

**The Glory of Zion Will
Be a Defense**Lesson
36
Summary

Isaiah 1; Israel is apostate, rebellious, and corrupt; a very small remnant only is faithful—Their sacrifices and feasts are rejected—They are called upon to repent and work righteousness—Zion shall be redeemed in the day of restoration.

Isaiah 2; Isaiah sees the latter-day temple, gathering of Israel, and Millennial judgment and peace—The proud and wicked shall be brought low at the Second Coming—Compare 2 Nephi 12.

Isaiah 3; Judah and Jerusalem shall be punished for their disobedience—The Lord pleads for and judges his people—The daughters of Zion cursed and tormented for their worldliness—Compare 2 Nephi 13.

Isaiah 4; Zion and her daughters shall be redeemed and cleansed in the Millennial day—Compare 2 Nephi 14.

Isaiah 5; The Lord's vineyard (Israel) shall become desolate and his people be scattered—Woes shall come upon them in their apostate and scattered state—The Lord shall lift an ensign and gather Israel—Compare 2 Nephi 15.

Isaiah 6; Isaiah sees the Lord—His sins are forgiven—He is called to prophesy—He prophesies of the rejection by the Jews of Christ's teachings—A remnant shall return—Compare 2 Nephi 16.

**Supplemental
Holy Land and
Jewish
insights:**

Two Keys to Understanding the Scriptures: We need the “learning of the Jews” along with the “knowledge of the mysteries of God.” (1 Nephi 1-2) “Mysteries” are simply the subtle, God given instructions known by the gift of the Holy Ghost. The imagery of Isaiah can best be understood by knowing his political, cultural and geographic environment. He testifies of the Messiah through everything around him. After all, he is in all things. (D&C 88:6-13)

Isaiah Saw His Day as Our Day: “Isaiah was born in Jerusalem (c. eighth century B.C.E.), and he soon became familiar with its street life and inhabitants. He watched crowds of Jews swarm into the Holy Temple to sacrifice their fattened sheep, goats and bulls. Yet at the same time, some openly disobeyed many of God's commandments. They had become hypocritical. Judges dispensed their verdicts according to the bribes they received; men set their hearts on horses and chariots and put their trust in military power; women dressed in gaudy clothing and haughtily paraded through the streets; the wealthy evicted the poor from their tiny plots of land and taxed them heavily; some people, influenced by foreign customs, bowed down to stone and wooden images and sought the advice of soothsayers and witches.” (Encyclopedia Judaica Jr.)

Political and Spiritual Insights: “Only part of the biblical Book of Isaiah consists of his statesmanlike advice and shrewd political insight. Much of the rest is devoted to the inner state of the Jewish nation and is written in beautiful poetry and descriptive prose. In stark contrast to the disasters and violence of his time, Isaiah describes a glorious age, the coming of “the day of the Lord.” After the evil are punished, “it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people” (11:11). With the coming of the Messiah, Jews will come home to Jerusalem, the everlasting city. “He that scattered Israel will gather him as a shepherd his flock” (31:9). They will love God more than themselves. “The haughtiness of men shall be bowed down; the Lord alone shall be exalted in that day” (2:11). The whole world will be inspired by Israel's example, and there will be peace, when “nation shall not lift up sword against nation, neither shall they learn war anymore” (2:4). (Encyclopedia Judaica Jr.)

What are Holy Places? Modern prophets keep repeating Isaiah's teaching to stand in Holy Places. People have made their own. “Foremost among the Jewish holy places is the Western Wall, the only visible remaining part of the destroyed Temple of antiquity. Prayer services are held at the Wall daily from sunrise to sunset. Other Jewish holy places in Israel include the graves of biblical figures, famous rabbis and pious men. “Christian holy places are centered around the life of Jesus, his birthplace in Bethlehem (the Church of the Nativity), his crucifixion in

Jerusalem (the Church of the Holy Sepulcher), and places where he traveled and preached in Nazareth and the Galilee, such as Capernaum and the Mount of Beatitudes.” “The Islamic religion's holy sites are mainly in Jerusalem in a group of buildings known in Arabic as Haram al-Sharif, erected after the Arab conquest of Jerusalem on the platform of the Temple Mount. Here are located the two famous mosques, the Dome of the Rock, and the al-Aqsa Mosque, both built before 700 C.E.” (*Encyclopedia Judaica Jr.*)

Life Changing Holy Places: Through recent studies and spiritual insights, identification of places where sacred events occurred have been more accurately defined. Being in those places and reading the accounts that happened there have a profound and enriching effect on visitors.

