

**“For My Thoughts are not Your Thoughts,
Neither are Your Ways My Ways, Saith the Lord” (Isaiah 55:8)**

The first chapters of Isaiah introduced us to a corrupt Israel on the brink of destruction. The very first verses of his record attest to Israel’s doomed position:

Hear, O heavens, and give ear, O earth: for the Lord hath spoken,
I have nourished and brought up children, and they have rebelled against me.

The ox knoweth his owner, and the ass his master’s crib;
but Israel doth not know, my people doth not consider.

Ah sinful nation, a people laden with iniquity,
a seed of evildoers, children that are corrupters;
they have forsaken the Lord, they have provoked the Holy One of Israel unto anger,
they are gone away backward

Why should ye be stricken any more?
ye will revolt more and more; the whole head is sick, and the whole heart faint.

From the sole of the foot even unto the head there is no soundness in it;
but wounds, and bruises, and purifying sores:
they have not been closed, neither bound up, neither mollified with ointment.

Your country is desolate, your cities are burned with fire:
your land, strangers devour it in your presence, and it is desolate,
as overthrown by strangers (Isa. 1:2-7).

Isaiah prophesied that the Northern Kingdom, or the Ten Tribes, would be taken captive by Assyria (see chapters 7-8, 10), and that “Ephraim [would] be broken, that it be not a people” (Isa. 7:8). He also prophesied that Judah, or the Southern Kingdom, would be conquered and carried away by Babylon (Isa. 39).

Throughout the narrative, there are reminders that despite their betrayal, “The Lord standeth up to plead, and standeth to judge the people” (Isa. 3:13). Several chapters are devoted to the Lord’s “cosmic courtroom” wherein he pleads with His people to see and know Him, even comparing Himself to their false gods and idols, encouraging them to return to Him (Isa. 40-46).

For I will send my messenger unto you who are blind;
yea, a messenger to open the eyes of the blind, and unstop the ears of the deaf;

And they shall be made perfect notwithstanding their blindness,
if they will hearken unto the messenger, the Lord’s servant (JST Isa. 42:19-20).

Despite the prophecies of conquest and destruction, there are numerous passages of hope, as the Lord points forward to the Millennial day when Israel will be brought back to her lands “flowing with milk and honey,” and all the covenant blessings will be restored to her (see Isa. 35).

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning (Isa. 4:3-4).

The Lord promised to remove “the yoke” of the oppressor “because of the anointing,” or because of the Abrahamic covenant (see Isa. 10:27). Because of that covenant,

. . . 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, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim (Isa. 11:11-13).

For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob (Isa. 14:1)

Chapter 49 introduces the promise of children brought to the barren and desolate wife, who is Israel, and records her surprise as she asks:

Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where had they been? (Isa. 49:21).

The chapters that follow form a perfect bridge from Israel’s amazed wonder at her redemption to the means by which the redemption is accomplished. Enos asked the same question pertaining to the atonement: “*Lord, how is it done?*” (Enos 1:7). The Lord patiently answers these questions in the book of Isaiah. **In chapter 50**, the Lord explains that there is no “bill of divorce” from His covenant with Israel. **In chapter 51**, He admonishes Israel to look to Abraham and Sarah, and thereby remember the covenant that He made with them, a covenant that Nephi says the Lord intends to remember “forever” (2 Ne. 29:14). Isaiah 51 also explains that the Lord will remove the “cup of trembling” from the hand of Israel, as He also promises to “plead the cause of his people” (Isa. 51:22). **Chapter 52** assures that He is near, and speaks of the redemption as having already occurred (Isa. 51:9). **Chapter 53** reveals the answer as to how all “of this” can be done: through the suffering and atonement of the Savior, Jesus Christ. Justice demands that the consequences of sin and betrayal be paid; Jesus pays the price with His own blood.

Chapters 54-57 look forward to the blessings that will come to Israel as a result of the Savior’s redemption of His people:

Sing, O barren, thou that didst not bear; break forth into singing,
and cry aloud, thou that didst not travail with child:
for more are the children of the desolate
than the children of the married wife, saith the Lord.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations:
spare not, lengthen thy cords, and strengthen thy stakes;

For thou shalt break forth on the right hand and on the left;
and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Fear not; for thou shalt not be ashamed:
neither be thou confounded; for thou shalt not be put to shame:
for thou shalt forget the shame of thy youth,
and shall not remember the reproach of thy widowhood any more.

For thy Maker is thine husband; the Lord of hosts is his name;
and thy Redeemer the Holy One of Israel;
The God of the whole earth shall he be called.

For the Lord hath called thee as a woman forsaken and grieved in spirit,
and a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee; but with great mercies will I gather thee (Isa 54:1-7).

Israel, as the adulterous bride of Jehovah, failed to bring forth spiritual fruit, and is therefore called “barren.” “This people have I formed for myself; they shall show forth my praise,” Jehovah said of Israel (Isa. 43:21), yet she had turned away from Him, and formed herself to fit with the worldly images of Babylon and other surrounding nations. Instead of bringing others unto Christ through her example, she abandoned all that was sacred, and caused others to blaspheme the Lord, dismissing Him as lacking any real power (see Isa. 52:5-6).

If Israel would not “show forth the praise” of the Lord through her willing example of faith and righteousness, the Lord determined that He would nevertheless “use” her to “show forth [His] praise” through the merits of the miracle of her redemption. “Kings [would] shut their mouths at him” (Isa. 52:15) in astonishment, as He demonstrated a perfect faithfulness even while His people strayed. Although they would go through “the furnace of affliction” (Isa. 48:10), as a consequence of their rebellion, they would nevertheless eventually return to the Lord because their eyes would finally be opened to the fact that while all of the kings and gods they worshipped fell in a continuous order to “new” kings and gods, Jehovah stood eternally present and firm, the one constant anchor and Rock in the swirling chaos of civilization.

