

I have read:
Isaiah chapt. 1-39
Syllabus pp 40-52

UNIT IV
III

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Re. 302, Sec. 12

Jan 27,

Sperry, The voice of Israel's
Prophets, pp.14-74

What Happened: Isaiah was a prophet of Israel during the reigns of four Judean Kings; Uzziah, Jotham, Ahaz, and Hezekiah. (740B.C. to 699 B.C.) Bro. Mathews told us that he was a prophet for forty years, which is longer than Joseph Smith lived. He died, according to Judean tradition by being sawed asunder by Manasseh, ^{is army} son and successor of Hezekiah. Hezekiah was a righteous man, but a weak king. His son was unrighteous, but a strong king.

Isaiah was well educated and brilliant and acted not only as a spiritual advisor, but also as a political advisor to these kings, especially Hezekiah. During his ministry Judah approached its end of power and prosperity. (p. 16, Sperry) He saw the capture and dispersment of Israel. Near the end of our reading when Judah was beseiged by the Assyrians, Isaiah told Hezekiah not to fear them that they would not be conquered by the Assyrians, and this came to pass. Bro. Mathews also pointed out that Isaiah was quoted more than any other prophet by Paul, Peter, Nephi and even Christ. Many of Paul's statements were really Isaiah's. Because Isaiah predicted the capture of Judah by Babylon, many modern writers think that the book of Isaiah was really written by two prophets, not one. This is disproved by the Book of Mormon prophets who quoted from the later chapters of Isaiah, and who got their material from writings extant before the dispersment. Isaiah is as pertinent to us as to the people of his own days, because he predicted things ^{which} ~~who~~ are coming to pass in our own times and which will still come to pass in the future. Especially events that will happen at the second coming of the Savior. Isaiah also predicted that while Judah and Israel would be scattered and humbled, that the Lord would, in the last days, gather them again and restore their inheritance, thus strengthening the predictions of earlier prophets to the tribes of Israel.

2. In the unit of speeches about the last days, what have we to look forward to, and that we should beware of?

THINGS TO LOOK FORWARD TO:

THINGS TO BEWARE OF:

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| Isa. 24:1-6 | A day of judgment and retribution for all of us. | 24:4 | Haughtiness |
| " 24:18-20 | Great earthquakes and other natural disasters in last days. | 28: 13-15 | breaking our covenants and corrupting the word of the Lord. |
| " 24:22-3 | The Lord will reign gloriously in Mt Zion and Jerusalem before "Ancients." (Prophets?) | 28: 28 | Failing to learn and heed the word of the Lord. |
| | | 28: 28 | Drunkenness |
| | | 28: 28 | making covenants with secret organizations or anyone but the Lord. |

THINGS TO LOOK FORWARD TO

Isa. 30. The "listening" of those who have formerly been "deaf" to the Lord.

" 31:7: Men shall cast away their idols. *Not keeping our lamps lit.*
" 32:1: Kings will rule in righteousness there will be an "aristocracy of righteousness." (Sperry, p. 64) (In our society there is already and "aristocracy of righteousness", namely our general authorities--and isn't this much better than one of rank or riches?)

THINGS TO BEWARE OF

General:
Oppressing the poor.
Not listening to the Prophets.

3. Outside of the absolute beauty of Isaiah's words, which have inspired some of the world's greatest musicians (Handel, etc.)

a Latter-Day-Saint would have his testimony strengthened by the marvelous clarity of some *of Isaiah's descriptions* of the circumstances surrounding the coming forth of the B.O.M. (i.e., Martin Harris' taking some of the text to Prof. Anthon.) This chapter alone should convert the world to the truthfulness of the Book of Mormon.

One thing which impressed me is the clarity with which he saw our own day. It seems to me that he hit the nail right on the head and even used our own modern terminology in Chap. 32:5-8:

"The "vile" person shall be no more called "liberal" (my quotes) nor the "churl" said to be "bountiful". For the "vile" person will speak villany, and his heart will work iniquity, to practice hypocrisy and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. 7: The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the "liberal" deviseth liberal things; and by liberal things shall he stand."

What do we call those who advocate homo-sexuality, abortion, free sex, male-female dormitories, inordinate government spending, use of habit forming drugs? Don't we call them "liberals"? And aren't these practices "vile" to the Lord? And aren't many of these "liberals" leading astray those who are "hungry" and "thirsty" for the truth? and who might accept truth if not led in wrong paths? I don't know what exactly he meant by "CHURL SAID TO BE BOUNTIFUL" but it called to my mind the politician promising the poor "everything" for "nothing" and ruining his character with "welfare". (And aren't these actions considered "bountiful"?) And EVEN WHEN THE NEEDY SPEAKETH RIGHT", that is, even when the poor desire aid to becoming self sufficient, we ruin them with the dole. The syllabus merely says: "What is meant by "liberal"; and Sperry does not comment on this particular passage, so I suppose my own idea is as good as any. *It's great!*

Isaiah is also important to us because he predicts the second coming of the savior and some of the signs of his coming.

A. Vignard