

**#38: Isaiah 40–49** “Go ye forth of Babylon”  
Monte F. Shelley, 24 Oct 2010

**Quotes**

- That which does not kill me makes me even crabbier. (Maxine)
- Our kindness may be the most persuasive argument for that which we believe. —Gordon B. Hinckley

**1. Gospel Doctrine Lessons**

Old Testament		Book of Mormon		
#36	Isa 1-6	#9	Isa 2-14	2 Ne 12-24
#37	Isa 22, 24-26, 28-30		Isa 28-29	parts
#38	Isa 40-49	#5-extra	Isa 48-49	1 Ne 20-21
#39	Isa 50-53	#18	Isa 53	Mos 14
#40	Isa 54-56; 63-65	#41	Isa 54	3 Ne 22

**2. Kings of Judah and Israel** (Adapted from BD and OT-I.)

Kings of Judah		Kings of Israel	
Ahaz*	735–715 BC	Hoshea	732–722 BC
Hezekiah	715–686 BC	721 Ten Tribes taken captive	
Manasseh*	697–642 BC		
Amon	642–640 BC		
Josiah	640–609 BC		
Jehoahaz	609 BC		
Jehoiakim/Eliakim	609–598 BC	Nebuchadnezzar, 605–562 BC	
Jehoiachin	598–597 BC	Daniel, Ezekiel to Babylon	
Zedekiah/Mattaniah	597–586 BC	Lehi left Jerusalem, 600 BC	
Leaders, rich, skilled to Babylon		Cyrus captured Babylon, 539 BC	
		Cyrus let Jews return, 538 BC	

\*Joint rule; **Isaiah** [740–701 BC]

**3. Outline of Isaiah**

Chap	Overview	Isaiah	Book of Mormon
1–39	<b>Book of Judgment (Curses)</b>	1 <sup>st</sup>	2–14*
40–66	<b>Book of Comfort (Blessings)</b>	2 <sup>nd</sup>	48–49, 53, 54*
56–66		2 <sup>nd</sup> /3 <sup>rd</sup>	

\* Also parts or paraphrases of 40, 44, 45, 51, 52, 55

“Modern scholars ... have developed a theory that the two parts of Isaiah were written by two different authors who lived at different time periods and wrote to different audiences. According to this theory, the author of Isaiah 1–39 is called First Isaiah, who lived in the eighth century; the author of Isaiah 40–66 is called Second Isaiah, who is supposed to have lived shortly after Cyrus allowed the Judahites to return to their land in [538 BC]. Some scholars postulate an even later Third Isaiah, who authored chapters 56–66, which addresses a community living with the restored temple. Because many scholars do not believe that prophets could see the future in such detail as, for example, to know the name of Cyrus, they deduce that the writer of such a prophecy lived after the fact. Besides rejecting prophecy and recognizing the discernable shift in audience in Isaiah 40 onwards, scholars further base this argument on differences between themes, style, and vocabulary in the two or three main sections of text. Latter-day Saints generally reject this theory of multiple Isaianic authorship because chapters from both halves of Isaiah appear in the Book of Mormon, which means that these chapters were already recorded on the brass plates by 600 BC. ... In addition, Latter-day Saints believe that prophets could, and did, see and foretell the future. ... The book of Isaiah is a collection of prophecies with no indication of who organized them or when. Latter-day Saints are comfortable with the idea of editors assembling, arranging, and commenting on books of scripture, as in the Book of Mormon.” (JWOT 295)

**4. Other Outlines of Isaiah**

Chap	Overview (Seely)
1–9	Apostasy
10–34	Judgment
35–59	Restoration
60–66	Salvation

Parallel Chapters		Overview (Seely)
1–5	34–35	1. Ruin and Rebirth
6–8	36–40	2. Rebellion and Compliance
9–12	41–46:13b	3. Punishment and Deliverance
13–23	46:13c–47:15	4. Humiliation and Exaltation
24–27	48–54	5. Suffering and Salvation
28–31	55–59	6. Disloyalty and Loyalty
32–33	60–66	7. Disinheritance and Inheritance

Chap	Overview (Airheads 34–35)
1–12	Israel will be scattered, repent, and God will gather them
13–23	Punishments of God will come upon wicked nations
24–27	Christ will overcome death; gather faithful in last days
28–35	Christ will judge world; Israel will be gathered to Zion
36–39	Story of how Lord saved Jerusalem from Assyrians
40–46	Jesus Christ only is the Lord and no Savior beside him
47–66	Christ will redeem and gather his people in last days.

