

**#40: Isaiah 54–66** “Enlarge the place of thy tent”  
Monte F. Shelley, 7 Nov 2010

**Quotes**

- I am not short-tempered! I can stay mad for days! (Maxine)
- Get on your knees and pray, then get on your feet and work. (Gordon B. Hinckley)

**1. Abrahamic Covenant (Gen 17; JST Gen 17; Abr 2)**

When Abram was 99, the LORD appeared to Abram, and made a covenant with him. The LORD gave Abram and Sarai new names and instituted the law of circumcision as a reminder that children aren’t accountable until 8 years old. Later the LORD told Abraham, “in thy seed shall all the nations ... be blessed” (Gen 22:18)

**Blessings and Duties of the Abrahamic Covenant** (lesson #7)

<b>Earthly Blessings</b>	Promised <i>land</i> (Abr 2:6,19; Gen 12:7; 17:8)	Great <i>posterity</i> (Abr 2:9-10; Gen 12:2-3; 17:2, 4-6)	Gospel, <i>priesthood</i> for his posterity (Abr 2:2-11; Gen 17:7)
<b>Eternal Parallels</b> (D&C)	Celestial kingdom (88:17-20)	Eternal marriage +eternal increase (132:19-22)	Exaltation and eternal life (132:23-24)
<b>Duties</b>	Help all receive full Gospel blessings (Abr 2:9,11); Obey God’s commandments (Gen 18:19)		

**2. Scattering of Israel**

“The Lord scattered and afflicted the twelve tribes of Israel because of their unrighteousness and rebellion. However, the Lord also used this scattering of his chosen people among the nations of the world to bless those nations.” (GTS Israel, scattering)  
The LORD shall scatter thee among all people, from the one end of the earth even unto the other. (Deut 28:64)

The house of Israel ... will be scattered upon all the face of the earth, and also among all nations. <sup>4</sup> ... The more part of all the tribes ... are scattered ... upon the isles of the sea. (1 Ne 22:3–4)

**3. Tabernacle (Ex 26, 35–40)**



The Hebrew word for *tabernacle* was also translated as *tent*. *Cords* were used for tabernacle and courtyard walls. *Curtains* were used for the veil, tent walls, and courtyard walls. The Hebrew word for *pins* (NIV tent pegs) was also translated as *stakes* and *nails*.

In some early latter-day temples, curtains were used to partition a room into separate smaller areas for endowments.

**4. Zion shall be established (Isa 54:1–3)**

<sup>1</sup> Sing, O barren, ... for more *are* the children of the desolate than the children of the married wife, saith the LORD.

*of the desolate* → scattered Israel OR Gentiles  
*of the married wife* → unscattered Israel OR church members

<sup>2</sup> Enlarge the place of thy tent, and let them stretch forth {thy} curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; <sup>3</sup> For thou shalt <spread> forth. ...

**Tent/habitations:** The Hebrew words were translated as *tabernacle* in Ex 26 and 36

There is none other place appointed ... for ... the gathering of my saints— Until the day ... when there is found no more room for them; and then I have other places ... called stakes, for the curtains or the strength of Zion. (D&C 101:20–21)

In 1972 at a Mexico City area conference, Bruce R. McConkie said “Every nation is the gathering place for its own people.”

**LDS Stakes in 1950.** There were 180 stakes. (CR Apr 1951)



**LDS Stakes in 2005.** (2,865 stakes in 2009) **Read quote #4**



[www.latterdayblog.com/2005-stake-growth-video.html](http://www.latterdayblog.com/2005-stake-growth-video.html)



**Temples**

**5. Like a husband, God provides for Israel (Isa 54; 3 Ne 22)**  
{ } = 2 Nephi and/or JST; [ ] = alternate translation; < > = NIV

<sup>4</sup> Fear not; ... <sup>5</sup> For thy Maker {thy} husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel;—The God of the whole earth shall he be called. ...

