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for what is said in verse 26 to the end of the chapter refers to the man-ner in which He shall bring to pass what is threatened in verses 24, 25, ISAIAH VI.

ISAIAH VII.

This is a very important chapter.

though at first sight it appears strange that a portion of Jewish history re-

lating to wars that occurred in Pal-estine, should be transcribed into a

book that Nephi wrote in America; but

like everything else that he did in this matter, there is a good reason for not

member that writers often use facts of

history to illustrate certain truths of

great importance that they wish to impress in a special manner upon the

minds of their readers. Such was the motive of the spirit that inspired Ne-

phi in this instance. Attention has already been called to the apostate con-dition of the ten tribes of Israel, and

We must re-

omitting this chapter.

chapter practically shows The chapter practically shows its fait after Zion shull (2) come forth the last 6a78, the great day of God all speedly follow. It rells us why In the first part of this section we are reminded (3-7) of the holiness of God, and of the requirement of holiness God, and of the requirement of holiness also in his prophets, or specially or-dained messengers (S-9). We see these raised up to be sent to the wretchel people who close their ears to His word until they are finally delivered to the function their ears soft inverse. house of Jacob was brought low. be base of Jacob was brought low. I base of their (6) lapse into ori-ical systems of worship, and their systems of foreign principles of re-splice of foreign principles of re-splice of the please themselves in som for they please themselves in som for they please themselves in the ways of strangers who knew not se ways of strangers who knew not adding by Lamon and his alds. All their history, as recorded in the to the fruits of their own self-imposed blindness. The results of their wick-edness (11) shall be the wasting of their or history, as recorded in the Mormon, confirms. The excities, the desertion of their habitations, and the desolation of their lands. Hut a tenth shall be saved (13) from the of God's punishments on the of God's punishments on the od is recorded from verse 10 to close of the chapter. The idols close of the verses 8 and 18 symbol-en of in verses 8 and 18 symbolgeneral destruction of the people, whose a cutting off is likened to the falling of the leaves of an oak tree. But the tree, mark it, is not hewn down, and so after the winter of desolation, it ten of in verses s and 1s symbol-iny faise system of worship sub-red for the true service of God's beuse. By idois of silver and shall bear leaves and fruit again, house. By nonimages made of those metals. They to typify the scramble for wealth

love of money that is now so

TV.

ISALAH II.

ISAIAH III.

Several.

(8 9) Here we have some of the uses that led to (13) the chastise-ent of the Jews mentioned, and (1, 4, 5, 6, 7, 12) the extent of their diment is viridly depicted. Zion then spoken of in the same manner, ISAIAH IV.

Is chapter four, conditions that shall exist when God accomplishes Eis work respecting Zion, are written, ISAJAH V.

God justifies His course in punishing this chapter opens with an account of He people, and appeals to their own reson for (3) an approval of His a conspiracy that was formed by them with (1) some gentiles for the destruc-tion of the kingdom of Judah, which was still the acknowledged people of which they can (5) not with-He points out the extent of ns them God. Upon hearing this news the gather hearts of (2) both king and people were chastisement, and warns them God, that He shall finally gather hearts of (2) both king and people were apostates, they were struck not long af-their own country aft their terrible warriors stirred to their very depths, for Judah ter their war against Ahaz, by the As- captivity in Babylon. that He shall

them that the purposes of their enemies should fail. The prophet took with him his own son, whose name itself con-tained a promise of deliverance, and the son was probably offered to King Ahaz as a hostage for the fulfillment of Isaiah's consoling words. Ahaz was (11) also offered the privilege of asking from God any other sign that he might choose as a pledge of his deliverance from the confederated foes. This offer he declined, whereupon the Lord vol-

untarily gave him one with a double meaning. In one sense this sign re-fers to the life and labors of the Fu-vior in providing for all mankind de-liverance from sin. If, however, this sign refers only to this work of Christ, of what benefit could that be to Ahaz and his people who were at that time in urgent need of a present deliverer. God gave the king greater comfort than he could derive from the promise of a spiritual savior, who was to come hundreds of years after the threatened war would be over. He manifestly repeated Isalah's promise of a Deliverer at hand, who should be a type of the Savior to come later. Thus there is here pointed out both a temporal and a spiritual Deliverer. Even if this double interpretation of the sign given voluntarily by the Lord be rejected the promise of a temporal Savior as made by Isalah in the first place was not withdrawn. (15) What is said about this savior having (16) butter and hon-

was far weaker numerically than his

allied foes. At this stage of the game God sent Isalah to Judah, or the Jews, with (3) a message of comfort assuring

ey to eat at an early age, is a figure to show that His word shall be finished speedily after it is once begun, and that peace and plenty shall follow it. Butter and honey are considered great delicacies in the cast, and are, therefore, symbolical of plenty, and consemently of peace also. In verse 15 slight change in the text is desirable for the conclusion expressed there is not logical: so instead of that read, when, or and he shall, etc. In verse 16 Instead of "the land that thou abhorrest shall be forsaken of both her kings." read "the land that thou abhorrest shall become desolate." This change does not affect the sense, but by making it the meaning becomes more ap-parent which is that, far from destroying the kingdom of Judah, the confederated apostate and gentile kings should find their own country devastated. There was to be a sort of boomerang issue to the proceedings. As to the