Chap	Overview (NIV Study Bible 1032)
1–6	Messages of rebuke and promise
7–12	Prophecies: Aramean/Israelite threat against Judah
13–23	Judgment against the nations
24–27	Judgment and promise (the Lord’s kingdom)
28–33	6 woes: 5 on unfaithful in Israel and 1 on Assyria
34–35	More prophecies of judgment and promise
36–39	Transition from Assyrian threat to Babylonian exile
40–48	Deliverance and restoration of Israel
49–57	Servant’s ministry and Israel’s restoration
58–66	Everlasting deliverance and everlasting judgment

**5. Types (Seely)**

Spiritual Level	Characteristics
The God of Israel	King of Zion
Seraphim	God's Angelic Messengers
Sons and Daughters	God's Sons/Servants, proxy deliverers
Zion/Jerusalem	God's Covenant People
Jacob/Israel	Believers in a Creator-God
Babylon	Rebels and Worshipers of Idols
King of Assyria/Babylon	Archtyrant, Candidate for Perdition

BDB **Babel/Babylon** (Assyrian= *gate of God*; Gen 11:9 connects Babel with Hebrew *bl*= confuse or compound)

Isaiah depictions of Assyria and Egypt include historical and non-historical events → types for future not just past.

**Assyria:** political invader and world conqueror;

**Egypt:** source or protection against Assyria

**Babylon:** spiritual chaos or apostasy

**Zion/Jerusalem:** spiritual righteousness (Gileadi trans, 194–5)

Isaiah consistently uses episodes out of Israel's past as types upon which to frame prophecies of the future. Having seen the end from the beginning in a great cosmic vision, he was able to view both Israel's ancient history (particularly his own day) and also the last days, the time of the end. He thus carefully frames his words in such a way as to capture both time periods in a single prophecy. (Seely-Literary)

## 6. Multiple Fulfillments

“All things that [Isaiah] spake *have been and shall be*” (3 Ne 23:3).  
 “I would speak ... concerning things which *are*, and which *are to come*; wherefore, I will read you the words of Isaiah.” (2 Ne 6:4).  
 “Many prophetic utterances have dual or multiple instances of fulfillment” (Elder McConkie).

**SIGN TO AHAZ: IMMANUEL PROPHECY** (2 Ne 17; Isa 7; P-Isa; P-PP)

<sup>A 10</sup> Moreover, the *LORD* spake

<sup>B</sup> again unto *Ahaz*, saying:

<sup>C 11</sup> *Ask* thee a sign of the *LORD* thy God;

<sup>C</sup> *ask* it either in the depths, or in the heights above.

<sup>B 12</sup> But *Ahaz* said:

<sup>A</sup> I will not ask, neither will I [test] the *LORD*.

<sup>13</sup> And [Isaiah] said: Hear ye now, O house of David;

is it a small thing for you to [*try the patience of*] *men*,

but will ye [*try the patience of*] *my God* also?

<sup>14</sup> Therefore, the *LORD* himself shall give you a sign—

Behold, [the] *virgin* shall *conceive*,

*virgin*= physically untouched OR pure and undefiled; (lives law of chastity) (P-Isa)

and {shall} *bear a son*,

and shall *call his name Immanuel* [HEB with us is God].

<sup>15</sup> *Butter* and *honey* shall he eat, [*basic food of poor and farmers*]

<sup>a</sup> that *he may know to refuse the evil*

<sup>b</sup> and {to} *choose the good*.