<sup>7</sup> For a small moment have I forsaken thee; but with great mercies will I gather thee. ...

<sup>10</sup> My [loving] kindness shall not depart from thee, neither shall the covenant of my {people} be removed. ...

<sup>12</sup> And I will make thy <battlements [or towers]> of <rubies>, and thy gates of <sparkling jewels>, and all thy <walls> of <precious> stones.

<sup>13</sup> And all thy children *shall be* taught of <by> the LORD; and great *shall be* the peace of thy children. ...

<sup>17</sup> No weapon that is formed against thee shall prosper; and every tongue *that* shall {revile} against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

**Read Benson (#3) quotes.**

Verses	Husband Provides Wife	Jehovah Provides Israel
1-3	Children	Gathering and great growth
4-8	Love	Mercy and Redemption
9-10	Commitment	Unbreakable Covenant
11-12	Material Comfort	Splendor in New Jerusalem
13-17	Protection for the Family	Peace, Freedom from Fear and Oppression for Zion

(Jeffrey R. Holland, *Christ and The New Covenant*, 275/291)

## 6. Come to the Living Waters; Seek the Lord (Isa 55)

Every one that thirsteth, come ye to the waters, ... come, buy wine and milk without money and without price. <sup>2</sup>Wherefore do {not} spend money for *that which is* {of no worth} and your labour for *that which* {cannot satisfy.} (changes from 2 Ne 9:51)

Living water {gospel, atonement} at no cost;  
Salvation is a free gift offered to all.

In ME, water was scarce and **wine** was a necessity. Symbol of covenant blessings, joy, celebration. **Milk** → blessing, luxury, agricultural abundance. (DBI)

<sup>6</sup>Seek ye the LORD while he may be found,  
call ye upon him while he is near:

<sup>7</sup>Let the wicked forsake his way,  
and the unrighteous man his thoughts:

and let him return unto the LORD, and he will have mercy upon him;  
and to our God, for he will abundantly pardon.

Return → repent; NIV *turn*;  
How much suffering is required? **Alma**: until he mentally turned to the Lord. **Prodigal son**: until he returned to his father.

<sup>8</sup>For my thoughts *are* not your thoughts,  
neither *are* your ways my ways, saith the LORD.

<sup>9</sup>For *as* the heavens are higher than the earth,  
so are my ways higher than your ways,  
and my thoughts than your thoughts.

## 7. Gentiles are welcomed to the covenant (Isa 56)

<sup>1</sup>Thus saith the LORD, <Maintain justice and do what is right> ...

<sup>2</sup>Blessed *is* the man ... that keepeth the sabbath from polluting it,  
and keepeth his hand from doing any evil.

**Sabbath**. For ancient Israel ... the weekly sabbath was only one of several days called the Sabbath. All ... feast days, including Passover, Pentecost, Tabernacles, and the day of Atonement, were also called Sabbaths. ... Thus, to “keep my sabbaths [plural]” implied a keeping of the whole law of Moses, since the various feasts covered many aspects of the Israelites’ commitment to God. Also, by revelation, the Lord told Moses that keeping the Sabbath was a sign of the covenant between Israel and God (see Ex 31:13, 16–17). When Isaiah talked about polluting the Sabbath, he meant far more than simply working or playing on Sunday (Saturday for the Jews). (OT-I)

<sup>3</sup>Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying,  
The LORD hath utterly separated me from his people:  
neither let the eunuch say, Behold, I am a dry tree.

**Stranger** → gentile/non-Israelite. “dwelling with the Hebrews, as distinguished from a foreigner temporarily visiting the land [Ex 20:10; Lev 16:29; 17:8; 2 Sam 1:13; Ezek 14:7]. The stranger was not a full citizen, yet he had recognized rights and duties. He was under the protection of God, and the Israelites were charged to treat him kindly [Lev 19:33–34; Deut 10:18–19].” (OT-I)

**Eunuch** → castrated/emasculated man unable to have children; No one with such a “blemish” could do temple work (Lev 21:17–24).

