 Who hath ^adirected the ^bSpirit of the **LORD**, or *being* his ^ccounsellor hath taught him? (No one is able to counsel the Lord.)

14 With whom took he ^acounsel, and *who* instructed him, and taught him in the path of ^bjudgment, and taught him knowledge, and shewed to him the way of understanding? (No one needed to instruct the Lord.)

15 Behold, the ^anations *are* as a ^bdrop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the ^cisles as a very little thing. (The great nations of the earth are insignificant compared to the vast and marvelous creations of the Lord and his immense power and knowledge)

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. (There are not enough trees or animals to be worthy of a sacrifice to God.)

17 All nations before him *are* as nothing; and they are counted to him less than nothing, and ^avanity.

18 ¶ To whom then will ye ^aliken God? or what likeness (idol) will ye compare unto him?

19 The workman melteth a graven image, and the ^agoldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* ^ashall not be moved. (idols of wood)

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? (Man has been taught the truth about God from the beginning of the world but because of wickedness they would not hear it.)

22 *It is* he that sitteth upon the circle of the earth, (The Lord’s greatness is such that the earth is his footstool.) and the inhabitants thereof *are* as grasshoppers; (people are small but they have devastated the earth, they are insignificant compared to the Lord) that ^astretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: (The Lord created the heavens as easily as we open and close a curtain.)

23 That bringeth the ^aprinces to nothing; he maketh the judges of the earth as vanity. (The powerful and wise are nothing compared to the Lord.)

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. (The powerful of the earth that were wicked will not find a place in the kingdom.)

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

Verses 26-31 – The Lord sustains his people with his power

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by ^anames by the greatness of his might, for that *he is* strong in power; not one faileth. (The Lord is Creator of all that the eye can see and the orchestrator of every movement in the heavens. Nothing slips by him unseen, and nothing that his Spirit sustains ever fails, therefore, Isaiah promises that those who trust and rely on him will be replenished by his sustaining strength.)

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the **LORD**, and my judgment

is ^apassed over from my God? (disregarded by) (Some think that the Lord is not aware of our unforgiven sins or that they will be passed over at His coming.)

28 ¶ Hast thou not known? hast thou not heard, *that* the ^aeverlasting God, the **LORD**, the ^bCreator of the ends of the earth, fainteth not, neither is weary? *there is no* ^csearching (fathoming) of his understanding. (We have been taught from the beginning.)

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall: (We would be nothing without the Lord lending us breath.)

31 But they that ^await (Heb hope for, or anticipate) upon the **LORD** shall ^brenew *their* ^cstrength; they shall mount up with wings as ^deagles; they shall ^erun, and not be weary; *and* they shall walk, and not faint. (Those who seek righteousness will be upheld by God's power. They will receive the blessing of magnification. This blessing pertains to us physically as well as our immortal bodies.)

CHAPTER 41

(Verses 1 through 20 of chapter 41 are synonymously parallel with verse 21 of chapter 41 through verse 17 of chapter 42.)

To Israel the Lord says: Ye are my servants; I will preserve you—Idols are nothing—One shall bring good tidings to Jerusalem.

Verses 1-20 – Israel is the Lord's Servant

1 KEEP ^asilence (hush and let me teach you) before me, O islands; and let the people ^brenew *their* strength: let them come near; then let them speak: let us come near ^ctogether to judgment. (The Lord invites the people of the earth to come, speak and gather at the place of judgment so the Lord can tell of the man from the east.)

2 Who raised up the righteous *man* from the ^aeast, (Christ will come from the east at His Second Coming.) called him to his foot, (idiom meaning called him to serve) gave the nations before him, and made *him* ^brule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow. (Christ will destroy all enemies easily. These passages also deal with Cyrus.)

3 He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet. (Cyrus traveled by horse)

4 Who hath wrought and done *it*, (The Lord clears the way for Cyrus to deliver Israel) calling the generations from the beginning? I the **LORD**, the ^afirst, and with the last; I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They ^ahelped every one his neighbour; and *every one* said to his brother, Be of good courage. (As people see destructions coming, they make elaborate idols to worship.)

7 So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, *that* it ^ashould not be moved. (nailed so they wouldn't fall over)

8 But thou, Israel, *art* my servant, Jacob whom I have ^achosen, the seed of Abraham my ^bfriend. (The Lord now speaks to Israel, his covenant people.)

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my ^aservant; I have chosen thee, and not cast thee away. (Israel was called from among all the nations. Even though Israel deserves to be cast away, the Lord will not do so, but will refine her until they learn to obey him.)

10 ¶ ^aFear thou not; (1)for I *am* with thee: be not dismayed; (2)for I *am* thy God: (3)I will strengthen thee; yea, (4)I will help thee; yea, (5)I will uphold thee with the right hand of my righteousness. (His covenant hand. The hymn – How Firm a Foundation)

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall ^aperish.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the **LORD** thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. (The Lord will hold up our hand, meaning he will sustain us as we seek in righteousness to keep our covenants.)

14 Fear not, thou ^aworm (meek and humble) Jacob, *and* ye men of Israel; I will help thee, saith the ^b**LORD**, and thy ^credeemer, the ^dHoly One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the ^amountains, (Israel's erstwhile strong enemies) and beat *them* small, and shalt make the hills as chaff. (To help us, the house of Israel, fulfill our mission, the Lord will make us into a new threshing instrument. Most threshing instruments work best on level ground, but this special threshing tool, because it is created by the Lord, is capable of threshing hills and mountains, a seemingly impossible task. That means that we, the house of Israel, are capable of performing impossible works through the power of God, who created us. Part of our goal, through harvesting the white fields, is to seek out the honest in heart. Eventually the gathering will separate the righteous from the wicked just as wheat is separated from the tares.)

16 Thou shalt ^afan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the **LORD**, *and* shalt glory in the Holy One of Israel. (Natural disasters will play a significant role in destroying the wicked.)

17 *When* the poor and needy seek water, and *there is none*, *and* their tongue faileth for thirst, I the **LORD** will hear them, *I* the God of Israel will not ^aforsake them. (Revelation will flow)

18 I will open ^arivers in high places, and fountains in the midst of the valleys: I will make the ^bwilderness a pool of water, and the dry land springs of water. (Christ is the living waters.)

19 I will plant in the wilderness the cedar, the ^ashittah (acacia) tree, and the myrtle, and the oil tree; I will set in the desert the ^bfir (cypress) tree, *and* the ^cpine, (ash tree) and the box tree together: (these 7 trees represent righteous people that will drink deeply from the waters of Christ)

20 That they may see, and know, and consider, and understand together, that the hand of the **LORD** hath done this, and the Holy One of Israel hath ^acreated it. (gifts of the spirit will be abundant in the latter-days)

Verses 21-29 – Graven Images are Confusion

21 Produce your cause, saith the **LORD**; bring forth your ^astrong *reasons*, saith the King of Jacob. (challenge to false gods to see if they can be more powerful than the Lord)

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* of nothing, and your work of nought: an ^aabomination *is he that* chooseth you.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: (although Cyrus claimed to believe in middle eastern gods, once the prophecies of Isaiah were brought to his attention, he turned to Jehovah at least in part) and he shall come upon princes as *upon* mortar, and as the potter treadeth clay. (Although Cyrus was from the east, he conquered from the north.)

26 Who hath ^adeclared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good

tidings.

28 For I beheld, and *there was* no man; even among (men) ~~them~~, and *there was* no counsellor, that, when I asked of them, could answer a word.

29 Behold, they *are* all ^avanity; their works *are* nothing: their molten ^bimages *are* wind and confusion.

CHAPTER 42

Isaiah speaks Messianically—The LORD shall bring his law and his judgment, be a light to the Gentiles, and free the prisoners—Praise ye the LORD.

Verses 1-9 – A prophecy of Jesus Christ’s mission and ministry

1 BEHOLD my ^aservant, whom I uphold; mine ^belect, *in whom* my soul delighteth; I have ^cput my ^dspirit upon him: he shall bring forth ^ejudgment to the Gentiles. (Jesus Christ)

2 He shall not cry, nor ^alift up (ie the voice), nor cause his voice to be heard in the street. (Although the Lord is certain of his divine call, his manner of appearing is nevertheless quiet, gentle, and humble; the very opposite of those lying teachers who endeavored to exalt themselves by noisy demonstrations.)

3 A bruised reed shall he not break (the physically infirm), and the ^asmoking flax (he will not harm nor hurt the weakest) shall he not quench (spiritually weak whose light does not burn bright, he will fan the spark to ignite it again): he shall bring forth judgment unto truth. (Not only will He not destroy life, He will save life. Christ alone will be able to know all the facts and judge accordingly.)

