DESERET EVENING NEWS SATURDAY SEPTEMBER 29 1906



(Cestinued from Saturday, Sept. 22.)]

ISALAH VIII.

There are strange peculiarities consetad with this chapter, as we shall esently find. Maher-shalal-hash-baz put for its sign, and the mean-his name, which is hasten, or her of his her prey, foreshadows the montents of the great role that Isain is to write upon. It sprank by the brachtish and of gentile prey to the brack content of anyone, even of bearty content of a Napole n. The Alexander or of a Napole.n. a Alexander of these prophecies ap-wis modern times-to the last days, on one hand the attempt to seize prey shall be made in quick time, when on the other, it shall be whirlwind cuts its way ten as a whiriw, rough the forest. Haste, or speed the prey is, therefore, a most apor key to those prophsuprists sign, or say to those proph-cies. At Up very beginning of the salar we are mist by other strange maters as, for (2) instance, the witssize of the record that Isaiah was Since what he did while is almost wholly prophetic, witest could not be obtained to their assiment, so their presence may be ken as a ceremonial figure to show the importance of what the prophet could write, and the certainty of its tecomplishment. Again, as the roll that Isaiah was to take for recording bat Isalan was to take for recording his prophecies, must be a great one. We are shown that the prophecies to be written on it were many and also remprehensive. But the most singuar of all these strange things is, that he great roll was to have a polished rface, so as to reflect like a mirror. we had not found how the prophet, chapters already passed, had about vered the whole field of prophecy, if evered the whole field of prophecy, if suid be hard to account for the re-ulement that the great roll should be infector; but as we shall find but lit-infector; but as we shall find but lit-testentially new, we readily see that es, of reproduction, of what he had

great roll. In one hand Isaiah holds the prototype, in the other, on the face of the roll, we shall find the antitype, enlarged, or amplified it may be, yet easily recognizable. Verse 6 of this chapter opens with a

statement of the reasons why God's people were to suffer. They rejected His word, or the waters of Shiloah, and at times lapsed into idolatry, or an apostate system of religion, represented by Runaliah's sun, who was Pekab, king of the Israelite apostates, and they also adopted gentile customs and practises, for whom Rizin stands, They would rush, as it were, with joy into the arms of those whom the prophet had just told us were seeking their destruction, were this text understood literally. This interpretation gives good ground for the punishment (verses 7-8) that should be inflicted because of sins spoken of in the 6th. That the Jews were to suffer on this very ac-count is plainly stated in II Chron., xxxiv, 25. Beginning with the reign of Manasseh, the Jews had but one king who did not walk in the ways of his by St. John, xl. 3. They shal prophesy in Jerusalem just before the coming idolatrous predecessors. The house of Jacob in America also fell into idolatry, and so these people all by adopting a false system of worship followed in the (18) of the Savior. two prophet children shall be for signs and wonders in (17) that day. The severity of this last siege of Jerusalem shall reduce the Jews to such straits wake of the Pekahites and the Rezinites. This lapse from the true worship of God had been mentioned by Isalah before, and so here we find the first reflex in the great roll. For this (7) that they shall begin to seek truly for the Lord (19) Jehovah, but they shall apostasy God purposed to bring upon be tempted by false prophets, or by emissaries from their focs to adopt false systems of religion and become Judah (8) enemies who should overflow and pass over: that is, sweep the land like the rest of us on one hand, or to rely on the powers of black art for clear of its people, shave it with a razor, and reach even to the neck or almost exterminate them. We plainly see that if the waters of that figuratheir deliverance (20) on the other. Isaiah offers them a key in their own Scriptures for their guidance, and adtive flood had risen a little higher the none of the people should escape. The stretching out of the 'wings of the Assyrian (generic term) should fill the monishes them that whatsoever does not agree (21) therewith is false. Jews shall not yield to the (22) solicitations of their evil advisers; whole breadth or extent of Immanuel's shall have great distress and spiritual conflicts during the slege. land, or the inheritances of all Israel. Now, why are wings spoken of here at all, and why are they shown to us in a position denoting flight? This symbolthe was about to write was a re-tat be was about to write was a re-tion is plain. All of Immanuel's land to is plain. All of Immanuel's land could not be reached from the old to the darkness that fell upon the earth at the time of Christ's crucifixion and is a type of the darkness that shall the time of the last days, the shall the time of time of the time of the time of time of the time of the time of time This chapter begins with a reference