Some eunuchs ... were so born from *their* mother’s womb: and ... some eunuchs ... were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs <renounced marriage> for the kingdom of heaven’s sake. (Mt 19:12)

He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. (Dt 23:1)

No one who has been emasculated by crushing or cutting may enter the assembly of the Lord. (NIV Deut 23:1)

Enter the congregation → intermarry with Israelites (Rousas John Rushdoony, *The Institutes of Biblical Law*, 85).

Eunuchs could not marry Israelites; nor be members of the Sanhedrin or a criminal court; (Joachim Jeremias, *Jerusalem in the Time of Jesus*, 343)

<sup>4</sup>For thus saith the LORD unto the eunuchs that keep my sabbaths,  
and choose *the things* that please me,  
and take hold of my covenant;

<sup>5</sup>Even unto them will I give in mine house ...  
a [hand] and ... an everlasting name, that shall not be cut off.

In our day, there are people like eunuchs who were born unable to have children, who became unable to have children later in life, who were unmarried and chaste, or who did not want children. About one such group, church leaders recently said,

“Those in the Church who are attracted to someone of the same sex but stay faithful to the Church’s teachings can be happy during this life and perform meaningful service in the Church. They can enjoy full fellowship with other Church members, including attending and serving in temples, and ultimately receive all the blessings afforded to those who live the commandments of God.” (“Church responds to HRC petition”)

<sup>6</sup>Also the sons of the stranger, that join themselves to the LORD,  
to serve him, and to love the name of the LORD. ...

<sup>7</sup>Even them will I bring to my holy mountain,  
and make them joyful in my house of prayer: ...

their sacrifices *shall be* accepted upon mine altar;  
for mine house shall be called an house of prayer for **all people**.

### Temple

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

**Outcasts**: exiles or unworthy \*\*\* **Read Joseph quote #2** \*\*\*

## 8. True law of the fast (Isa 58)

<sup>1</sup>... [Show] my people their transgression, ...

<sup>2</sup>They seek me daily, and delight to know my ways, ...

<sup>3</sup><Why> have we fasted, *say they*, and thou seest not?

<Why> have we afflicted our soul, and <you have not noticed>?

\* NIV humbled ourselves; NIPS starved our bodies

**Why don’t ordinances work?**

The Pentateuch does not explain what is to be understood by “afflicting the soul” on the Day of Atonement. However, other passages in the Scriptures speak explicitly of afflicting the soul by fasting (Ps. 35:13; Is. 58:3, 5, 10; but cf., however, Num. 30:14; and see Yoma 74b). According to the sages, there are five ways in which the duty of afflicting the soul applies: by prohibitions against eating and drinking, washing oneself (for pleasure), anointing the body, wearing shoes (of leather), and cohabitation (Yoma 8:1; Yad, Shevitat Asor 1:4; 3:9). The penalty of extirpation [being cut off], however, applies only to eating, drinking, and working (Yoma 74a). (EJ-Day of Atonement)

Behold, in the day of your fast <you do as you please and exploit all your workers.>

**NIPS** You see to your business and oppress all your laborers!

<sup>4</sup><Your fasting ends in quarreling and strife, and in striking each other with wicked fists. You cannot fast as you do today and expect your voice to be heard on high.>

<sup>5</sup> Is it such a fast that I have chosen?  
a day for a man to afflict his soul?

is it to bow down his head as a bulrush,  
and to spread sackcloth and ashes under him?  
wilt thou call this a fast, and an acceptable day to the LORD?

These signs of self-abasement and mourning were parts of a true fast in ancient Israel. ... [See Dan 9:3-4.] But outward signs of fasting, when they are performed to be seen of men, do not fulfill the requirement of the true fast. (P-Isa)

<sup>6</sup> Is not this the fast that I have chosen?

to loose the bands of wickedness,  
to undo the heavy burdens,

Chains or bonds of sin; or bonds of slavery or oppression.  
Burdens may be physical or emotional

and to let the oppressed go free,  
and that ye break every yoke?