4 He shall not fail nor be discouraged, (Christ will not fail in his mission, nor will he be discouraged.) till he have set judgment in the earth: and the ^aisles shall wait for his law. (Some people in the farthest reaches of the world will believe in Jesus Christ and obey his laws and commandments.)

5 ¶ Thus saith God the LORD, he that ^acreated the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth ^bbreath unto the people upon it, and ^cspirit to them that ^dwalk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a ^acovenant of the people, for a ^blight of the ^cGentiles;

7 To ^aopen the ^bblind eyes, to bring out the ^cprisoners from the ^dprison, *and them that sit in darkness out of the prison house.* (Joseph Smith said: “It is very evident from this that He not only went to preach to them, but to deliver, or bring them out of the prison house.” TPJS, p.219)

8 I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the ^aformer things are come to pass, and new things do I declare: (the restoration of the gospel) before they spring forth I tell ^byou of them. (all former prophecies have come to pass, and all unfulfilled prophecies will yet come to pass.)

Verses 10-17 – A hymn to Jehovah the Redeemer

10 ^aSing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up ^ajealousy (or zeal, ardor) like a man of ^bwar: he shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* ^arefrained myself: *now* will I cry like a travailing woman; I will ^bdestroy and devour at once.

15 I will make waste mountains and hills (nations destroyed), and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make ^adarkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. (Those that are spiritually blind will be led by the Lord to the light.)

17 ¶ They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

Verses 18-25 – The servant to the blind

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 ^aWho is blind, but my servant? or deaf, as my messenger *that* I sent? who is blind as *he that is* ^bperfect, and blind as the LORD's servant?

JST 19 *For I will send my servant unto you who are blind; yea, a messenger to open the eyes of the blind, and unstop the ears of the deaf;* (Elder Bruce R. McConkie said: "Truly this is what has been and is transpiring in this day. The scattered remnant of Israel, hearing again the voice of their Shepherd, are believing his gospel, accepting baptism at the hands of his servants...taking upon themselves his name, and once again becoming his sons and daughters." Promised Messiah, p. 359)

20 *And they shall be made perfect notwithstanding their blindness, if they will hearken unto the messenger, the Lord's servant.*

21 *Thou art a people, seeing many things, but thou observest not; opening the ears to hear, but thou hearest not.*

22 The Lord is *not* well pleased *with such a people, but* for his righteousness' sake he will magnify the law and make it honorable.

23 *Thou art* a people robbed and spoiled; *thine enemies, all of them, have snared thee* in holes, and they have hid thee in prison houses; they have taken thee for a prey, and none delivereth; for a spoil, and none saith, Restore.

20 ^aSeeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it ^ahonourable.

22 *But this is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, ^bRestore. (Israel's captivity)

23 (JST 24) Who among you *them* will give ear unto *this thee?* ~~who will~~ or hearken and hear *thee* for the time to come? ²⁴ and Who gave Jacob for a spoil, and ^aIsrael to the robbers? did not the LORD, he against whom ~~we~~ *they* have sinned? for they would not ^bwalk in his ways, neither were they ^cobedient unto his law.

25 *For they would not walk in his ways, neither were they obedient unto his law;* Therefore he hath poured upon *him them* the fury of his anger, and ~~the strength of battle: and it hath~~ *they have* set *him them* on fire round about, yet ~~he knew~~ *they know* not; and it burned *him them*, yet ~~he~~ *they* laid *it* not to heart.

CHAPTER 43

To Israel the Lord says: I am thy God; I will gather thy seed; beside me there is no Savior; ye are my witnesses.

Verses 1-7 - Prophecy of redemption

1 BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have ^aredeemed thee (He will provide redemption in spite of the things told in 42), I have called *thee* by thy name; thou *art* mine. (We are begotten by God.)

2 When thou passest through the ^awaters, I *will be* with thee; and through the rivers, they shall not

overflow thee: when thou walkest through the ^bfire, thou shalt not be ^cburned; (our fiery trials will not destroy us) neither shall the flame kindle upon thee. (This statement refers to the Lord's judgments that fall upon Israel and the world because of wickedness, with specific application to Shadrack, Meshach, and Abednego (Dan 3:26-27 -26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. 27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the ^afire had no power, nor was an hair of their head singed, neither were their coats ^bchanged, nor the smell of fire had passed on them. It also applies to the last days, when the wicked are destroyed by the burning that will accompany the Lord's Second Coming, while the righteous of Israel remain unscathed.)

3 For I *am* the **LORD** thy God, the ^aHoly One of Israel, thy ^bSaviour: I gave ^cEgypt *for* thy ^dransom, Ethiopia and ^eSeba for thee. (I will spare no cost to rescue thee)

4 Since thou wast ^aprecious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 ^aFear not: for I *am* with thee: I will ^bbring thy seed from the east, and gather thee from the west;

6 I will say to the ^anorth, ^bGive up (or deliver up); and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; (Israel was scattered throughout the earth.)

7 *Even* every one that is called by my name: for I have ^acreated him for my glory, I have formed him; yea, I have made him.

Verses 8-13 – We are to witness that Jehovah is God

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 ^aYe (Israel) *are* my ^bwitnesses, saith the **LORD**, and my servant whom I have ^cchosen: that ye may know and ^dbelieve me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. (In our own day we, the house of Israel, especially Ephraim and Mannasseh, are instructed to bear witness of our God, as modern day prophets have explained.)

11 **I, even I, am** the **LORD**; and ^abeside me *there is* no ^bsaviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the **LORD**, that I *am* God.

13 Yea, before the **day was** I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall ^alet it? (Heb turn it back)

Verses 14-21 – Jehovah provides water for us

14 ¶ Thus saith the **LORD**, your ^aredeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the **LORD**, your Holy One, the creator of Israel, your ^aKing.

16 Thus saith the **LORD**, which ^amaketh a way in the sea, and a path in the mighty waters; (through the Red Sea and River Jordan)

17 Which bringeth forth the chariot and horse, the army and the power; they shall ^alie (die) down together, they shall not rise: they are extinct, they are ^bquenched as tow (or extinguished as smoldering flax).

18 ¶ Remember ye not the former things, neither consider the things of old. (In comparison with historical religious events, such as the destruction of Pharaoh's armies by God, the Lord declares that he is going to do new and greater things.)

19 Behold, I will do a new thing; (the restoration of the gospel and the establishment of Zion. Also,

Elder Le Grand Richards said: “As far as my understanding of this scripture is concerned, that new thing was the great principle of irrigation. It is true the Saints had to make the canals, they had to make the ditches, they had to put in the dams, but the land might have remained arid had not the Lord put into their minds the inspiration to do this very thing, and that is what Isaiah saw that the Lord would do.” now it shall spring forth; shall ye not know it? I will even make a way in the ^awilderness, (restored gospel) and ^brivers in the desert.

20 The beast of the field shall honour me, the ^adragons (Heb jackals and ostriches) and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 This ^apeople (Israel) have I formed for myself; 22 they shall shew forth my praise.

Verses -28 – Israel has forgotten the Lord

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the ^asmall cattle (lambs or kids) of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no ^asweet cane (ie spices for the anointing oil) (fragrant calamus used with other spices to make the holy anointing oil) with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast ^bmade me to serve (burdened) with thy sins, thou hast ^cwearied me with thine iniquities.

25 I, even I, am he that ^ablotteth out thy ^btransgressions for mine own ^csake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: ^adeclare (confess) thou, that thou mayest be justified.

27 Thy ^afirst father (ie early Israel; eg in the wilderness, under Moses) hath sinned, and thy teachers have transgressed against me.

28 Therefore I have ^aprofaned (dishonored) the ^bprinces (ministers, priests) of the sanctuary, and have given Jacob to the curse, and Israel to reproaches. (priests were no longer temple worthy)

CHAPTER 44

The Lord's Spirit shall be poured out on the seed of Israel—Idols of wood are as fuel for a fire—The Lord shall gather, bless, and redeem Israel, and rebuild Jerusalem.

Verses 1-8 – Israel receives a multitude of blessings in the last days

1 YET now hear, O Jacob my ^aservant; and Israel, whom I have chosen:

2 Thus saith the **LORD** that made thee, and ^aformed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, ^bJesurun, (the name means “righteous” was given to Israel Deut 32:15; 33:5,26. It reminds us of our calling as a holy nation and our status as the Lord's covenant people.) whom I have chosen.

3 For I will pour water upon ^ahim that is ^bthirsty, (or that which is thirsty) and floods upon the dry ground: I will pour my ^cspirit upon thy seed, and my blessing upon thine offspring: (This prophecy was partially fulfilled when the Spirit descended upon many of Christ's followers after Christ was resurrected, however, Peter indicated that the fullness of this prophecy would come to pass in the last days – Acts 2:17 And it shall come to pass in the ^alast days, saith God, I will ^bpour out of my ^cSpirit upon all flesh: and your sons and your daughters shall ^dprophesy, and your young men shall see visions, and your old men shall ^edream dreams:, D&C 95:4 4 4 For the preparation wherewith I design to prepare mine apostles to ^aprune my vineyard for the last time, that I may bring to pass my ^bstrange act, that I may ^cpour out my Spirit upon all flesh— Floods indicates that revelation will be abundant.)