<sup>16</sup> <sup>a</sup> For before the *child shall know to refuse the evil*

<sup>b</sup> and *choose the good*, [*Age 8 (P-Isa) or 12–13 (NIV)*]

the land that thou abhorrest shall be forsaken of both her kings.

[*Kings of Syria and Israel*]

<sup>17</sup> The *LORD* shall bring *upon thee*, and *upon thy people*, and *upon thy father's house*, days that have not come from the day that Ephraim departed from Judah, < he will bring > the king of Assyria.

Immanuel Prophecy 2 Ne 7; Isa 7:14–17		1 <sup>st</sup> Fulfillment 2 Ne 18; Isa 8:3	Later Fulfillment Mt 1:21; 2 Ne 19; Isa 9:6
Mother	Virgin	Prophetess	<i>She (Mary)</i>
Conception	Shall conceive	She conceived	<i>Shall bring forth</i>
A son is born	Shall bear a son	Bare a son	<i>A son (1:21); a child is born, a son is given (9:6)</i>
Ritual naming	Call his name Immanuel [HEB God is with us]	Call his name, Maher-shalal-hash-baz [HEB to speed, spoil, hasten, plunder]	<i>Call his name Jesus [God is help or Savior]; his name shall be called, Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.</i>

**First fulfillment** (2 Ne 18; Isa 8)

<sup>3</sup> And I went unto the prophetess <sup>IE his wife</sup>, and she conceived and bare a son. Then said the *LORD* to me: Call his name, Maher-shalal-hash-baz.

<sup>4</sup> For {behold}, the child shall {not} have knowledge to cry, My father, and my mother, [about two years old]

before the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. [*734–732 BC.*]

**Jeffrey R. Holland:** “There are plural or parallel elements to this prophecy, as with so much of Isaiah’s writing. The most immediate meaning was probably focused on Isaiah’s wife, a pure and good woman who brought forth a son about this time, the child becoming a type and shadow of the greater, latter fulfillment of the prophecy that would be realized in the birth of Jesus Christ.

The symbolism in the dual prophecy acquires additional importance when we realize that Isaiah’s wife may have been of royal blood as was Isaiah, and therefore her son would have been royalty of the line of David. Here again is a type, a prefiguration of the greater Immanuel, Jesus Christ, the ultimate son of David, the royal King who would be born of a literal virgin. Indeed, his title Immanuel would be carried forward to the latter days, being applied to the Savior in [D&C 128:22].” (*Christ and the New Covenant*, 79; *Airheads*, 110)

## 7. Isaiah’s prophecy of Babylonian captivity (Isa 39)

After Hezekiah recovered from his illness, Babylonians visited him and Hezekiah showed them all of his treasures. Later, Isaiah said to Hezekiah: “the days come, that all that *is* in thine house ... shall be *carried to Babylon*. ... <sup>7</sup> And ... thy sons ... shall be *eunuchs in the palace of the king of Babylon*.” [*fulfilled 598 BC*]

## 8. The Lord’s message of comfort (Isa 40)

{ } = 2 Nephi and/or JST; [ ] = alternate translation; <>= NIV

Comfort ye ... my people, saith your God. <sup>2</sup> Speak ye <tenderly> to Jerusalem, and cry unto her, that her <hard service has been completed, that her sin has been paid for>. ...

<sup>3</sup> The voice of him that crieth in the wilderness, Prepare ye the way of the *LORD*, *make straight* [or smooth] in the <wilderness> a highway for our God. ...

Multiple fulfillments: John the Baptist (early and restoration, Lk 3:4–5), Joseph Smith (*Doctrines of Salvation*, 1:193–195), priesthood leaders and missionaries (D&C 33:10), Angelic messengers (D&C 128:20), and the Lord’s Spirit (D&C 88:66).