seas intervene between the two sep-arate divisions of Israel's heritage, and those wings in flight show that the Assyrian should cross the seas and their comparable to the physical darkness first mentioned; for that signalized the overflow the lands of Jacob, as well as those of the Jews, until all of Israel's beginning of their awful night, while this is to fall upon (2) them just be-fore the dawn of day. The light speedily comes. The Deliverer is at heritage should be in his possession; and everywhere these conditions have Those wings then at out a land prevailed. point Immanuel's far distant from Palestine hand. upon the (3) Mount of Olives. The new Jewish nation is brought forth; with seas between. This condition of God's people as outcasts and despoiled Is the second reflex in Isaiah's (9) pol-ished roll. There is now a period of hundreds of years passed over until in the last days the nations of the earth but at such a fearful sacrifice that the remembrance of it all dampens the The people rejoice as those who Joy. reap a bountiful harvest, but mourn as victors who must count innumer-able dead. The yoke (4), however, is broken—that yoke, that staff, that rod is not merely lifted from their necks or cast aside, but they are all BROKEN. shall associate themselves togethe the destruction of Jerusalem. ((Compare Joel III, Zech. xiv, 2-4), but their united efforts shall fail, for God will bot permit them to accomplish their and so can never serve again. The associated nations shall be destroyed as purpose. It appears that from some (12) cause the Jews or a portion of in the day of Midian, when every man's them shall form an alliance or compac sword was turned against his neighof some sort with other nations, prob ably the alles themselves, to aver-their threatened destruction. (11) Thr Not only shall (5) they perish. bor. prophet earnestly exhorts them no

That city and he

but they

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flight

by these agencies, but the fire of heaven shall also consume them. (6) We are next informed who He is do this (13) but to turn instead to HIm who is truly their (14) sanctuary of that brings the light to the Jews, and delivers them from their enemies. He is the Prince of Peace, and peace He will have, if He has to fight for it. Then follows a reign (7) of peace and plenty. Verse 8 begins a new proph-ecy, and so the points made from verse a chem will be points made from verse strength, notwithstanding He had been to them hitherto a stumbling block-a shall (15) fall in that last war, and then also shall the testimony of God to them in this dispensation be (16) bound up, or come to an end. This 9, chap, vill, to verse 8, chap ix, shall be summed up. 1. Associated enemies attack the closing testimony shall be delivered to them by the two witnesses spoken of

Jews 2. Prophets are sent to them.

3. They are reduced to terrible straits.

4. A deliverer comes. 5. An eta of peace and plenty fol-

6 Destruction falls upon the Jews'

enemies.

 Their yoke is broken. There is thus shown here a wonder-ful correspondence with the historical facts of Isaiah's first illustration; and this section of prophecy, then, makes the third grand reflex in Isaiah's mir-FOF.

(8) We next find that the Lord sent a word to Jacob, and it lighted on Israel; the meaning of which is that what the prophet is about to write ap-plies to both great branches of the Jewish race, Ephraim stands for the house of Jacob, and Samaria for the and wars. because Samaria was Jews, a large

part of their inheritance in Palestine. (9) And all these people shall say: "What is built for us by the Lord is like a brick wall that (19) may easily fall down, let us instead of this build a

when the sun withdraws its light. It typifies also the spiritual darkness through which the Jews must pass in meaning here is that all Israel should last war, yet this is not wholly at some time cond mn the law of God, er Hiz religious system as quite inferlor, and set up instead of it, a religion that they themselves should regard as far better. They have done this from one end of the earth to the other. Israel went into idolatry. Judah did the same, and Jacob fell after the same Christ is standing once again example, and there is not now a branch of the Israelites anywhere that accepts the Gospel of Jesus Christ. They are all leaning on their own wall, and sit-ting in the gloomy shade of their own tree. Israel has spoken of these things before; and therefore this is the fourth reflex from his polished roll. Then rejection of God's word and the sub-Their stitution of folly for it, is a sufficient reason for the announcement of the 11th verse that He would stir up their Gentile foes (12) against them, before, behind, on all sides, who should devour Israel like a ravening beast,--open His goodness could not refine His obstinate children, neither as their calamaitles, and His hand must yet be stretched out uopn them in chasilzement. He then (14) proceeds to take away from them all great lead-ers. (15) true prophets and inspired men, leaving them without a head. They shall be turned over to the delusions of false prophets, and be of no account but to be taken and destroyed. (17) They shall be hypocrites and evil doers, and their mouths shall speak folly. But their chastizement is not sufficient. They (18) shall steep ti selves in iniquity till they become fixe brush prepared for the burning. (19) There shall be no true spiritual light them to guide them back to mong They shall disrupt the ties of a God. common brotherhood, and be in want, They shall (20) snatch like famishing beasts for food on the right hand, and eat on the left left (sign of secrecy), in seclusion, lest some other (20) famishing brother might get a morsel of the precious food, and shall not be satisfied 20). They shall eat the flesh of their own arm, either literally As some did in the seige of Jerusalem, A. D. 70; or one tribe shall prey upon another—even upon his brothers in blood—as they did in Palestine and as the Lamanites, or Indians, have done in America. What is said in verse 21 is a picture of these family contentions

ISAIAH X.