4 And they shall spring up as among the grass, as willows by the water courses. (Grass represents humanity, and the willows are members of the house of Israel who will grow or spring up among the

grass by the water courses nourished by the power of Jesus Christ. As willows stand apart from grass and are far fewer in number; so will it be with members of the house of Israel. Willows grow quickly when they have sufficient water.)

5 One shall say, I *am* the ^aLORD's; and another shall call *himself* by the ^bname of Jacob; and another shall subscribe *with* his hand (the upraised hand anciently and today represents one's taking the name of the Lord upon himself in covenant.) unto the LORD, and surname *himself* by the name of Israel. (Three different ways that people express their allegiance to God.)

6 Thus saith the LORD the ^aKing of Israel, and his redeemer the LORD of hosts; I *am* the ^bfirst, and I *am* the last; and beside me *there is* no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. (No one can challenge the Lord)

8 ^aFear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? ye *are* even my witnesses. Is there a God besides ^cme? yea, *there is* no ^bGod; I know not *any*.

Verses 9-20 – The foolishness of idolatry

9 ¶ They that make a graven ^aimage *are* all of them vanity; and their ^bdelectable things (beloved things, ie their idols) shall not profit; and they *are* their own witnesses; they ^csee not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven ^aimage *that* is profitable for nothing?

11 Behold, all his ^afellows (the fellow-worshippers of idols) shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 The ^asmith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They have not ^aknown nor understood: for he hath ^bshut their eyes, that they cannot see; *and* their ^chearts, that they cannot understand.

19 And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to the ^astock of a tree?

20 He feedeth on ashes: a ^adeceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a ^blie in my right hand? (covenants made to idols are lies)

Verses 21-23 – The Lord has redeemed Israel

21 ¶ Remember ^athese, (these things) O Jacob and Israel; for thou *art* my ^bservant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be ^cforgotten of me.

22 I have blotted out, as a thick cloud, thy ^atransgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 ^aSing, O ye heavens; for the **LORD** hath done *it*: shout, ye lower parts of the earth: break forth into ^bsinging, ye mountains, O forest, and every tree therein: for the **LORD** hath ^credeemed Jacob, and glorified himself in Israel.

Verses 24-28 & 45:1-6 Cyrus, the Lord's anointed

24 Thus saith the **LORD**, thy ^aredeemer, and he that ^bformed thee from the womb, I *am* the **LORD** that ^cmaketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth ^awise *men* backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

27 That saith to the deep, Be dry, and I will ^adry up thy rivers:

28 That saith of ^aCyrus, *He is* my ^bshepherd, and shall perform all my ^cpleasure: even saying to Jerusalem, Thou shalt be ^dbuilt; and to the ^etemple, Thy foundation shall be laid. (The rebuilding of the temple in Cyrus' day anticipates a future day when the temple will again be built in Jerusalem. In 537 BC Cyrus issued a decree to let Jews return home to Palestine.)

CHAPTER 45

Cyrus shall free the captives of Israel from Babylon—Come unto Jehovah (Christ) and be saved—To him every knee shall bow and every tongue shall swear.

1 **THUS** saith the **LORD** to his ^aanointed, (strengthened) to ^bCyrus, (Cyrus is a type of Christ who will deliver Israel from their Babylonian captors) whose right hand I have ^cholden, to ^dsubdue nations before him; and I will loose the loins of kings, to open before him the ^etwo leaved gates (or double doors); and the gates shall not be shut;

2 I will go before thee, and make the ^acrooked places straight: I will ^bbreak in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the ^atreasures (or hidden treasures (probably of Babylonia)) of darkness, and hidden riches of secret places, that thou mayest know that I, the **LORD**, which call *thee* by thy ^bname, *am* the ^cGod of Israel.

4 For Jacob my ^aservant's sake, and Israel mine ^belect, I have even ^ccalled thee by thy name: I have surnamed thee, though thou hast not known me. (Biblical scholar John Watts commented on Isaiah's prophecy about Cyrus: "This description fits Cyrus' career. He had profited from many circumstances other than his military strength. He had gained the following of all the Persian tribes with singular ease...Two successive Median armies that were sent against him decided to join forces with him instead...He marched without opposition into Armenia and won a surprise victory over the Lydians when their horses were frightened by the smell of Persian camels. And now Babylon, the world's most heavily fortified city, opens its gates to him without a fight...Truly doors and gates had been opened for Cyrus.)

5 ¶ ^aI *am* the **LORD**, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me:

6 That they may know from the ^arising of the sun, and from the west, that *there is* none beside me. I *am* the **LORD**, and *there is* none else.

Verses 7-13 – The Lord's power and dominion

7 I form the ^alight, and create darkness: I make peace, and create ^bevil: I the **LORD** do all these *things*.
(God does not create evil, but trouble, trials, difficulty.)

8 Drop down, ye heavens, from above, and let the skies pour down ^arighteousness: let the earth open
(bringing forth the Book of Mormon), and let ^bthem (the heavens and the earth) bring forth ^csalvation,
and let righteousness spring up together; I the **LORD** have created it.

9 Woe unto him that ^astriveth with his ^bMaker! *Let* the potsherd *strive* with the potsherds of the earth.
Shall the ^cclay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begetteth thou? or to ^athe woman (his mother), What
hast thou brought forth?

11 Thus saith the **LORD**, the Holy One of Israel, and his Maker, Ask me of things to come concerning
my ^asons, and concerning the ^bwork of my hands ^ccommand ye me. (Parallel to “Ask me” this invites
one to tell the Lord what one wants to know) (The Lord will prophecy unto us if we ask him.)

12 I have ^amade the earth, and ^bcreated man upon it: I, *even* my hands, have stretched out the heavens,
and all their ^chost have I commanded. (Since everything belongs to God, we should be generous with
our offerings, honest in all our dealings, and humble in our accomplishments.)

13 I have raised ^ahim (Cyrus) up in righteousness, and I will direct all his ways: he shall ^bbuild my city
(Cyrus to build Jerusalem. Also regarding the building of Jerusalem and New Jerusalem in the latter
days), and he shall let go my captives, not for ^cprice nor reward, saith the **LORD** of hosts.

Verses 14-17 – The heathen will acknowledge the Lord

14 Thus saith the **LORD**, The labour of ^aEgypt, and merchandise of Ethiopia and of the Sabeans, men of
stature, shall come over unto thee, and they shall be thine: they shall come ^bafter thee (or behind); in
chains (spiritual bondage) they shall come over, and they shall fall down unto thee, they shall make
supplication unto thee, *saying*, Surely God *is* in thee; and *there is* ^cnone else, *there is* no God.

15 Verily thou *art* a God that ^ahidest thyself, O God of Israel, the ^bSaviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are*
makers of ^aidols.

17 *But* Israel shall be ^asaved in the ^b**LORD** with an everlasting ^csalvation: ye shall not be ashamed nor
confounded world without end.

Verses 18-25 – The Lord is God of the whole earth

18 For thus saith the **LORD** that ^acreated the heavens; God himself that formed the earth and made it; he
hath established it, he created it not in vain, he formed it to be ^binhabited: I *am* the **LORD**; and *there is*
none else.

19 I have not spoken in ^asecret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me
in vain: I the **LORD** speak ^brighteousness, I declare things that are ^cright.

20 ¶ Assemble yourselves and come; draw near together, (gathering of Israel) ye *that are* ^aescaped of the
^bnations: (the righteous leave the nations of the world and come to Zion) they have no ^cknowledge that
set up the wood of their graven image, and ^dpray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient
time? *who* hath told it from that time? *have* not I the **LORD**? and *there is* no God else beside me; a ^ajust
God and a ^bSaviour; *there is* none beside me.