*make straight in the desert a highway for our God:* “prepare the way of the Lord,’ or prepare for the Second Coming by making the Saint’s path back to God’s presence level or smooth (that is, remove all obstacles out of the way so that others can be obedient to the laws and ordinances of the gospel).” (P-Isa)

<sup>5</sup> And the glory of the *LORD* shall be revealed, and *all flesh shall see it together*: for the mouth of the *LORD* hath spoken *it*. ...

<sup>10</sup> Behold, the Lord GOD will come with *strong hand*, and his arm shall rule for him: behold, his *reward is* with him. ...

<sup>11</sup> *He shall feed his flock like a shepherd*:

he shall *gather* the lambs with his arm,

and carry *them* in his bosom,

and shall gently lead those that are *with young*. ...

<sup>29</sup> He giveth power to the faint;

and to *them that have* no might he increaseth strength. ...

<sup>31</sup> They that *\*wait* upon the *LORD* shall *renew their strength*:

*they shall mount up with wings as eagles*; *\*HEB hope for*

they shall *run*, and not be weary;

and they shall walk, and not faint.

## 9. Israel is the Lord’s servant (Isa 41)

<sup>10</sup> *Fear thou not*; for I *am* with thee: *be not dismayed*; for I *am* thy God: *I will strengthen thee*; yea, *I will help thee*; yea, *I will uphold thee* with the right hand of my righteousness. <sup>11</sup> Behold, ... *they that strive with thee shall perish*. <sup>12</sup> ... They that war against thee shall be as nothing. ... <sup>13</sup> For I the *LORD* thy God will *hold thy right hand*, saying unto thee, *Fear not*; *I will help thee*.

<sup>14</sup> Fear not, ... ye men of Israel; I will help thee, saith the *LORD*, and *thy redeemer*, the Holy One of Israel. ...

<sup>17</sup> *When the poor and needy seek water*, ... I the *LORD* ... will not forsake them. <sup>18</sup> I will *open rivers in high places*, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

## 10. Prophecy of Christ's mission and ministry (Isa 42)

Behold my servant, whom I uphold;  
mine elect, *in whom* my soul delighteth;

I have put my spirit upon him:  
he shall bring forth <justice> to the Gentiles. ...

<sup>4</sup> He shall not fail nor be discouraged,  
till he have set judgment in the earth:  
<In his law> the isles <will put their hope.> ...

<sup>6</sup> I the LORD have called thee ... for a covenant of the people,  
for a light of the Gentiles;

<sup>7</sup> To open the blind eyes,  
to bring out the prisoners from the prison,

## 11. Prophecy of redemption (Isa 43)

Thus saith the LORD ... O Israel, Fear not: for I have redeemed thee, ...

<sup>2</sup> When thou passest through the waters, *I will be* with thee;  
and through the rivers, they shall not overflow thee: ...

[Moses led people across Red Sea; Joshua crossed Jordan]

<sup>3</sup> For *I am* the LORD thy God, the Holy One of Israel, thy Saviour:  
... <sup>5</sup> Fear not: for *I am* with thee: I will ... gather thee from the west, (east, north, and south). ... <sup>7</sup> Even every one that is called by my name. ...

<sup>10</sup> Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know ... and understand that ... <sup>11</sup> I, am the LORD; and beside me *there is no saviour*. ...

<sup>22</sup> But thou hast not called upon me, O Jacob;  
but thou hast been weary of me, O Israel. ...

<sup>26</sup> Put me in remembrance. ... [sacrament prayers]

## 12. Israel receives many blessings in last days (Isa 44)

Yet now hear,... Israel, whom I have chosen: ... <sup>2</sup> Fear not, O Jacob, my servant; ... <sup>3</sup> For I will pour water upon him that is thirsty, ... I will pour my spirit upon thy seed, and my blessing upon thine offspring: ...

<sup>22</sup> I have blotted out, as a thick cloud, thy transgressions, ... return unto me; for I have redeemed thee. ...