Captivity and debt resulted in servitude;  
yokes control beasts → ways we enslave others

<sup>7</sup> Is it not to deal thy bread to the hungry,  
and that thou bring the poor that are cast out to thy house?

when thou seest the naked, that thou cover him;  
and that thou hide not thyself from thine own flesh <and blood>?

All are children of God and therefore our brothers and sisters

**Why does fasting mean helping the needy or oppressed?**

Fasting helps us feel what it would be like to be needy so that we are willing to help others in need. Fasting also helps us be more in tune to the spirit so we can know and do God's will and thereby be more Christ-like by helping the poor and needy.

Fasting is "for the purpose of drawing closer to the Lord and requesting his blessings. ... [We] should ... pray to understand God's will and to develop greater spiritual strength." (GTS Fast)

This is fasting and prayer, or in other words, rejoicing and prayer. <sup>15</sup> And ... [if] ye do these things with thanksgiving, ... with a glad heart and a cheerful countenance ... the fulness of the earth is yours. ... (D&C 59:14-16)

*Fasting:* IE hungering and thirsting after righteousness

The object of prayer [and fasting] is not to change the will of God, but to secure for ourselves and for others blessings that God is already willing to grant, but that we must ask for in order to obtain. (GTS Prayer)

<sup>17</sup> For the earth is full, and there is enough and to spare. ... <sup>18</sup> Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (D&C 104:17-18)

<sup>8</sup> ¶ Then shall thy light break forth as the morning,  
and thine health shall spring forth speedily:

The word translated as *health* or *healing* means the growth of new flesh in the place of the old wound. Those who fast properly will enjoy greater health and healing of spiritual wounds. (P-Isa)

and thy righteousness shall go before thee;  
the glory of the LORD shall be thy [rear guard].

Spiritual guide and protector

<sup>9</sup> Then shalt thou call, and the LORD shall answer;  
thou shalt cry, and he shall say, Here I am.

If thou take away ... the yoke, the <pointing> finger, and [evil] speaking; <sup>10</sup> And if thou draw out thy soul to the hungry, and satisfy the afflicted soul;

Pointing finger → gesture of insult, contempt, or accusation.  
It may also refer to harming or stealing (P-Isa)

In Lehi's dream, those in the "great and spacious building ... were ... mocking and pointing their fingers ... of scorn at me and those that were partaking of the fruit (1 Ne 8:26, 33).

\* NIV malicious talk; NJPS evil speech;

\*\*\* Read first underlined part of Quote #5 \*\*\*

We join our voice with others in unreserved condemnation of acts of cruelty or attempts to belittle or mock any group or individual that is different – whether those differences arise from race, religion, mental challenges, social status, sexual orientation or for any other reason. ... We are to love one another. We are to treat each other with respect as brothers and sisters and fellow children of God, no matter how much we may differ from one another. ("Church responds to HRC petition, 10/12/2010)

NIV and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed,

then shall thy light rise in <the darkness>, ...

<sup>11</sup> And the LORD shall guide thee continually,  
and satisfy thy soul in drought, and [strengthen] thy bones:

and thou shalt be like a watered garden,  
and like a spring of water, whose waters fail not. ...

**9. Blessings of keeping the Sabbath holy (Isa 58)**

<sup>13</sup> If thou turn away thy foot from <breaking> the sabbath,  
from doing <as you please> on my holy day;

and call the sabbath a delight,  
<and the LORD's holy day honorable,>...

not ... <doing as you please>, nor speaking <idle> words:

NJPS nor look to your affairs, nor strike bargains.

<sup>14</sup> Then shalt thou delight thyself in the LORD;  
and I will cause thee to ride upon the high places of the earth,  
and feed thee with the heritage of Jacob thy father: ...