22 ^aLook unto me, and be ye ^bsaved, all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not
return, That unto me every ^aknee shall bow, every tongue shall ^bswear. (or take an oath, or
covenant) (All people will acknowledge the Lord’s supremacy with physical obeisance and verbal
testimony. In Mosiah 16:1-2 Abinadi indicates that this prophecy will be fulfilled at the time of the
Second Coming, “when all shall see the salvation of the Lord.” President Joseph Fielding Smith
taught that those who so bow are not necessarily candidates for celestial glory but also include

those who will inherit a terrestrial and telestial glory. Rom 14:10-12; Mosiah 27:31 - Yea, ^aevery knee shall bow, and every tongue confess before him. Yea, even at the last day, when all men shall stand to be ^bjudged of him, then shall they confess that he is ^cGod; then shall they confess, who live ^dwithout God in the world, that the judgment of an everlasting punishment is just upon them; and they shall quake, and tremble, and shrink beneath the glance of his ^eall-searching eye., D&C 76:110-111 - 110 And heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall ^aconfess to him who sits upon the throne forever and ever; 111 For they shall be judged according to their ^aworks, and every man shall receive according to his own ^bworks, his own ^cdominion, in the ^dmansions which are prepared; 88:104 - 104 And this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth—for ^aevery ear shall hear it, and every knee shall ^bbow, and every tongue shall confess, while they hear the sound of the trump, saying: ^cFear God, and give glory to him who sitteth upon the throne, ^dforever and ever; for the hour of his judgment is come.)

24 Surely, shall *one* say, in the **LORD** have I righteousness and ^astrength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the **LORD** shall all the seed of Israel be ^ajustified, and shall glory.

CHAPTER 46

Idols are not to be compared with the Lord—He alone is God and shall save Israel.

Verses 1-7 – Idols have no power

1 ^aBEL (Bel and Nebo are idol-gods) boweth down, Nebo stoopeth (In the belief systems of the Assyrians and Babylonians, Bel was the chief god, the father of all other gods. Nebo was the god of learning and wisdom. Bel seems to have the pagan equivalent of God the Father or of Jehovah; Nebo was the pagan equivalent of the Holy Ghost. These idols should be seen as symbolic of all things in our lives that we love more than God and obedience to his will. Babylonian names often began with the names of these gods – for example, Belshazzar and Nebuchadnezzar.), their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a ^bburden (Instead of their helping man, man has to carry them) to the weary *beast*.

2 ^aThey (idols) stoop, they bow down together, they could not deliver the burden, but themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the ^aremnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb: (God carries and protects his faithful ones)

4 And *even* to your ^aold age I *am* he; and *even* to ^bhoar (grey hairs) hairs will I carry you: I have made, and I will bear; even I will ^ccarry, and will ^ddeliver you.

5 ¶ To whom will ye ^aliken me, and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they ^aworship.

7 They ^abear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall ^bcry unto him, yet can he not answer, nor save him out of his trouble.

Verses 8-13 The Lord will accomplish all his purposes

8 Remember this, and shew yourselves ^amen: (Have integrity) bring *it* again to mind, O ye transgressors.

9 ^aRemember the ^bformer things of old: for ^cI *am* God, and *there is* none else; I *am* God, and *there is* ^dnone like me,

10 ^aDeclaring the ^bend from the beginning, and from ancient times *the things* that are not yet done, saying, My ^ccounsel shall stand, and I will do all my ^dpleasure:

11 Calling a ^aravenous bird (Heb bird of prey; fig. for Cyrus and his rapid conquest) from the ^beast,

(refers to Cyrus and Christ) the man that executeth my counsel from a far country: yea, I have ^cspoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye ^astouthearted, (mighty, valiant or obstinate) that *are* far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my ^asalvation shall not ^btarry: (or be tardy) and I will place salvation in Zion for Israel my glory.

CHAPTER 47

Babylon and Chaldea shall be destroyed for their iniquities—None shall save them.

Verses 1-15 – Babylon shall be destroyed

1 COME down, and sit in the dust (where slaves work), O virgin daughter of ^aBabylon, (Those who live a telestial law) sit on the ground: *there is* no ^bthrone, (Babylon was to be overthrown; this prophecy fulfilled by Cyrus, 539 BC.) O ^cdaughter of the Chaldeans: (Heb virgin daughter; ie the heretofore unconquered Babylonian empire) for thou shalt no more be called tender and delicate. (leaders lived a pampered life)

2 ^aTake the millstones (Prepare to become slaves), and grind meal: (the wicked serve their master Satan who delivers bondage and pain, not the promise of pleasure) uncover thy locks, make bare the leg, uncover the thigh, (Nakedness as a spiritual metaphor means without preparation or without the protection of sacred covenants.) ^bpass over the rivers. (on the way to exile) (cross the Tigris or Euphrates into countries where the few survivors would serve as slaves.)

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and ^aI will not meet *thee* as a man. (I will not negotiate or compromise in this matter) (The Lord will not be the bridegroom for Babylon as he is for Israel)

4 *As for* our redeemer, the **LORD** of hosts *is* his name, the Holy One of Israel. (The righteous will look to the Lord for deliverance.)

5 Sit thou silent, and ^aget thee into darkness (You are going into exile), O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms. (Babylon will be totally humiliated militarily.)

6 ¶ I was wroth with my people, I have polluted mine inheritance, and ^agiven them into thine hand (Israel's Babylonian captivity is predicted): thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be ^aa lady (or a mistress) for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter ^bend of it. (Babylon thought she could rule in wickedness for ever)

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, *I am*, and none else beside me; I shall not sit *as* a ^awidow, neither shall I know the ^bloss of children: (Babylon will be depopulated and its king will be destroyed)

9 But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee ^ain their perfection (or in full measure) for the multitude of thy sorceries, *and* for the great abundance of thine enchantments. (Destruction will occur suddenly.)

10 ¶ For thou hast trusted in thy wickedness: thou hast said, None ^aseeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, *I am*, and none else besides me. (Hugh Nibley wrote: "Babylon is firm in the conviction what her system is a permanent one... In such possession of power, she can get away with anything and keep power indefinitely by crooked means, concealing her act." Approaching Zion, p. 325)

11 ¶ Therefore shall evil (tragedy) come upon thee; thou shalt not know from whence it riseth: and ^amischiefs shall fall upon thee (Heb ruin, or calamity); thou shalt not be able to put it off: and ^bdesolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast

laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the ^aastrologers, the stargazers, the ^bmonthly prognosticators, stand up, and save thee from *these things* that shall come upon thee. (Types of people that some will obtain counsel from in the last days)

14 Behold, they shall be as ^astubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: *there shall not be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

CHAPTER 48

The Lord reveals his purposes to Israel—They have been chosen in the furnace of affliction and are to go forth from Babylon—Compare 1 Nephi 20.

Since Nephi had the writings of Isaiah, these verses in the Book of Mormon are probably more correct than the Bible version.

Verses 1-16 – The Lord deals with a stubborn covenant people

1 1 Ne 20 Hearken and HEAR ye this, O house of Jacob, (Church members) which who are called by the name of Israel, and are come forth out of the ^awaters of Judah, or out of the waters of baptism which who ^bswear by the name of the LORD, and make ^cmention of the God of Israel, ~~but~~ yet they swear not in truth, nor in righteousness. (Church members who make covenants but in hypocrisy not righteousness.)

2 ~~For~~ Nevertheless they call themselves of the ^aholy city, ~~and~~ but they do not ^bstay themselves upon the God of Israel; (pretend to rely upon) who is The LORD of hosts; yea, the Lord of hosts is his name. (They claim to be part of the Church and Zion)

3 Behold, I have ^adeclared the ^bformer things from the beginning; and they went forth out of my mouth, and I shewed them; I did show them suddenly, ~~and they came to pass.~~

4 And I did it Because I knew that ^athou (Israel) art ^bobstinate, and thy ^cneck is an iron sinew, and thy brow brass; (These describe Church members who are stubborn, unyielding, hard of heart, who will not bow before the Lord, and who will not give their mind or thoughts to the Lord.)

5 I have even from the beginning declared ~~#~~ to thee; before it came to pass I shewed ~~#~~ them thee: and I showed them for fear lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast seen and heard, ~~see~~ all this; and will ye not ye declare them ~~#~~? And that I have shewed thee new things from this time, (revelations) even hidden things (in the temple), and thou didst not know them.

7 They are created now, and not from the beginning; even before the ~~day~~ when thou heardest them not they were declared unto thee, lest thou shouldst say, Behold, I knew them.

8 Yea, ~~and~~ thou heardest not; yea, thou knewest not; yea, from that time ~~that~~ thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the ^awomb. (Church members unwilling to obey the Lord, who are betrayers, and known as sinners from the beginning)

9 ¶ Nevertheless, For my ^aname's sake will I defer mine ^banger, and for my praise will I refrain for thee, that I cut thee not off.