<sup>24</sup> *I am* the LORD ... <sup>28</sup> That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

[Shepherd was a common title for kings]

## 13. Cyrus is a type of Christ (Isa 45)

<sup>1</sup> Thus saith the LORD to his anointed, to Cyrus, whose right hand I have [strengthened], to subdue nations before him; and I will <strip kings of their armor>, to open before him the two leaved gates; and the gates shall not be shut;

<sup>2</sup> I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut [asunder] the bars of iron: ... <sup>4</sup> For ... Israel mine elect, I have even called thee by thy name: ... <sup>5</sup> I girded thee, though thou hast not known me: ...

<sup>7</sup> I form the light, and create darkness:  
<I bring prosperity and create disaster>: ...

<sup>13</sup> I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward. ...

<sup>22</sup> Look unto me, and be ye saved, all the ends of the earth: for *I am* God, and *there is none else*. <sup>23</sup> I have sworn by myself, ... That unto me every knee shall bow, every tongue shall swear. ... <sup>25</sup> In the LORD shall all the seed of Israel be justified, and shall glory.

## 14. Gods of Babylon have no power (Isa 46)

<sup>1</sup> Bel boweth down, Nebo stoopeth, their idols were upon the beasts ... your carriages ... *are* a burden to the weary *beast*. ...

[Bel (~Baal)= Marduk, chief god of Babylon; Nebo/Nebu = Marduk's son & god of learning; Idols were carried by makers]

<sup>3</sup> Harken unto me, O house of Jacob, ... <sup>4</sup> I will carry, and will deliver you. <sup>5</sup> To whom will ye ... compare me, that we may be like? <sup>6</sup> They lavish gold out of the bag, ... *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. <sup>7</sup> They ... carry him, and set him in his place, and ... from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble. ... <sup>9</sup> Remember the former things of old: for *I am* God, and *there is* none else; *I am* God, and *there is* none like me, <sup>10</sup> Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

## 15. Babylon shall be destroyed (Isa 47)

<sup>1</sup> O ... daughter of Babylon ... <sup>8</sup> *Thou that art* given to pleasures, <lounging in your security>, that sayest in thine heart, *I am*, and <there is> none else beside me; ... <sup>10</sup> For thou hast trusted in thy wickedness: ... <sup>11</sup> Therefore shall <disaster> come upon thee ... suddenly. ... <sup>13</sup> Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee. ... <sup>14</sup> Behold, they shall be as stubble; the fire shall burn them. ...

## 16. The LORD deals with covenant people (Isa 48; 1 Ne 20)

Isaiah 48 is the first chapter of Isaiah Nephi reads to his people to "persuade them to believe in the Lord their Redeemer" that they "may have hope" like the Jews in Jerusalem (1 Ne 19:24). "To survive spiritually, they need to know that they are not forgotten by the Lord and, that although they are alone, they are still a part of covenant Israel and that the Lord will keep his promises to them as they are faithful to Him." (Airheads 38)

<sup>1</sup> Hear ... O house of Jacob, {who} are called by the name of Israel, and are come forth out of the waters of Judah {or out of the waters of baptism}, {who} swear by the name of the LORD, ... {yet they swear} not in truth, nor in righteousness.

[Swear → make oaths and covenants]

<sup>2</sup> {Nevertheless,} they call themselves of the holy city, {but they do not} <rely upon> upon the God of Israel; ...

<sup>3</sup> I have declared the former things from the beginning; ...

<sup>4</sup> {And I did it} because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass; ...

[Iron sinew → will not bow before the Lord;

Brow brass → will not give mind/thoughts to the Lord]

<sup>5</sup> Before it came to pass I {showed them} thee: {and I showed them for fear} lest thou shouldest say, Mine idol hath done them.

... <sup>9</sup> {Nevertheless,} For my name's sake will I defer mine anger, ... that I cut thee not off. <sup>10</sup> {For} behold, I have refined thee, <sup>(1)</sup>; I have chosen thee in the furnace of affliction.

Furnace makes *iron* neck and *brass* brow pliable. {v. 4}

<sup>17</sup> {And} thus saith the LORD, thy Redeemer, ... {who} teacheth thee to profit, {who} leadeth thee by the way <sup>(1)</sup> thou shouldest go, {hath done it}.