Receive blessings of Abraham, Isaac, and Jacob

Jews do not fast on the Sabbath "so as not to intrude on the joy of the Sabbath Day" (Why, 241, 285)

"Because the Lord's Day was a time of rest and joy, fasting on Sunday ... required excommunication" (Catholic Council 325 or 380; Rushdoony, *Institutes of Biblical Law*, 784)

**No fasting on Sabbath:** 'On the 10<sup>th</sup> day of this seventh month [Tishri] ... ye shall afflict your souls ...' In Jewish tradition to 'afflict' the soul means to abstain from food. ... The calendar was designed so that the 10<sup>th</sup> of Tishri should not fall on a Friday, Sunday, or Tuesday. ... According to most authorities, when other fast days fall on the Sabbath, they are postponed until Sunday so as not to intrude on the joy of the Sabbath Day. (Why, 241, 285)

**10. Condemnation of sin (Isa 59)**

<sup>1</sup> Behold, the LORD's hand is not shortened, that it cannot save;  
neither his ear heavy, that it cannot hear:

<sup>2</sup> But your iniquities have separated you <from> your God,  
and your sins have hid his face from you, that he will not hear. ...

<sup>4</sup> <No one calls for justice; no one pleads his case with integrity. They rely on empty arguments and speak lies; they conceive trouble and give birth to evil.> ...

<sup>15</sup> And the LORD ... [was] displeased. ... <sup>17</sup> He put on righteousness as a breastplate, and an helmet of salvation ...; and he put on the garments of vengeance ..., and was clad with zeal as a cloke. <sup>18</sup> According to their deeds, accordingly he will repay, fury to his adversaries, <retribution> to his enemies. ...

### 11. Mission of the Messiah or Anointed one (Isa 61)

<sup>1</sup> The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

Good tidings → deliverance from physical & spiritual bondage

Bind up → heal

Proclaim liberty → free slaves in Jubilee year (Lev 25:10)

<sup>2</sup> To proclaim the acceptable year of the LORD, and the day of vengeance of our God;

NIV the year of the Lord's favor

In Nazareth, Jesus read from Isaiah in the synagogue on the Sabbath: "<sup>18</sup> The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup> To preach the acceptable year of the Lord. <sup>20</sup> And he closed the book. ... <sup>21</sup> And he began to say unto them, This day is this scripture fulfilled in your ears." (Lk 4:18–21)

to comfort all that mourn;

<sup>3</sup> To appoint unto them that mourn in Zion,

to give unto them <a crown of> beauty for ashes, the oil of joy for mourning,

the garment of praise for the spirit of <despair>;

crown of beauty → crowned joint heirs

Israelites anointed selves with oil and put on garments of praise (52:1) before festivities and in times of happiness and prosperity (Eccl 9:8; Ps 45:8) (P-Isa)

that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

<sup>4</sup> <They will rebuild the ancient ruins and restore the places long devastated.> ... Rebuild land of inheritance,

<sup>5</sup> And strangers shall stand and feed your flocks, and <foreigners> shall be your plowmen and your vinedressers. Served by others

<sup>6</sup> But ye shall be named the Priests of the LORD. ...

<sup>7</sup> <Instead of their shame my people will receive a double portion, and instead of disgrace they will rejoice in their inheritance; and so they will inherit a double portion in their land, and everlasting joy will be theirs.>

Double portion → firstborn inheritance (favored position); also double from thieves

<sup>8</sup> For I the LORD love <justice>, I hate robbery <and iniquity>; and I will direct their work in truth, and I will make an everlasting covenant with them. ...

Malachi: will a man rob God?

<sup>9</sup> And ... all that see them shall acknowledge them, that they are the seed *which* the LORD hath blessed.