10 For Behold, I have refined thee, ~~but not with silver~~; I have chosen thee in the ^afurnace of ^baffliction. (Elder Bruce R. McConkie said: "Called to what? Chosen for what? Called into the Church...but chosen to be sealed up unto eternal life and to have one's calling and election made sure." Orson F. Whitney said: "No pain that we suffer, no trial that we experience is wasted. It ministers to our

education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God . . . and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven.” (Dawn Anderson, Dloral Dalton, and Susette Green, eds., *Every Good Thing: Talks from the 1997 BYU Women’s Conference* [Salt Lake City: Deseret Book Co., 1998], 22.) Neal A. Maxwell said: “The Lord has said, ‘I have chosen thee in the furnace of affliction.’ (Isaiah 48:10; 1 Nephi 20:10.) He knows, being omniscient, how we will cope with affliction beforehand. But we do not know this. We need, therefore, the refining that God gives to us, though we do not seek or crave such tribulation. Is not our struggling amid suffering and chastening in a way like the efforts of the baby chicken still in the egg? It must painfully and patiently make its own way out of the shell. To help the chick by breaking the egg for it could be to kill it. Unless it struggles itself to break outside its initial constraints, it may not have the strength to survive thereafter. Afflictions can soften us and sweeten us, and can be a chastening influence. (Alma 62:41.) We often think of chastening as something being done to punish us, such as by a mortal tutor who is angry and peevish with us. Divine chastening, however, is a form of learning as it is administered at the hands of a loving Father. (Helaman 12:3.) Elder James E. Faust of the Council of the Twelve has said, ‘In the pain, the agony, and the heroic endeavors of life, we pass through the refiner’s fire, and the insignificant and the unimportant in our lives can melt away like dross and make our faith bright, intact, and strong.’ (*Ensign*, May 1979, p. 53.) Elder Faust continued, ‘This change comes about through a refining process which often seems cruel and hard. In this way the soul can become like soft clay in the hands of the Master.’” (*All These Things Shall Give Thee Experience* [Salt Lake City: Deseret Book Co., 1979], 38-39.)

11 For mine own ^asake, yea, ~~even~~ for mine own sake, will I do this ~~#: for I will not suffer how should my ^bname~~ to be polluted? and I will not ^cgive my glory unto another. (Though these Church members have been rebellious, the Lord knows they will be refined through affliction and thus will continue to qualify to receive his glory.)

12 ¶ Hearken unto me, O Jacob and Israel, my called; (The phrase “my called” has reference to the foreordination given those born into the house of Israel to be the ministers of salvation to all other peoples of the earth. DCBM, 1:155) for I *am* he; I *am* the first, and I *am* also ~~am~~ the last.

13 Mine hand ~~hath~~ also ~~hath~~ laid the foundation of the ^aearth, and my right hand hath spanned the heavens. ~~when~~ I call unto them, and they stand up together. (Joseph Fielding Smith: The showing favor to the right hand or side is not something invented by man but was revealed from the heavens in the beginning. There are numerous passages in the scriptures referring to the right hand, indicating that it is a symbol of righteousness and was used in the making of covenants. The right hand or side is called the dexter and the left the sinister. Dexter connotes something favorable; sinister, something unfavorable or unfortunate. It is a well-established practice in the Church to partake of the sacrament with the right hand and also to anoint with the right hand, according to the custom which the scriptures indicate is, and always was, approved by divine injunction. *Answers to Gospel Questions*, 1:156-8)

14 All ye, assemble yourselves, and hear; ~~which~~ ~~who~~ among them hath declared these *things* unto them? The LORD hath loved him: yea, and will fulfill his word which he hath declared by them; and he will do his ^apleasure (Cyrus will do his desire or wish) on ^bBabylon, (wicked) and his arm *shall be* come upon the Chaldeans. (learned)

15 Also, saith the Lord; I the Lord, yea, I, ~~even~~ I, have spoken; yea, I have called him to declare: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, (The Prophet Joseph Smith said: “We know not what we shall be called to pass through before Zion is delivered and established; therefore, we have great need to live near to God,

and always to be in strict obedience to all His commandments, that we may have a conscience void of offense toward God and man.” DHC 1:450) ~~hear ye this~~; I have not spoken in ^asecret from the beginning; from the time that it was declared have I spoken, ~~there am I~~: and ~~now~~ the **LORD** GOD, and his Spirit, hath ^bsent me.

Verses 17-19 – Blessings God desired for Israel

17 **And** Thus saith the **LORD**, thy Redeemer, the Holy One of Israel; I have sent him, ~~am~~ the **LORD** thy God who ~~which~~ teacheth thee to profit, ~~which~~ who ^aleadeth thee by the way ~~that~~ thou shouldest go, hath done it.

18 O that thou hadst hearkened to my commandments! then had thy ^apeace been as a river, and thy righteousness as the waves of the sea:

19 Thy ^aseed also had been as the sand, ~~and~~ the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. (If errant Church members had been obedient, they could have enjoyed a renewal of the promise of Abraham.)

Verses 20-22 – Song of the flight from Babylon

20 ¶ **Go ye forth of ^aBabylon**, (Neal A. Maxwell said: “Even if we decide to leave Babylon, some of us endeavor to keep a second residence there, or we commute on weekends. To quote President Marion G. Romney, some go on ‘trying to serve the Lord without offending the devil’ (“The Price of Peace,” in *Speeches of the Year* [Provo: Brigham Young University, March 1, 1955], p. 7).” (Neal A. Maxwell, *A Wonderful Flood of Light*, p.47) Why do some of our youth risk engaging in ritual prodigalism, intending to spend a season rebelling and acting out in Babylon and succumbing to that devilishly democratic ‘everybody does it’? Crowds cannot make right what God has declared to be wrong. Though planning to return later, many such stragglers find that alcohol, drugs, and pornography will not let go easily. Babylon does not give exit permits gladly. It is an ironic implementation of that ancient boast: ‘One soul shall not be lost.’ (Moses 4:1.) (*Ensign*, November 1988, p. 33. as taken from *The Neal A. Maxwell Quote Book*, by Cory H. Maxwell, under heading for “Sin”)) flee ye from the ^bChaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The **LORD** hath redeemed his servant Jacob. (The Lord promised that after 70 years they would return from Babylon to the land of their inheritance. Jer 25:11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the ^aking of Babylon ^bseventy years., 29:10 ¶ For thus saith the LORD, That after ^aseventy years be accomplished at Babylon I will visit you, and ^bperform my good word toward you, in causing you to ^creturn to this place.. This also refers to Elder McConkie’s statement: “When the lost and scattered sheep of Israel find place again in the fold of their Ancient Shepherd, they do so by forsaking the world and joining the true Church. They leave the deserts of sin and lie down in the green pastures. They leave Babylon and return to Zion.” *Articles of Faith*, p. 536-37)

21 And they thirsted not; ~~when~~ he led them through the deserts: he caused the ^awaters to flow out of the rock for them: he clave the rock also, and the waters gushed out. (revelation flows abundantly)

22 **And notwithstanding he hath done all this, and greater also**, *There is no ^apeace*, saith the **LORD**, unto the wicked. (miracles don’t redeem)

CHAPTER 49

Messiah shall be a light to the Gentiles and shall free the prisoners—Israel shall be gathered with power in the last days—Kings shall be their nursing fathers—Compare 1 Nephi 21.

Monte S. Nyman said that chapter 49 was the most important chapter in Isaiah to the Latter-day Saints because it foretells the mission of the Latter-day Saints and the destiny of the land of America. This

chapter needs to be studied diligently by every member of the Church. "Isaiah 49 is a most remarkable prophecy, one intended by the spirit of revelation to embrace multiple fulfillments. The Book of Mormon version of the prophecy, which contains significant textual restorations, greatly enhances our understanding of Isaiah's message and the workings of the spirit of prophecy. The text is a marvelous messianic prophecy, as well as a detailed description of Joseph Smith and the Story of the latter-day restoration. It can also be properly argued that this prophecy applies to Isaiah, or that it is a description of major events in the history of the nation of Israel. Such interpretations are not inappropriate, as long as they do not obscure its greater meaning as it applies to Christ and Joseph Smith. Since Nephi lived a considerable time before the coming of Christ, it was appropriate that he view this prophecy primarily as it applied to the coming of the Savior. Since we live a considerable time after Christ's mortal ministry, it is appropriate that we see this prophecy primarily as it applies to events of our day. Isaiah's detailed knowledge of the latter-day restoration, the role of Joseph Smith, and the coming forth of the Book of Mormon, sustain this conclusion. The word of God is most durable. We will here interpret the prophecy as it applies to the Prophet Joseph Smith, for such was the pattern of our Lord in the interpretation of Isaiah he gave among the Nephites (see 3 Nephi 21:9-11)." (Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 1: 157.)

