

**“How Beautiful upon the Mountains”**Lesson  
**39**  
Summary*Isaiah 50; Isaiah speaks Messianically—Messiah shall have the tongue of the learned—He shall give his back to the smiters—He shall not be confounded.**Isaiah 51; In the last days, the Lord shall comfort Zion and gather Israel—The redeemed shall come to Zion amid great joy.**Isaiah 52; In the last days, Zion shall return and Israel be redeemed—Messiah shall deal prudently and be exalted.**Isaiah 53; Isaiah speaks Messianically—Messiah's humiliation and sufferings set forth—He makes his soul an offering for sin and makes intercession for transgressors—Compare Mosiah 14.***Supplemental  
Holy Land and  
Jewish  
insights:****“Everlasting” Hills Testify of the Lord:** In ancient times, the word of the Lord came from the “tops of the mountains,” Jerusalem, where the tribe of Judah and the prophets of Israel lived. These mountains create a backbone of the country of Israel. In fact, the land of Israel has mountains from its northern to its southern borders. It is a mountain range that is “everlasting.”**“Utah”— Tops:** In latter times, the word of the Lord comes from the “tops of the mountains,” Salt Lake City, where the prophets and leadership of the Lord’s kingdom and the tribe of Joseph are presently situated. The Ute Indians used the word Utah to denote the tops of the mountains. It is also the only other range of mountains that extends from the northern to the southern borders of the land. It is also the “land of everlasting hills.” Judah and Utah even sound linguistically similar. There is an Arab village close to Hebron that is called Yatta. An old synagogue of the first century was found there with characteristics of Levitical use. Some even suggest it to be the wilderness area of Judah where John the Baptist (a Levite) might have lived.**“Everlasting Hills” Have, Are and Will Affect All the World:** “. . . on the head of Joseph . . .” (*Genesis 49:26*) “Everlasting is also used to signify the eternal, lasting, and enduring nature of some particular thing. For instance: the “everlasting covenant” (D. & C. 1:15), “the everlasting gospel” (D. & C. 36:5), “songs of everlasting joy” (D. & C. 45:71), “an everlasting inheritance” (D. & C. 57:5), “the everlasting hills.” (D. & C. 133:31.) (*Mormon Doctrine*, Bruce R. McConkie, Pg. 243) Isaiah, who knew the mountains of Judah, also knew the Lord and combined the majesty of both in teaching us about the Savior. “How beautiful . . . Thy God reigneth!” (*Isaiah 52:7*)**Mount of Olives:** Looking at the sacred event that redeemed us from the sins of life, bruises of experience, captivity of conscience, blindness of bigotry, hurt of hearts broken, poverty of stinginess and the imprisonment of self pity, we are drawn to the Mount of Olives. Two thousand years ago, He sank below all things, experiencing deeper depths than we would ever reach so that we would never have to. Bleeding from every pore of His body, he was stained for us. How beautiful upon the Mount of Olives are the feet of Him who brings good tidings. Good tidings are the “good news,” the gospel of joy. Isaiah wrote the words of the Savior’s testimony, seven hundred years before the Savior would speak them. “. . . 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;” (*Isaiah 61:1*) (*Luke 4:18*)**Day of Atonement:** Although the principle of “one atoning for our sins” in Judaism has diminished over the years, one day every year is set aside as the Day of Atonement, Yom Kippur. “The Day of Atonement is the last of the Ten Days of Penitence which begin with Rosh Ha-Shanah, and is the climax of the repentance and soul-searching incumbent on every Jew during this period.” “So important is Yom Kippur that it is the only fast day which may be observed on the Sabbath and is never postponed until the next day. Moreover, the Torah describes the holiness of Yom Kippur by calling it the “Sabbath of Sabbaths.” (*Encyclopedia Judaica Jr.*)**Day of the Scapegoat:** “In the times of the Temple in Jerusalem, the . . . high priest . . . took two identical goats and cast lots to see which would be sacrificed and which would be sent to (the wilderness) *Azazel*. After sacrificing

one of them, he sprinkled its blood on the altar and then confessed the sins of the people while placing his hands on the head of the live goat. Then the goat was sent into the wilderness (to die on its own) . . . each man must repent for his wrongdoings in order for the Day of Atonement to have its purifying effect.” “The service begins at twilight and is concluded at nightfall when . . . declarations of faith are recited aloud and a single blast of the *shofar* is blown to announce the end of the Day of Atonement. The congregants respond “Next year in Jerusalem,” and return home to break their fast, confident that their sins have been forgiven.” (*Encyclopedi a Judaica Jr.*)

**Since 1967 Jews Pray “Next Year in Jerusalem-rebuilt:”** This is an expression of rebuilding the temple in the mountains of Judah. “. . . let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.” (*Isaiah 2:3*) “. . . my messenger . . . shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple . . .” (*Malachi 3:1*) “. . . I will suddenly come to my temple.” (*D. & C. 36:8*)

**Beautiful Garments:** How beautiful upon the mountains of Judah and Joseph are the feet of Him who brought salvation to all of us! How beautiful are the garments of them that are worthy to bow at His feet. Jews use garments to remind them of ancient temple rituals. The garment is called a ‘Tallit’ and it has four sets of Zizit (strings), with knots that are reminders of the binding covenants. “The *tallit* is usually white and made either of wool, cotton, or silk . . . strictly observant Jews wear the *tallit katan* (small *tallit*) under their upper garments the whole day.” (*Encyclopedi a Judaica Jr.*) In many Jewish weddings, a special white garment is worn called the *Kitel*. “. . . the bride and groom . . . 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.” (*Encyclopedi a Judaica Jr.*)

**Repentance Consists of Several Stages:** “Firstly the sinner must reflect on his actions and realize that he has indeed done the wrong thing. He must then make up his mind never to do it again, and confess his sin. This confession is not made to any other human being but is made by the sinner directly to God. On this basis the two confessions *Ashamnu* and *Al-Het* were introduced into the prayers for the Day of Atonement which is a special occasion for repentance and forgiveness. However, even when a sinner has done all these things, his repentance is still not final until he has been exposed to the same temptation and withstood it. Of course he should not deliberately put himself on that spot again.” (*Encyclopedi a Judaica Jr.*)

**Repent-Return:** “Repentance in Hebrew is known as *teshuvah*, which literally means “return,” and signifies a return to God. A person who repents his sins is known as a *ba’al teshuvah*. Many rabbis of the Talmud believed that the real *ba’al teshuvah* is greater even than a person who has never sinned and they furthermore said that when a person repents out of love of God (and not just out of fear of divine punishment), all the sins he had committed are considered to be *mitzvot*. This is perhaps the most comforting doctrine that Judaism has given to the world.” (*Encyclopedi a Judaica Jr.*)

**Temple Services about Repentance:** The Hebrew term for sacrifice, *korban*, is from a root meaning “to draw near,” and originally denoted that which was brought near, or offered, to God. It is also possible that the term signified ‘that which brings man near to God’” (*Encyclopedi a Judaica Jr.*) Where would be a better place than going to the mountain of the Lord’s house and drawing near to Him? How beautiful!

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