### A PSALM OF REJOICING (WEDDING FEAST)

<sup>10</sup> I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom <adorns his head like a priest> [with a crown of beauty/glory], and as a bride adorneth *herself* with her jewels.

yēkḥahēn decketh → HEB-Note: is adorned [like a priest] pē'ēr with ornaments, → with a crown of beauty/glory (61:3)

These garments in 61:3 were worn for celebrations.

These garments suggest temple clothing and robes. (P-Isa)

<sup>11</sup> For ... as the garden <causes seeds to grow>; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

### 12. The Lord's vengeance in the second coming (Isa 63)

<sup>2</sup> <Why are your garments red, like those of one treading the winepress?>

**Gerald N. Lund:** In Revelation 19:13, [John] describes Christ at his second coming, mentioning that "he was clothed with a vesture dipped in blood." This may puzzle those who picture him clothed in glorious white. Nevertheless, it is in perfect agreement with other scriptures that tell us that the Savior's apparel will be red at his coming. (See Gen. 49:11; Isa. 63:2; D&C 133:48.) (*Ensign*, Dec. 1987, 49)

<sup>3</sup> I have trodden the winepress alone; ...

In Gethsemane, blood of atonement stained his garments.

for I will tread them in mine anger, ...

and their blood shall be sprinkled upon my garments. ...

In the last days, blood of the wicked will stain them.

"Several men would work together ..., singing and encouraging one another. (Isa. 16:10; Jer. 25:30; 48:33) Sometimes the work would fall upon only one man, the others having become discouraged or turning to easier tasks. "In the scriptural analogy of the Lord having trodden the wine press alone (Rev. 14:15, 19–20; D&C 76:107; 88:106; 133:50), the implication seems to be that the appointed work will be done even if the Lord has to do it alone." (Daniel H. Ludlow, *A Companion to Your Study of the New Testament: The Four Gospels*, 329)

<sup>4</sup> For the day of vengeance *is* in mine heart, and the year of my redeemed is come. ...

### 13. Isaiah's intercessory prayer (63:15–19; 64:1–12)

<sup>17</sup> O LORD, why hast thou {suffered} us to err from thy ways, and {to harden} our heart from thy fear?

Return for thy servants' sake, the tribes of thine inheritance.

<sup>18</sup> The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary. ...

589 BC = Temple of Solomon was trampled by the Babylonians.  
168 BC = Temple of Zerubbabel was desecrated by Syrian King.  
70 AD = Temple of Herod was burned by the Romans.  
Before the Second Coming, "all nations" will siege Jerusalem and desecrate the temple one more time (Zech 12:1, Dan 8:13-14).  
Then the Lord will come and execute vengeance. (GD.com #40)

<sup>4</sup> For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. ...

As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor 2:9)

<sup>8</sup> But now, O LORD, thou *art* our father; we are the clay, and thou our potter; and we all *are* the work of thy hand.

**Harold B. Lee:** I was down in Mexico ... where the people mold clay into ... pottery. ... [The clay] was put upon a potter's wheel and the potter began to fashion the ... pottery. ... Occasionally, because of some defect in the mixing, ... the whole lump of clay ... [was] mixed over again. ... With that in mind, I began to see the meaning of [Isa 64:8]. Yes, we too have to be tried and tested by poverty, by sickness, by the death of loved ones, by temptation, sometimes by the betrayal of supposed friends, by affluence and riches, by ease and luxury, by false educational ideas, and by the flattery of the world. (*Stand Ye in Holy Places*, 114)

<sup>11</sup> <Our holy and glorious temple, where our fathers praised you, has been burned with fire, and all that we treasured lies in ruins.>

<sup>12</sup> <After all this, O Lord, will you hold yourself back? Will you keep silent and punish us beyond measure?>

#### 14. Blessings for righteous, cursings for wicked (Isa 65)

{I am found of them who seek after me,

I give unto all them that ask of me;}

I am {not} found of *them that* sought me not:

{or that inquireth not after me.} ...