Verses 1-7 – Song of the Lord's servant

1 AND again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; (This is a significant textual restoration. It establishes that though the prophet is addressing all the house of Israel, his message is more especially for that part of Israel that had been scattered, not through their own wickedness, but because of the corruption of the Church in the Old World. It was this corruption of the Church and the temple priesthood that caused Lehi and his family to flee. DCBM, 1:158) yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. ^aLISTEN, O isles, unto me; (Wickedness in the house of Israel caused the Lord to transplant various branches of the house of Israel throughout the world. DCBM, 1:158) and ^bhearken, ye people, from far; The **LORD** hath ^ccalled me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp ^asword; in the shadow of his hand hath he hid me (Those called to establish the kingdom of God on earth in this last great gospel dispensation were the literal seed of Abraham and as such were lawful heirs to the priesthood whose lineage was preserved by the hand of God for this very purpose. DCBM, 1:159. The Lord's hiding Israel in the shadow of his hand is clarified in the D&C, where the Lord declares that the priesthood holders of this last dispensation are 'lawful heirs, according to the flesh (literal descendants of Ephraim), and have been hid from the world with Christ in God. D&C 86:8-9 - Therefore, thus saith the Lord unto you, with whom the ^apriesthood hath continued through the lineage of your fathers— 9 For ye are lawful ^aheirs, according to the flesh, and have been ^bhid from the world with Christ in God— This description of priesthood bearers as lawful heirs according to the flesh is a reference to the covenant which the Lord made with Abraham that all nations of the earth would be blessed through the literal seed of his body, who would bear the ministry and the priesthood. Latter-day Israel is the literal seed of Abraham. The world did not know where scattered Israel was, but the Lord knew and had concealed them in his protective hand.), and made me a polished shaft; in his quiver hath he hid me; (We will become fit to serve. The Prophet Joseph Smith referred to this prophecy in relation to himself: "I am like a huge, rough stone rolling down a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft...corrupt men and women – all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty. TPJS, p. 304)

3 And said unto me, Thou art my ^aservant, O Israel, (The servant represented in this verse is the

corporate personality of the covenant people. The Church is the servant of the Lord. DCBM, 1:159) in whom I will be^b glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. (The servant laments that no one has listened to him. Like many others called to preside.)

5 ¶ And now, saith the LORD that^a formed me from the womb ~~that~~ that I should be his servant, (Joseph Smith taught, “Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was.” (*Teachings*, p. 365) This is the underlying principle being discussed. Those born into the house of Israel received that lineage by the principle of foreordination (Rom 11:2; Eph. 1:4-5), and so were all the prophets called to preach to them. Certainly, this applies to Israel, Isaiah, Jesus, Joseph Smith, etc. We should also include Jeremiah, for the word of the Lord to Jeremiah was, ‘Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.’ (Jer. 1:5)) to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing (The gathering of Israel, as momentous as that is, appears to be a small matter or a light thing when compared with the taking of the light of the gospel to the Gentiles. DCBM, 1:161.) that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a^a light to the^b Gentiles, that thou mayest be my^c salvation unto the end of the earth. (The servant is destined to bless the whole earth, not just Israel. “Section 86 of the Doctrine and Covenants was revealed to Joseph Smith in December of 1832, only two and one-half years after the organization of the Church. It is one of many revelations that grew out of the Prophet's study of the Bible... Perhaps Joseph had never considered the fact that he might have been mentioned in scripture by biblical prophets. Nonetheless he certainly knew by this time that the infant latter-day Church was the kingdom of God and that its continued success was sure. Doctrine and Covenants 86:8-11 made known yet other truths that brought greater emphasis to the mission of the Prophet and his work. Among other things, it brought to light the fact that Joseph Smith and his fellow workers of the lineage of ancient Joseph were the fulfillment of the great revelation recorded in Isaiah 49. It seems, in fact, reasonable to conclude that the ‘Israel’ mentioned in Isaiah's prophecy refers to the specific tribe that was to preside in the last days—the tribe of Ephraim. At the head of that tribe—and presiding under the Lord's direction over latter-day Israel—stands the Prophet Joseph Smith. Isaiah 49 speaks of him and of the church that was restored through his service. A few brief comments regarding some key phrases in Isaiah's words will enable us to understand the prophecy and its fulfillment. **‘Called me from the womb’** (v. 1): From the days of the Patriarchs, ancient Joseph and his descendants had been singled out to stand at the head of the house of Israel (see Gen. 37:5-11; 48:13-20; 49:26; Deut. 33:16-17). This was their foreordained calling. An important part of that calling included the challenge to be saviors of their brethren of Israel, just as their forefather Joseph had been a temporal savior in ancient times. Jeremiah prophesied concerning Ephraim's role in the latter-day gathering. As the presiding tribe, it would be he who would announce to all that the time of the gathering and return had come (Jer. 31:6)... **‘A polished shaft . . . in his quiver’** (v. 2): Joseph Smith himself provided an interpretation that may show the fulfillment of this scripture: (This was mentioned previously.) ‘I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else . . . all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty.’ Thus Joseph Smith viewed himself as a polished shaft in the Lord's quiver, perhaps in direct fulfillment of Isaiah's words. **‘To bring Jacob again to him’** (v. 5), **‘to raise up the tribes of Jacob, and to restore the preserved of Israel’** (v. 6): As has been discussed already, it was the commission of the birthright children of Joseph to bring about the gathering of Israel in the last days. Ephraim's leader, Joseph Smith, was the one to whom the keys of the gathering were restored (D&C 110:11), and it will be under the authority of those keys that the gathering will continue.

Jeremiah explained that it would be ‘the watchmen upon the mount Ephraim’ that would cry, ‘Arise ye, and let us go up to Zion unto the Lord our God’ (Jer. 31:6). In modern revelation the Lord has affirmed that ‘they who are in the north countries’ will return and receive their blessings under the hand of ‘the children of Ephraim’ (D&C 133:26-34). Today it is, with extremely few exceptions, the children of Ephraim and his brother Manasseh—who constitute the Lord's Church—who are taking the gospel message to the scattered remnants of Israel and who thus are gathering their brethren. ‘**A light to the Gentiles**’ (v. 6): Nephi and others taught how the great blessings of the last days would be made available not only to the house of Israel, but to the Gentiles as well (see 1 Ne. 22:8-11). Indeed, the gospel is to be taken by Ephraim and his brethren in the dispensation of the fulness of times to all people (see JS-M 1:31; D&C 42:58). Once again, the tribe of Ephraim and Joseph Smith stand out as the main participants in this work. In the fullest sense, Jesus Christ is the ‘light’—not only to the Gentiles, but to all nations. The Church today has a commission to bear his message; thus it reflects his light. Section 86 (vv. 8-11) clarifies Isaiah's prophecy and identifies Joseph Smith and his co-workers of the tribes of Joseph—the members of The Church of Jesus Christ of Latter-day Saints—as the fulfillment of these words from Isaiah. These are they ‘with whom the priesthood hath continued through the lineage of [their] fathers—For [they] are lawful heirs, according to the flesh, and have been hid from the world with Christ in God’ (D&C 86:8-9). Having been foreordained long ago to this calling, and having inherited it through lineal descent, Ephraim's children now are no longer ‘hid from the world’ (“D&C 86:9D&C 86:9) ‘in the shadow of [the Lord's] hand’ but are at the forefront of the Lord's work in the last days: to restore scattered Israel to the covenant blessings, and to bring the message of the gospel to the Gentiles. The Lord concluded his revelation to Joseph and the Church: ‘Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel’ (D&C 86:11).” (Robert L. Millet and Kent P. Jackson, eds., *Studies in Scripture, Vol. 1: The Doctrine and Covenants* [Salt Lake City: Deseret Book Co., 1989], 328-330.) Jewish theology maintains that this prophecy of the “suffering servant” depicts the Jewish nation, but, taken together, the words Isaiah uses to describe this helper of Israel in the latter days apply only to two beings: the Messiah and the Prophet Joseph Smith. Nephi and Lehi seem to know not only that Isaiah intended to prophesy of Jesus and Joseph Smith, but also that the latter-day restoration of the gospel would help bring about the final redemption of Israel. That these characteristics refer primarily to the Savior is probably obvious to many Christians, but Joseph Smith also fits many of the qualifications of that special servant. After all, every true prophet is a type, a foreshadowing, or a symbol of the Lord Jesus Christ. Andrew C. Skinner, *Isaiah in the Book of Mormon*, 107))

7 Thus saith the **LORD**, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the **LORD** that is faithful, ~~and the Holy One of Israel, and he shall choose thee.~~

Verses 8-12 – Israel's return in the last days

8 Thus saith the **LORD**, In an acceptable ^atime have I heard thee (the restoration began with Joseph Smith), O, isles of the sea, and in a day of salvation (meridian of time and last days) have I helped thee: and I will preserve thee, and give thee my servant for a ^bcovenant of the people, to establish the earth, (restore the land – Israel to return to their inheritance) to cause to ^cinherit the desolate heritages;

9 That thou mayest say to the ^aprisoners, Go forth; to them that sit ~~are~~ in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. (Jeffrey R. Holland said: “Christ brought freedom to mortal beings imprisoned by ignorance, sin, apostasy, and death. He also brought deliverance to those on the other side of the veil who had not heard the gospel but would receive it in their spirit prison. Peter taught this clearly, and the whole of section 138 of the Doctrine and Covenants is devoted to this glorious doctrine...On both sides of the veil, the captives rejoice and praise their God as Christ throws wide the prison doors.” (*Christ and the New Covenant: The Messianic Message of the Book of Mormon* [Salt Lake City: Deseret Book Co.,

1997], 83.))