(3) But God will not keep them in the day of their troubles, and there shall be no one to whom they (4) can flee for help. Without Him they shall wall of hewn stone that shall be dur- bow down as prisoners or be made even

lower, and they shall fall down slain. I be punished since God, Himself, claims We have here a terrible picture of the degradation, sufferings and misery of God's chosen people, east and west, and such, but because it is a rod, and is used as such, but because it sets itself up in the miser of and and for though this section might easily be subdivided, it is, as a unit, set down for the fifth reflex in the great polished roll. Here is another insight into the inner circles of Jewish life that Joseph Smith might have missed coloring properly for the western representatives, had he composed the Book of Mormon. That book was written by the inspiration of Him who knows Jewish character from beginning to end. We must now leave the wretched Israelites, as the prophet does, and follow for a time the fortunes of their oppressors-bring up a chapter (5) in their history, "Assytian" is a generic term again for the enemies of God's people in the latter days. We shall find that the greater part of this prophecy is yet future. There oppressors are called the rod of God's appropriate the bar that the greater of the second God's anger because it is by them that God's anger because it is by them that He largely chastizes His children. The staff in their hand, that is the power they have to affilet, is measured by God's indignation against His people on account of their wickedness. When He is satisfied that a just measure of afflic tion has been poured out, the rod can not be laid upon (6) His people again These instruments God sends against His rebellious children to take them for a prey and a spoil, and to tread them down like mire in the (7) streets. Howbelt the oppressor does not under stand the situation, and so boasts of what he has done, can do, and will do. What he has done, can do, and will do. He shall look upon the God of the (10) Jews as of no more account to them as a disposer of events, than the false gods of other (12) nations w. on he has conquered. At this stage of the proconquered. At this stage of the pro-ceedings the Almighty comes forth to give him a solutary lesson. The pur-pose is to cut off (7) nations not a few-to cut off Zion, to cut off the remnant of Jacob, to cut off the returning ten tribes of Israel, to cut off the Jews, all to be done in the last days. As these cuttors off how the schered the side cutters off have (14) gathered the riches of the earth, when none of the peo-ple of God was able to oppose themto open a mouth to peep a protest, or to flap a wing in opposition, so they will conclude they can do again. The argument shall prove tempting enough to induce them to try the cutting-off business, once and for all time, in (12) the last days. But when God shall have finished His work of chastizing have finished His work of chastizing Israel, then comes the day of reckon-ing against those who have wielded the rod. Assyria, Babylon, Egypt, Sy-ria, and other nations have done it and where are they? Here the question where are they its cod should

the place of God-as rod and God, verses 13-15 answer the question very plainly. An acknowledgment by the chastizers that they were merely a rod in God's hands for the punishment of His people, would put them in a very awkward position. Satan can not afford to have his instruments do it. There is no way but for the oppressor to claim that he is the saw and the sawyer, (16) the ax and the chopper. In verse 16 we see the be-ginning of the lesson that shall be aught those who try to play this double role. They are now fat, but they shall be made lean, and instead of their gaudy glory, God shall kindle upon them the flames of devouring fire. The omnipotent Deliverer tas again appeared, and before Him the Assyrians (17) shall be like heap of dried brush and thrown to be fiercely consumed in a day with de-youring fire. (19) The trees of his orest, a figure to show immense numbers and might men, and the glory of (18) their fruitful fields, or their imnzing works in every branch of industry, shall be overwhelmed in a common ruin, and so few of the trees of the Assyrian forest shall be left that a (19) child may count them. In that day the remnant of Israel and of Jacob shall no more stay themselves on the oppressor, or follow his (20) ways, but they shall return to the Lord their God, and worship Him truly. The time for the fulfilment of this prophecy is set by Isalah to occur long after his time, for Israel must (22) first multiply as the sands of the searbore, and other keys in it refer it to the last days to which peried its fulfilment belongs. The leading features of this section follow so close. in many respects along the lines Isaiah's first illustration that it may properly be set down for the sixth reflex in that strange mirror that Isaiah holds up to our view. (24) Attention must now be turned once again to Zion.

(To be Continued.)

SCENIC LIMITED DISCONTINUED

The D. & R. G. R. R. Co. has given notice that the Scenic Limited (trains 19 and 20) will be discontinued after Ooctober 1st, and will again resume opmight be suggested why the rod should | eration about May 1st, 1907.