<sup>9</sup> I will bring forth <descendants from> Jacob, ... <who will possess> my mountains: and mine elect shall inherit it, and my servants shall dwell there. ...

**Mountains → temples**

<sup>11</sup> ¶ But ye *are* they that forsake the LORD, that forget my holy mountain,

<who spread a table for Fortune and fill bowls of mixed wine for Destiny,> ...

Fortune (Gad) and Destiny (Meni) were pagan gods.

<sup>12</sup> When I called, ye did not answer; when I spake, ye did not hear;

but did evil before mine eyes, and did choose *that* wherein I delighted not.

<sup>13</sup> Therefore thus saith the Lord GOD,

Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty:

behold, my servants shall rejoice, but ye shall be ashamed:

<sup>14</sup> Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and <wail in brokenness> of spirit.

#### 15. The Millennial Earth (Isa 65)

<sup>17</sup> ¶ For, behold, I create new heavens and a new earth: ... <sup>20</sup> {In those days} ... the child shall {not} die {but shall live to be} an hundred years old; ...

<sup>30</sup> In that day an infant shall not die until he is old; and his life shall be as the age of a tree; <sup>31</sup> And when he dies he ... shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. (D&C 101:30-31; 63:50-51)

<sup>21</sup> And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. ...

<sup>22</sup> And mine elect shall long enjoy the work of their hands. ...

<sup>24</sup> And ... before they call, I will answer; and while they are yet speaking, I will hear.

In that day whatsoever any man shall ask, it shall be given unto him. ... <sup>32</sup> in that day when the Lord shall come, he shall reveal

all things—<sup>33</sup> Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof— (D&C 101:27, 32-33)

<sup>25</sup> The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock:

and dust *shall be* the serpent's <food>.

They shall not hurt nor destroy in all my holy mountain. ...

#### 16. The Second Coming in power and glory (Isa 66)

<sup>14</sup> The hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

<sup>15</sup> For, behold, the LORD will come with fire, and with his chariots like a whirlwind,

to render his anger with fury, and his rebuke with flames of fire.

<sup>16</sup> For by fire and by his sword will the LORD <execute judgment upon> all flesh: and the slain ... shall be many.

<sup>17</sup> They that ... purify themselves <to go into> the gardens ... eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

Purification rituals were required before pagan worship. Idol worshippers ate unclean animals.

<sup>18</sup> For I know their works and their thoughts:

#### 17. Gathering from all nations (Isa 66)

<sup>18</sup> It shall come, that I will gather all nations and tongues; | and they shall come, and see my glory.

<sup>19</sup> And I will set a sign [or ensign] among them, and I will send those that escape ... unto the nations, ... *to* the isles afar off,

Orson Pratt said this sign was the Book of Mormon (JD 18:16-17). It may also be an ensign to draw people to Zion (P-Isa)

**Those that escape physical destruction or spiritual bondage (sin). The places were the extent of the known earth. (P-Isa)**

that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

<sup>20</sup> And they shall bring all your brethren *for* an offering unto the LORD out of all nations ... to my holy mountain Jerusalem ... as the children of Israel bring an <grain> offering in a clean vessel into the house of the LORD.

“The only offering brought in a container was the firstfruits (Dt 26:2). The converts of the nations come as the firstfruits of the harvest of the world.” (Motyer in P-Isa)

<sup>21</sup> And I will also <select some> of them <to be> priests. ...