10 They shall not hunger nor ^athirst; neither shall the heat nor ^bsun smite them: for he that hath mercy on them shall lead them, even by the springs of water (revelation) shall he guide them. (Wilford Woodruff said: “If the elders of Israel had the vision of their minds opened to see Zion in her beauty and glory, they would have no time to sin or do evil; but they would rise up in the strength of the Lord God of Israel and accomplish all that he requires at their hands. Zion is yet in her weakness, but the little one shall become thousands, and the small one a great nation. We talk of the future and of the promises of God to us. They are worthy to be talked of, worthy to be lived for, and to rejoice over, because they are true...I have an anxiety—a strong desire, to see the people of the Latter-day Saints—the inhabitants of Zion, rise up and put on their strength. I desire to see them increase in the knowledge of the truth, in faith and good works, and in the knowledge of the things of the kingdom of God.” (*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 11: 248.))

11 And I will make all my mountains a way, and my ^ahighways shall be exalted. (gathering)

12 And then, O house of Israel, Behold, these shall come from far: and, lo, these from the ^anorth and from the west; and these from the land of Sinim. (Sinim stands for distant lands generally; in the opinion of most scholars it strictly signifies China. J. R. Dummelow, *The One Volume Bible Commentary*, 445)

Verses 13-21 – The Lord comforts his returning children

13 ¶ ^aSing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into ^bsinging, O mountains: for they shall be smitten no more; for the LORD hath ^ccomforted his people, and will have ^dmercy upon his ^eafflicted. (both the heavens and the earth will rejoice at the gathering of Israel. Jeffrey R. Holland said: “This poetic passage provides yet another reminder of Christ's saving role, that of protective, redeeming parent to Zion's children. He comforts his people and shows mercy when they are afflicted, as any loving father or mother would toward a child, but, as Nephi here reminds us through Isaiah, much more than any mortal father and mother could do. Although a mother may forget her sucking child (as unlikely as any parent might think that could be), Christ will not forget the children he has redeemed or the covenant he has made with them for salvation in Zion. The painful reminders of that watch care and covenant are the marks of the Roman nails graven upon the palms of his hands, a sign to his disciples in the Old World, his Nephite congregation in the New World, and to us in latter-day Zion that he is the Savior of the world and was wounded in the house of his friends.” (*Christ and the New Covenant: The Messianic Message of the Book of Mormon* [Salt Lake City: Deseret Book Co., 1997], 84.) Wilford Woodruff said: “The Lord is going to comfort Zion; He is going to have mercy upon her afflicted ones. But Zion said, ‘The Lord hath forsaken me, and my Lord hath forgotten me.’ ‘Can a woman forget her sucking child?’ saith the Lord. ‘Yea, she may forget, but I will not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.’ This refers to the building up of Zion in the last days; the gathering together of the people, preparatory to the coming of the Son of Man.” (Brian H. Stuy, ed., *Collected Discourses*, 5 vols. [Burbank, Calif., and Woodland Hills, Ut.: B.H.S. Publishing, 1987-1992], vol. 1, Oct. 6, 1889))

14 But behold, Zion hath said: The LORD hath ^aforsaken me, and my Lord hath forgotten me – but he will show that he hath not.

15 For Can a ^awoman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not ^bforget thee, O house of Israel.

16 Behold, I have graven thee upon the palms of my hands; (refers to the crucifixion of Christ in which nails pierced his hands and left scars that remained after his resurrection. Also, The clause is an allusion to the ancient practice of tattooing the palm with a symbol of the temple or some other sacred emblem to show devotion so that it might serve as a reminder of one's commitment. This is an idiomatic and

graphic way for the Lord to say: “You are constantly before me: I have not forgotten my covenant with you.” DCBM, 1:165)) thy walls *are* continually before me. (Walls of Jerusalem)

17 Thy children shall make haste against thy destroyers and they that made thee waste shall go forth of thee. (In the days when Israel shall be restored to her former blessings, the descendants of ancient Israel will quickly turn against their ancient enemies. Those who conquered and wasted Israel will depart.

President Wilford Woodruff said: “This Zion of the Lord, in all its beauty, power and glory is engraven upon the hands of Almighty God, and it is before his face continually; his decrees are set and no man can turn them aside. There never was a dispensation on the earth when prophets and apostles, the inspiration, revelation and power of God, the holy priesthood and the keys of the kingdom were needed more than they are in this generation. There never has been a dispensation when the friends of God and righteousness among the children of men needed more faith in the promises and prophecies than they do today, and there certainly never has been a generation of people on the earth that has had a greater work to perform than the inhabitants of the earth in the latter days. That is one reason why this church and kingdom has progressed from its commencement until today, in the midst of all the opposition, oppression and warfare which have been waged against it by men inspired by the evil one. If this had not been the dispensation of the fullness of times – the dispensation in which God has declared that he will establish his kingdom on the earth never more to be thrown down, the inhabitants of the earth would have been enabled to overcome the kingdom and Zion of God in this as well as in any former dispensation. But the set time has come to favor Zion, and the Lord Almighty has decreed in the heavens that every weapon formed against her shall be broken.” JD 15:8-9)

18 ¶ Lift up thine eyes round about, and behold: all these ^agather themselves together, *and* they shall come to thee. *And* As I live, saith the **LORD**, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*. (Preparation for the marriage)

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, (“This gathering of Israel through the aid of foreign nations is taking place today. Since the Church was restored in 1830, the Jewish population in the Holy Land has grown from seven thousand to over three million people. Whereas in 1830 only one out of five hundred Jews resided in Palestine, one out of five now live in the modern state of Israel.” (Victor L. Ludlow, *Isaiah: Prophet, Seer, and Poet*, 1982, p. 414)) and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the ~~other~~ first, shall say again in thine ears say, The place *is* too ^astrait for me (or tight, or narrow): give place to me that I may dwell. (The Church has a difficult time keeping up with the demand for chapels and leadership because of its many converts.)

21 Then shalt ^athou (Zion) say in thine heart, Who hath begotten me these, (All will be surprised at the great numbers of the gathering hosts of Israel. The Lord will be victorious in numbers, as in all things. DCBM, 1:166) seeing I have lost my children, and am ^bdesolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where ~~had~~ *have* they *been*? (Where in the world did all these people come from?)

Verses 22-26 – Gentiles shall assist returning Israel

22 Thus saith the **Lord** GOD, Behold, I will ^alift up mine hand to the ^bGentiles, (non Jews, church members) and set up my ^cstandard to the people: and they shall bring thy ^dsons in *their* arms, and thy daughters shall be carried upon *their* shoulders. (President Kimball said: “The brighter day has dawned. The scattering has been accomplished; the gathering is in process. May the Lord bless us all as we become nursing fathers and mothers unto our Lamanite brethren and hasten the fulfillment of the great promises made to them.” CR Oct 1965, p. 72.

23 And kings shall be thy ^anursing fathers, and their queens thy nursing ^bmothers: (The kings and queens may well be the righteous men and women who have entered into the covenants of the fullness of the priesthood in the temple of God.) they shall ^cbow down to thee with *their* face toward the earth, and lick

up the dust of thy feet; and thou shalt know that I *am* the **LORD**: for they shall not be ^dashamed that wait for me. (Such persons will have their “confidence wax strong in the presence of God” for they will have no unresolved sins to cause them to be ashamed. Hoyt W. Brewster, *Isaiah Plain and Simple*, 204)

24 ¶ Shall the prey be taken from the mighty, or the lawful captives delivered?

25 But thus saith the **LORD**, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for the mighty God shall deliver his covenant people. For thus saith the Lord I will ^acontend with ~~him~~ ^bthem that contendeth with thee, and I will save thy children.

26 And I will feed them that ^aoppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall ^bknow that I the **LORD** *am* thy ^cSaviour and thy ^dRedeemer, the ^emighty One of Jacob. (your enemies will turn on each other)

These verses in 1 Ne 22 belong between Ch 49 and 50:

15 For behold, saith the prophet (Zenos. It appears that Malachi either quoted Zenos or received an independent revelation in the same terms. Verses 15;23-24 & Malachi 4:1-2; 3 Nephi 24:1; 25:1. DCBM, 1:175), the time cometh speedily that Satan shall have no more power (Satan is to be bound by the power of God) over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as ^astubble; and the day cometh that they must be ^bburned. (The earth must be prepared for its terrestrial state by getting rid of those things to do not qualify for such a state.)