syrians who carried them into captivity, and from which, as a people iever returned. The Assyrians subdued the allies of the apostates also, Rezin was killed and his people were made captives. Their ends, the first historical illustration that Nephi copied from Isalah, and a second one immediately ollows. In this one it (18) is said that God would hiss for, or raise up the Egyptians and the Assyrians against the Jews, The former are likened to flies that can bite and sting and annoy to some extent, but they are not so for-midable as bees. The latter are the Assyrians, from whom the greater afflictions were to come upon the kingdom of Judah. These people were all mighty in their own sight, but after all they were only files and bees in God's hands to bite and sting His peo-ple for a season. Isalah does not pause to mention the minor troubles that were to come from the Egyptian flies, but plunges at once into a recital of the greater ones that the Assyrian beer should (19) inflict. We find they were to come in swarms into, and desolate many valleys, or countries. (20) and the Jewish nation should be shaved clean as though it were done with a razor. It should cut off the hair of the head, figure that points out the chief mer of the state, and the halr of the feet, or common people, and the beard, an or nament almost sacred among orientals. here standing for the Jewish priesthood, should be consumed. This all refers to the overthrow of the Jewish state, the captivity of the people, and the destruction of the temple at Jeru-salem, etc., by the Assyrians, or Babylonians-one and the same t -under Nebuchadnezzar, II Kings, XXIV, XXV.

An examination of those chapters will show that the Jews were shave by him in every way that Isalah had predicted. We have now come to a stage in this prophecy when a change occurs, and by the (22) people's eating bread and honey, we again see typified a reign of peace and plen-ty. This illustration is thus running on all fours, so to speak, with the first one, except that nothing is here said concerning the deliverer who brought about the changed conditions But we all know that he must figure in the case somehow, though not men-tioned now. From other scripture we learn that he was Cyrus the Persian who was specially raised up and com missioned for this very purpose. It was he who sent the Jews back to their own country after 70 years of This king is



all opposition met with in the over-throw of Babylon shall be overcome. Des., XLIV, 28, and XLV, 1, 2. Cyrus thus becomes a type of the great De-liverer Jesus Christ in His capacity of a temporal, and a spiritual Savior also. In verses 23-25, inclusive, we read of the desolations that shall come up-on the Babylonies in Goie ture me-

on the Babylonians in their turn. The boomerang they launch shall find a final victim in themselves as in the other case. This 7th chapter of Isaiah thus naturally divides itself into two parts, and these relate to events so imilar in many respects that their salient points are here given for conentent comparison:

First Illustration. Associated ene-mies make an attack les make an attack on God's people.

A Deliverer 2 A Deliverer This Deliverer is type of the great emporal and spiritu-t Savior. Jesus Drist

d Savior, Jesus Ial Savior, Jesus Christ. 4. A period of peace and plenty succeeds and plenty succeeds the work of the De-liverer.

The enemies of 5. The enemies of lod's people meet it find's people meet parable disaster. irreparable disaster, 6. History s.h.o.w.s. & History shows a hat after this event, ditto for Eabylon. the people of Pekak, mostates from the worship of the true Gud, never russ

again to a national-

Some differences in these illustrations shall now be noticed.

and much spoil fell into the hands of the s. Some of the f men were slain,

nd many were car led into captivity ried into captivity, and were thus ban-ished from their homes. Bible, and

homes Bible, and Josephus, A n I i q. Book IX, ch. XII 9. The acknowledged neeple of God could their nationality. Their religious sys-an organization, the tem was demolished. Deliverer came in The snactury of time to prevent that calamity. The Most High was three awful calami-ties the Almighty showed that com-munication in genshowed that com-munication in gen-entibetween heaven and earth had ceased. 16 C v r un, the anotated of God re-stored the Jews to their country, and the service, or wor-when of God was re-

ship, of God was re-

Not many words are necessary is oint out to anyone how faithfully and where these wonderful and inspired filustrations apply. It does not seem possible that their equals can be found in all history to serve the purposes for which Isaiah used them. The simply marvels of perfection, They are The one applies to the temporal de-

liverance of God's people from their enemies in the last days, whether in Zion or in Jerusalem. The second one refers to the spiritual captivity of Israel by Babylon, and their deliver-ance therefrom, whether people of the eastern or of the western conti-need, by the Great Anointed One of God, the Lord Jesus Christ. When the work of leading God's people out from temporal bondage in the last days is once began, the work will be brief, and after the Jews are again organized as a separate community, they, as with Zion, shall not be overthrown, though the attempt to accomplish this end shall be undertaken against both. The house of Jacob and the Jews lost spiritually all national existence, they lost their temple and its service, they lost communications with heavens, and all this for centuries, as the second illustration, or the long captivity of the Jews in Babylon typifies. O ye saints of God, what if the Book of Mormon had made a mistake in these matters! What if the people who made the history which that book records had not hewed their way for centuries faithfully to the line marked out for them by that grand prophet. Isaiah! But all is harmony, and it is idle to ask how any man or any set of men brought these things about in this manner. It is all Ged's work. Both of these grand illustrations had a fulfilment in very ancient times, and both of them are being, or shall yet be fulfilled again. This double application is in

again. This double application is in accord with Joseph Smith's statement that Ged's course is one eternal round, that Ged's course in our hands, who can With such keys in our hands, who can but prophesy. There is nothing to wonder at that Nephi copied the 7th chapter of Isaiah into his book. It shows the history of Zion—the work that he binself was largely fistrumen-ial in foundary of real from the host tal in founding-almost from the be-ginning to the end. It shows Jacob swallowed up in Babylonish darkness, the loss of his national existence, the coming of a temporal and of a spiritual Deliverer, the straits to which Zion in the last days shall be reduced. the manner in which her sufferings shall be brought about, and by whon, and the fate of the latter. To cap all, and the fate of the latter. To cap a it shows that ZION SHALL STAND.

> (To be Continued.) -----NOTICE

Federation Hall dances begin Sat-urday, Sept. 22nd. Tickets 50c a couple.



P. Hart