<sup>23</sup> And it shall come to pass, *that* ... from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

## Conclusion

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## Quotes

**1. Joseph:** What was the object of gathering the . . . people of God in any age of the world? . . . The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. . . . It is for the same purpose that God gathers together His people in the last days. (TPJS 307–308))

**2. Joseph:** Our heavenly Father is more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe or receive.” (TPJS 257)

**3. Ezra Taft Benson:** We live in a time when the devil is on the loose and is working among the Saints to thwart and tear down the work of God. But he will not succeed. Individuals may fall and there may be those who betray sacred covenants, but the kingdom of God will roll forward until it reaches its decreed destiny to fill the entire earth. I carry in my calendar book a passage of scripture that I sometimes use to remind myself and others about the eventual outcome of efforts to destroy the Church: “No weapon that is formed against thee shall prosper; and every tongue that shall revile against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.” (3 Ne 22:17; Isa 54:17) The Lord has prospered this work and will continue to do so. He is close to His servants, even within whispering distance of heaven. (*Come Unto Christ*, 22–3)

President Benson sent Elder Packer a card with this scripture when they were “the subject of a great deal of criticism by the local and national media.” (*That All May Be Edified*, 250)

**4. Boyd K. Packer:** The Church is no bigger than a ward. Each bishop has counselors. He . . . is . . . the presiding high priest in the ward. There are other high priests, and . . . a presidency of elders. There are auxiliary leaders and teachers. . . .

No matter if the Church grows to be a hundred million (as it surely will!), it will still be no bigger than a ward. Everything needed for our redemption, save for the temple, is centered there—and temples now come ever closer to all of us.

Small numbers of wards are grouped together under the shelter of stakes and branches under districts. There is a stake presidency and a council to train the bishopric and other leaders to train those who serve with them. . . .

The purpose of it all is to shelter families. Families are grouped together in a ward or branch. It is the responsibility of the bishop to see that each family is bound together in enduring covenants and each individual is safe and happy. The system works best when the bishop recognizes the preeminent responsibility of parents. . . .

Whatever happens in the world, whatever heights of civility or depths of depravity emerge in society, the plan remains unaltered. The Church will grow until it fills the whole earth. At once it will remain no bigger than the ward. (*Ensign*, May 1999, 57)

**5. Official Church Statement:** We join our voice with others in unreserved condemnation of acts of cruelty or attempts to belittle or mock any group or individual that is different – whether those differences arise from race, religion, mental challenges, social status, sexual orientation or for any other reason. Such actions simply have no place in our society. . . . As a church, our doctrinal position is clear: any sexual activity outside of marriage is wrong, and we define marriage as between a man and a woman.

However, that should never, ever be used as justification for unkindness. . . . The Church distinguishes between feelings or inclinations on the one hand and behavior on the other. It’s not a sin to have feelings, only in yielding to temptation. . . . Those . . . who are attracted to someone of the same sex but stay faithful to the Church’s teachings . . . can enjoy full fellowship with other Church members, including attending and serving in temples, and ultimately receive all the blessings afforded to those who live the commandments of God. . . . We are to love one another. We are to treat each other with respect as brothers and sisters and fellow children of God, no matter how much we may differ from one another. (“Church responds to HRC petition, 10/12/2010)

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## Sources:

- P-Isa = Donald W. Parry, *Understanding Isaiah*
- Airheads = John Bytheway, *Isaiah for Airheads*
- P-HI = Donald W. Parry, *Harmonizing Isaiah*
- P-PP= D. W. Parry, *Poetic Parallelisms in the Book of Mormon*
- S&S = Donald W. Parry and Jay A. Parry, *Symbols & Shadows*
- C&NC = Elder Holland, *Christ and the New Covenant*
- OT-I = Old Testament Institute manual
- TInst = <http://www.templeinstitute.org>
- KJV King James Version of the Bible.
- NJPS = New Jewish Publication Society translation of the Bible
- NIV = New International Version of the Bible
- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary
- EJ = *Encyclopedia Judaica*
- SOSL = Trumbull, *Studies in Oriental Social Life.*
- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*
- JWOT=Holzapfel, *Jehovah and the World of the Old Testament*
- Rona= Daniel Rona, [www.israelrevealed.com/comp-sup-r.htm](http://www.israelrevealed.com/comp-sup-r.htm).
- DBlog= Donna Nielsen Blog, [donna-connections.blogspot.com/](http://donna-connections.blogspot.com/)
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