Jews: “We’re in Last Days!” “. . . Isaiah says that Israel, God's servant, has been chosen for the task of spreading salvation . . . convince the other nations . . . that there is only one God, and must spread the true religion, and through it, happiness. “Isaiah in particular longed for the time when “they shall beat their swords into plowshares and their spears into pruning hooks; Nation shall not lift up sword against nation, neither shall they learn war anymore.” “True *shalom* between nations does not mean simply a temporary break in the fighting, but a settlement that both sides see as just and which removes the need for war (see Isaiah 2:4--6). Judaism . . . does not hold that resolving not to fight will bring peace. But it does teach that in the Messianic age, all men will seek justice and war will become unnecessary.” (*Encyclopedia Judaica Jr.*)

Religious Clothing: “Observance for religious Jews includes . . . wearing white clothing, specifically robes and the Talith (prayer garment) (which) denotes the desire to be pure and spotless from the sins of generations around them. “In Ashkenazi tradition it is not just the bride who wears white on her wedding day. The groom, too, stands under the canopy wearing his white *kitel*, or robe, over his wedding finery. The day of their marriage is a solemn one for the bride and groom. They pray that their past sins will be forgiven and they can start their life together afresh. The white of their clothing symbolizes the purity and the forgiveness of sin for which they are hoping. For this reason a similar garment is used to clothe the dead for burial. The *kitel* therefore also serves to remind the wearer of how brief life is, and of the necessity for atonement.” (*Encyclopedia Judaica Jr.*)

Everyday Clothing: As to the “worldliness” around them, religious Jews have traditionally dressed in distinctive, modest clothing. There are signs in the religious neighborhoods in Israel asking every passerby to be modestly clothed. Those with shorts or skimpy clothes may get a dishpan of soapy water thrown at them from balconies above. Beware! “Our first fashion record is the Bible, which describes common, priestly, and royal dress . . . The Talmud stresses that “a man's dignity is seen in his costume.” A scholar must be spotless and neat . . . From ancient times Jewish women were known for their modesty. Their hair was always covered, their dresses plain and white. Fine clothing was worn on Sabbath and holidays, simple clothing on weekdays.” (*Encyclopedia Judaica Jr.*)

Hospitality: The teaching that God's hand is always outstretched is reflected in basic Israelite virtue: “Hospitality is considered by Judaism to be one of the most important virtues that a person can develop. This has been true since the time of ancient Israel, when hospitality was not merely a question of good manners, but a moral institution which grew out of the harsh desert and nomadic existence of the people of Israel. The biblical customs of welcoming the weary traveler and receiving the stranger in one's midst developed into an important Jewish virtue. Isaiah states that one of the duties of the pious is to “deal thy bread to the hungry” and to “bring the poor that are cast out to thy house.” “Rabbi Levi Isaac of Berdichev always served his guests personally and made up their beds for them. When asked why he did not leave these duties to his servants, he replied: “Hospitality is an excellent deed when performed without pay. The servant would do it for pay, and the intrinsic kindness of the good deed would be lost.” (*Encyclopedia Judaica Jr.*)

Daniel Rona, born in Israel and living in Jerusalem has authored Old & New Testament, Book of Mormon and Doctrine and Covenants and Church History Supplement Study Materials to be used in conjunction with the weekly LDS Gospel Doctrine Lesson study. NOTE: Three versions of the supplemental study materials are available **FREE** at www.HolyLandsRevealed.com. (Just click “LDS SUPPLEMENTS”)

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