16 For the time soon cometh that the fulness of the ^awrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous.

17 Wherefore, he will ^apreserve the ^brighteous by his power (The saints are preserved by the hand of God not by personal righteousness. Righteousness is a companion to faith, and together these principles open the heavens so that God’s blessings may be poured upon the Saints. The blessings, however, come from God, not from the goodness and righteousness of the Saints. We acknowledge the hand of God in all things. DCBM, 1:175), even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire (Second Coming). Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire. (Mark E. Petersen said: “... in these, the last days, the Lord has predicted that there shall be two simultaneous movements. One of these movements is the great tribulation that shall come upon the world. The wicked will destroy the wicked. The other great movement which will be going forward simultaneously is that there shall be a stone cut out of the mountain without hands, and it shall roll forth and eventually fill the whole earth. The Church to which you and I belong is that stone. It has been cut out of the mountain without hands, and your destiny and mine is to help roll it forth. (D&C 65:2.) Now do you suppose for one moment that the judgments of God are going to interfere with the progress of his work? He is consistent, isn't he? Although he will pour out his tribulations upon the wicked, he nevertheless will carry forward his work, and his people, under divine protection, will roll forth that stone until eventually it fills the whole earth. And so says the Book of Mormon: “For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire. (1 Nephi 22:16-17.) I believe that. In the midst of all these tribulations God will send fire from heaven, if necessary, to destroy our enemies while we carry forward our work and push that stone until it fills the whole earth! Your destiny is to do that very thing, and this is the kind of protection you will have. You do not need to fear about world conditions. You do not need to fear about anybody. Just serve the Lord and keep his commandments and build the kingdom, and as you do so you will be protected in these last days. God will have his hand over you, and you can plan your lives in confidence. (Conference Report, October 1960, pp. 81-83. as taken from D. Ludlow’s *A Companion to Your Study of the Book of Mormon*, p.122-3) Brigham Young said: “God has been and is our helper, and is on our right and left,

and round about us like a wall of fire to defend this people, if they serve him with an undivided heart.” (*Journal of Discourses*, 8:172 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.74) Joseph Fielding Smith said: ”Do not think for a moment that the days of trial are over. They are not. If we keep the commandments of the Lord, we shall prosper, we shall be blessed; the plagues, the calamities that have been promised will be poured out upon the peoples of the earth, and we shall escape them, yea, they shall pass us by. But remember the Lord says if we fail to keep his word, if we walk in the ways of the world, they will not pass us by, but we shall be visited with floods and with fire, with sword and with plague and destruction. We may escape these things through faithfulness.” (*Doctrines of Salvation*, 3:34 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.75) Joseph Smith said: “It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and ‘the righteous shall hardly escape;’ still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death...” (*History of the Church*, 4:11 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.75))

The interpretation of Chapter 49 is found in 1 Nephi 22:

1 AND now it came to pass that after I, Nephi, had read these things which were engraven upon the ^aplates of brass, my brethren came unto me and said unto me: What ^bmeaneth these things which ye have read? Behold, are they to be understood according to things which are ^cspiritual, which shall come to pass according to the spirit and not the flesh?

2 And I, Nephi, said unto them: Behold they were ^amanifest unto the prophet by the voice of the ^bSpirit; for by the Spirit are all things made known unto the ^cprophets (Joseph F. Smith said: “That Spirit, it must be remembered, is, by way of preeminence, called ‘The Spirit of Truth, which proceedeth from the Father.’ He teaches all things; and brings to the remembrance of the Saints all the instructions of the Master. He guides into all truth, and as in all truth there is unity or harmony, so, it is believed that if the Saints are in possession of this Spirit, the harmony in the Church of Christ will be superior to the harmony that can be looked for or hoped for, in any other organization whatsoever. And because the Saints have free access to the Holy Spirit, and may walk within his light and fellowship and possess the intelligence which he is able to impart, a stricter harmony among the Saints may be insisted upon than in any other organization of men whatsoever.” (*Gospel Doctrine*, p. 131), which shall come upon the children of men according to the flesh.

3 Wherefore, the things of which I have read are things pertaining to things both ^atemporal and spiritual; for it appears that the house of Israel, sooner or later, will be ^bscattered upon all the face of the earth, and also ^camong all nations.

4 And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the ^atribes have been ^bled away; and they are ^cscattered to and fro upon the ^disles of the sea (Sir Isaac Newton observed that to the Hebrews the continents of Asia and Africa were “the earth”, because they had access to them by land, while the parts of the earth to which they sailed over the sea were “the isles of the sea.” CBM, 1:214); and whither they are none of us knoweth, save that we know that they have been led away. (It ought to be observed that the lost tribes are not lost in the sense that we do not know where they are. The scriptures plainly tell us they have been scattered among every nation, kindred, tongue and people. How then are they lost? They are lost temporally in the sense that they are in many instances lost to the lands of their inheritance. Of greater importance, they are lost in a spiritual sense: they are lost to the gospel and its saving ordinances, they are lost to the priesthood and all the blessings that flow from it. They are also lost in the sense of identity; they no longer know that they are Israel and that God made covenants with their ancient fathers whereby they might be blessed. They are so intermingled with the Gentiles of the world that they can only be identified by

revelation – this revelation must come through ordained patriarchs declaring to them their lineage and promised blessings as the chosen seed, but this only after they have found their way back to the fold of God. In a national sense, the Book of Mormon does much to reveal the identity of the tribes. DCBM, 1:170.)

5 And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded (mixed up together with other people), because of the Holy One of Israel; for against him will they ^aharden their hearts; wherefore, they shall be scattered among all nations and shall be ^bhated of all men.

6 Nevertheless, after they shall be ^anursed by the ^bGentiles, and the Lord has lifted up his hand upon the Gentiles and set them up for a standard, and their ^cchildren have been carried in their arms, and their daughters have been carried upon their shoulders, behold these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel.

7 And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation (United States of America) among the ^aGentiles, yea, even upon the face of this land; and by them shall our seed be ^bscattered.

8 And after our seed is scattered the Lord God will proceed to do a ^amarvelous work among the ^bGentiles, which shall be of great ^cworth unto our seed; wherefore, it is likened unto their being nourished by the ^dGentiles and being carried in their arms and upon their shoulders. (Spencer W. Kimball said: “A loving father does not despise his children. These [Lamanites] are a chosen people, and this Church has an important part in restoring them to their rightful inheritance. The chasm between what they are and what they will be is opportunity. The gospel furnishes that opportunity; it is ours to give.” (*Ensign*, Dec. 1975, p. 7 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.70))

9 And it shall also be of ^aworth unto the Gentiles; and not only unto the Gentiles but ^bunto all the ^chouse of Israel, unto the making known of the ^dcovenants of the Father of heaven unto Abraham, saying: In thy ^eseed shall all the kindreds of the earth be ^fblessed.

10 And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make ^abare his arm in the eyes of the nations. (God will show his power unto men. The power of God, here represented as the Lord making bare his arm, will be manifest by the taking of the gospel and its eternal covenants to all the nations and peoples of the earth. That same God who delivered Israel from the might of Egypt will in the latter days show again his power with greater miracles than those witnessed at the hands of Moses. Jeremiah recorded the Lord’s promise thus: Jer 16: 14 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be said, The ^aLORD liveth, that brought up the children of Israel out of the land of Egypt; 15 But, The LORD liveth, that ^abrought up the children of Israel from the land of the ^bnorth, and from all the ^clands whither he had driven them: and I will ^dbring them again into their ^eland that I gave unto their fathers. Missionaries must go to the lands that have not yet received them, until the gospel “has penetrated every continent, visited 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. HC 4:540. DCBM, 1:172.)

11 Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the ^anations, in bringing about his covenants and his gospel unto those who are of the house of Israel.

12 Wherefore, he will ^abring them again out of ^bcaptivity, and they shall be ^cgathered together to the lands of their ^dinheritance (Israel is not to gather to one land alone but to many. They have a promised inheritance in the Palestine of old, while the descendants of Joseph have claim upon the Americas, both North and South, and we fully expect to learn of other lands promised to various of the transplanted tribes of Israel. DCBM, 1:173); and they shall be ^ebrought out of obscurity and out of ^fdarkness; (“Scattered Israel is to be freed from the captivity of ignorance and the bondage of false forms of worship. No longer are they to walk in darkness and worship gods of wood and stone or other supposed

gods who have neither body, parts, nor passions. Their obscurity has ended, for now they know the true and living God who 'is their Savior and their Redeemer, the Mighty One of Israel.' Jeremiah prophetically described this day, saying: 'O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord.' (Jeremiah 16:19-21.)" (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 173)) and they shall know that the ^sLord is their ^hSavior and their Redeemer, the ⁱMighty One of Israel.