

HIDDEN LDS/JEWISH INSIGHTS - Old Testament
Gospel Doctrine Supplement 37 by Daniel Rona
Summary Handout

“Thou Hast Done Wonderful Things”

Lesson
37
Summary

Isaiah 22; Jerusalem shall be attacked and scourged—Her people shall be carried captive—Messiah shall hold the key of the house of David, inherit glory, and be fastened as a nail in a sure place.

Isaiah 24; Men shall transgress the law and break the everlasting covenant—At the Second Coming they shall be burned, the earth shall reel, and the sun be ashamed—Then shall be the Lord reign in Zion and in Jerusalem.

Isaiah 25; In mount Zion the Lord shall prepare a gospel feast of fat things—He shall swallow up death in victory—It shall be said: Lo, this is our God.

Isaiah 26; Trust in the Lord forever—Jehovah shall die and be resurrected—All men shall rise in the resurrection.

Isaiah 28; Woe to the drunkards of Ephraim!—Revelation comes line upon line, and precept upon precept—Christ, the sure foundation, is promised.

Isaiah 29; Nephites shall speak as a voice from the dust—The apostasy, restoration of the gospel, and coming forth of Book of Mormon are foretold—Compare 2 Nephi 27.

Isaiah 30; Israel scattered for rejecting her seers and prophets—She shall be gathered and blessed temporally and spiritually—The Lord shall come in a day of apostasy to judge and destroy the wicked.

Supplemental Holy Land and Jewish insights:

Isaiah Uses Simple Symbolisms and Metaphors: As he reports history in the making that becomes prophecy of the future, the knowledge of his surroundings and history removes the complications many people usually associate with his wonderful literature. A reflection of some of his meanings can still be seen in Jewish thought in this day and age. In many cases they are subtle (and sometimes not-so-subtle) names of the Lord.

Mercy: “A recurrent theme in (Isaiah’s) writings is the coming of God in His fierce anger to punish Israel and the nations. Yet the divine wrath is but an instrument with which to humble the arrogant and punish the evildoers. Once this anger has accomplished its purpose, God will show His graciousness and mercy to the holy seed that will remain when the work of destructive purification has been fulfilled.” (*Encyclopedia Judaica Jr.*)

Justice: “The Hebrew word for justice is *zedek*, and indicative of Judaism's attitude is the fact that another form of the same root *zedakah*, means "charity." For justice must be tempered with mercy and indeed the main attribute of God is His integration of justice and mercy. Yet another Hebrew word derived from the same root is *zaddik*, which means "righteous." The righteous man is one who is both just and merciful.” (*Encyclopedia Judaica Jr.*)

Gate Beautiful: There were items named “mercy” that had powerful lessons to the ancient Children of Israel. The Mercy Gate (also known as the Gate of Forgiveness and the Gate Beautiful) was to remind Israel that as the goat or lamb “escaped” with the sins of the people to die on its own outside the temple, God, in His mercy, forgives, and that is beautiful! The mercy seat in the temple was a reminder of God’s mercy as well.

Strength and Refuge: These are more of the Lord’s names, consider the cities of refuge which were assigned to give the accused protection until their trials could occur and proper justice and mercy be carried out: “. . . the Torah designated six cities (which belonged to the Levites) to be places of asylum and safety for the manslayer.” “In addition to these six, the remaining 42 Levitical cities were later also designated as places where a manslayer could seek refuge. But in these cities, he would have to specifically request protection.” (*Encyclopedia Judaica Jr.*)

Refuge (the Lord) – Always Accessible: “The Torah specifies that the cities of refuge should be located so that from anywhere in the land of Israel a person fleeing could reach a city of refuge with ease. Accordingly, the six cities

of refuge were spaced as follows: three on the east bank of the Jordan and three on the west bank; for each group of three, a city in the north, middle and south of the country. In order to further facilitate the escape of a fleeing murderer, road signs had to be put up at all crossroads to show the way to the cities of refuge. Moreover, all roads leading to such cities had to be straight and level, and always kept in good repair.” (*Encyclopedia Judaica Jr.*)

Concept and Name “Feast:” This is another reference to the Savior. Isaiah’s central purpose was to teach the identity, characteristics and personality of the Savior. “A feast held in connection with religious acts is called *se’udab shel mitzva* and is the duty of every Jew. Whether to celebrate a joyous family occasion such as a wedding, or to honor a holiday by eating festive meals, a *se’udab shel mitzva* must be eaten in the spirit of pleasure and enjoyment, blessing and thanksgiving, being particularly careful to avoid overeating.” (*Encyclopedia Judaica Jr.*)

“Tears” Has Many Messianic Implications: The salt water used for dipping the lettuce and/or parsley at the Passover Seder feast is to remind us of the tears of the Israelites when in bondage. Those tears were to be turned to tears of joy because they were “delivered.” Hasidic Jewish scholars teach that tears of joy are commendable.

Resurrection Is One of the Lord’s Names: The understanding of the term “resurrection” is quite lost by most Christians and Jews. In previous discussions we have pointed out that for Jews, the concept of God has diminished since the days of Biblical writings that constantly referred to God in anthropomorphic terminology. Likewise, the concept of life after death in a resurrected state has largely disappeared and when used, it refers mostly to the righteous in a distant future.

Stones Were Used as Symbols of Him: “The Savior being our foundation,” refers to him as being the Rock, the Stone, the Chief Corner Stone. Even the commandments of God were written on stone to be our foundation, our guide, our measuring device. “In biblical times weights were for the most part made of stone, hence the Bible refers to weights generally as “stones” (*even*).” “Precious stones are mentioned in various contexts in the Bible . . . the breastpiece worn by the high priest . . . was set with 12 precious stones, representing the Tribes of Israel . . . it is likely that jasper, sapphire, and amethyst were among them. The stones were arranged in four rows of three, and the third stone of the second row was called *yabalom*, which means diamond in modern Hebrew.” (*Encyclopedia Judaica Jr.*) In Jesus’ day, he chose Simon the son of Jonah to be the lead Apostle and named him “The Rock,” Peter. Remember, Peter sank in the waters of Galilee in order to learn that Jesus was The Rock of Salvation.”

The Lord “Directs Our Paths:” “. . . the Gaon of Vilna . . . emphasized the study of Torah as . . . the safest path to follow in the search for the truth.” (*Encyclopedia Judaica Jr.*) The lesson of letting God direct our paths is sometimes taught in opposite terminology, such as various verses in the Book of Proverbs. “My son, if sinners entice thee consent thou not . . . restrain thy foot from their path for their feet run to evil . . . Forget not my teaching, but let thy heart keep my commandments; for length of days and years of life and peace will they add to thee.”

Sure Nails: Thousands of old nails slightly protrude out of the Western (wailing) Wall. An old Rabbi described them as the “sure nails” pounded into the wall to fasten their sins so that people could leave their burdens and get on with life. Isaiah speaks clearly about this in five powerful verses. The term “house of David” honors him who purchased “Temple Square” and gathered the materials to build the “House of the Lord.” The Lord’s sealing powers are referred to as “he shall open” and “he shall shut.” The Lord will be nailed surely. We can “fasten our sins” upon him. Apparently, in ancient times sins were collected, small sins in cups, larger ones in flagons, so that they could be disposed of, sometimes, by placing them on a goat and letting it escape out the Gate of Mercy, also know as the Gate of Forgiveness and the Gate Beautiful) to die on its own, carrying the sins of all. (*Isaiah 22:21-25*)

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

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