<sup>18</sup> O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: <sup>19</sup> Thy seed also had been as the sand, ...

<sup>20</sup> Go ye forth of Babylon, flee ye from the Chaldeans, ... <sup>22</sup> There is no peace, saith the LORD, unto the wicked.

Babylon → reject God; focus on natural man desires  
Chaldeans → the learned people

**17. The Lord's servant will gather Israel** (Isa 49; 1 Ne 21) {Hearken, O ye house of Israel, ... all ye that are broken off, that are scattered abroad, who are of my people. ... } Listen, O isles, ...


Isles may mean any place not accessible to Israel by land.

**Nephi:** "we are upon an isle of the sea" (2 Ne 10:20)

The LORD hath called me from the womb; ... and made me a polished shaft; ... <sup>3</sup> And said unto me, Thou *art* my servant. ... <sup>6</sup> <he says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth." ...

"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. The Lord hath said it" (D&C 86:11).

<sup>14</sup> Zion {hath} said, The LORD hath forsaken me, ... {—but ... he hath not.} <sup>15</sup> {For} can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee {O ... Israel}. <sup>16</sup> Behold, I have graven thee upon the palms of my hands; ...

<b>JESUS</b> (American Sign Language) Hold both open and slightly curved hands to the front with palms facing. Touch the left palm with the right middle finger; then touch the right palm with the left middle finger. <b>Memory aid:</b> Indicates the nail scars caused by crucifixion.	
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<sup>22</sup> Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon *their* shoulders. <sup>23</sup> And kings shall be thy <foster> fathers, and their queens thy nursing mothers: ...

SOED nursing adj. 1. That nurses or tends like a nurse, as ... foster-father, foster-mother

God will ... do a marvelous work among the Gentiles ... wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders. (1 Ne 22:8)

<sup>25</sup> But thus saith the LORD, ... {the Mighty God shall deliver his covenant people. For thus saith the Lord:} I will contend with him that contendeth with thee, and I will save thy children. <sup>26</sup> And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

**18. Nephi's comments on Isaiah 48 and 49** (1 Ne 19, 22) I speak unto all the house of Israel. ... <sup>23</sup> that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah. ... <sup>24</sup> Liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written. (1 Ne 19:19–24)

<sup>3</sup> The things of which I have read are things pertaining to things both temporal and spiritual; for ... the house of Israel ... will be scattered ... among all nations. ... <sup>11</sup> The Lord God will ... make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel. <sup>12</sup> Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; ... and they shall know that the Lord is their Savior and their

Redeemer, the Mighty One of Israel. <sup>13</sup> And ... that great and abominable church ... shall war among themselves. ... <sup>14</sup> And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed, ... <sup>16</sup> 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. <sup>17</sup> Wherefore, he will preserve the righteous by his power ... even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved. (1 Ne 22:3, 11–17)

## Quotes

**1. Joseph:** 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. (HC 1:450)

**2. Joseph:** 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, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and 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, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed, while these smooth-polished stones with which I come in contact become marred. (TPJS, p. 304.)

**3. Neal A. Maxwell:** The Lord has said, 'I have chosen thee in the furnace of affliction.' (Isa 48:10; 1 Ne 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. (*All These Things Shall Give Thee Experience*, 38)

**4. Neal A. Maxwell:** Here we are in Eden, an Eden become Babylon! Perhaps we have grown too accustomed to the place. 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.' (*A Wonderful Flood of Light*, 47-8)

**5. Neal A. Maxwell:** Our capacity as Church members to love and to forgive will be freshly and severely tested as battered and bruised souls come into the Church in ever-larger numbers. Some come in from the cold shivering. Others are breathless, having caught what was for them the last train out of Babylon. Their own continued process of repentance will be much aided if they see, all about them, more regular emphasis in the lives of the rest of us on faith unto repentance. (*Not My Will, But Thine*, 74)

**6. Neal A. Maxwell:** 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, 33)