Realization brings grief and shame; the adulterous wife hangs her head, and dares not raise her eyes in hope. Surely, the Lord, her Husband, would “forsake and forget” her in consequence of her behavior (see Isa. 49:14). But, He has not! He has made a covenant, His word has gone forth, and will not be taken back: He will redeem and restore, as He has promised.

Victor Ludlow explains that “The desolate woman and her relationship to the wife can be understood in two ways: (1) The desolate woman represents the gentiles, and the wife Israel; thus the gentiles will bring forth greater spiritual fruits than Israel has delivered; (2) the desolate woman is Israel in her scattered condition, while the wife is those people remaining in the Holy Land. Thus Israel will bring forth more children (both physically and spiritually) outside the land of her original inheritance than in it (see Gal. 4:22-31; Rev. 12:1-6). In either case, Isaiah uses these images to symbolize the relationship of the Lord to Israel; those who join with covenant Israel are the children of that relationship” (*Isaiah: Prophet, Seer, and Poet*, p. 459).

The Savior, Himself, explained how these children will be brought into the Israelite fold. Jesus introduced His sermon with these words:

Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled — behold they are written, ye have them before you, therefore search them — And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel.

And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them (3 Ne. 20:11-13).

And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them; And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name (3 Ne. 20:30-31).

Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity;

For thus it behooveth the Father that it should come forth from the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel (3 Ne. 21:5-6).

For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved son, them will I cut off from among my people, O house of Israel . . . But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among the remnant of Jacob, unto whom I have given this land for their inheritance;

And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem. And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst. And then shall that which is written come to pass: Sing, O barren, thou that didst not bear . . . (3 Ne. 21:23-22:1).

Verse 6 of Isaiah 54 references the “wife of youth” who is now being called back into the marriage. This phrase is also used in the book of Malachi, when the Lord refuses the offerings and sacrifices of His people. When they ask why He will not accept their offerings, Malachi answers: “Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant” (Mal. 2:13-14). The Lord holds firm to His covenant made with the “wife of youth” and expects His people to honor and hold to their own marriage covenants.

The book of Hosea describes the scene from the wife’s point of view: “And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now” (Hosea 2:7). Much like the prodigal son, who “came to himself,” both realize that even a servant’s position is better in the house of the Lord, than anything that the world can offer (see Luke 15:17). We begin our relationship with God as servants, but as the relationship deepens, our position changes: Paul taught that we are “no more a servant, but a son; and if a son, then an heir of God through Christ” (Gal. 4:7). These varying degrees of relationship represent varying degrees of comprehension and covenant-making: servant, son (or daughter), wife or bride, each represent a step-by-step coming unto Christ.

In a little wrath I hid my face from thee for a moment;
but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For this is as the waters of Noah unto me:
for as I have sworn that the waters of Noah should no more go over the earth;
so have I sworn that I would not be wroth with thee, nor rebuke thee.

For the mountains shall depart, and the hills be removed;
but my kindness shall not depart from thee,
neither shall the covenant of my peace be removed,
saith the Lord that hath mercy on thee (Isa. 54:8-10).

The JST changes “the covenant of my peace” to “the covenant of my people” in verse 10, but the Savior quotes it as “peace” in 3 Nephi 22 (vs. 10). Either way, the emphasis is on the fact that the Savior’s faithfulness in keeping His covenants is more sure than the seeming permanency of the mountains and hills that surround us. Even as He has kept His promise that He will no more destroy the earth with a flood, so He will keep His promise to redeem and restore Israel.

O thou afflicted, tossed with tempest, and not comforted,
behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles,
and all thy borders of pleasant stones.

And all thy children shall be taught of the Lord;
and great shall be the peace of thy children.

In righteousness shalt thou be established:

thou shalt be far from oppression; for thou shalt not fear:
and from terror; for it shall not come near thee.

Behold, they shall surely gather together,
but not by me: whosoever shall gather together against thee shall fall for thy sake.

Behold, I have created the smith that bloweth the coals in the fire,
and that bringeth forth an instrument for his work;
and I have created the waster to destroy.

No weapon that is formed against thee shall prosper;
and every tongue that shall rise against thee in judgment thou shalt condemn.
This is the heritage of the servants of the Lord,
and their righteousness is of me, saith the Lord (Isa. 54:11-17).

“The tossed and afflicted” people of Israel have wandered through tribulation and distress for millennia, but the Shepherd is aware of them; He knows them and has compassion on their suffering. He will bring them back to their homeland, and there, as referenced above from the Lord’s sermon in 3 Nephi, they will build a New Jerusalem. There will be a “new” Jerusalem in the ancient city located in Israel, and there will also be a New Jerusalem on this continent, also known as Zion. The descriptions of precious stones used as foundations have specifically been used to describe the “new” Jerusalem in Palestine, but the promises that no enemy can prevail against the(se) cities pertain to both. In his revelation, John saw the “new” Jerusalem in vision:

And there came unto me one of the seven angels . . . and talked with me, saying,
Come hither, I will show thee the bride, the Lamb’s wife.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass (Rev. 21:9-14,18-21).

Of John’s revelation of the holy city, the *CES New Testament Student Manual* states: “The city was depicted as an enormous cube (see Rev. 21:16), which recalls the Holy of Holies in Solomon’s temple (see 1 Kings 6:19-20), also representative of God’s dwelling place. The symbolic elements John saw that compose the city — clear glass, precious stones, pearls, and

gold — share the traits of reflecting light; resisting decaying or tarnishing; and symbolizing purity, beauty, and refinement. The walls of the city were made with all manner of precious stones. Precious stones often represent the Lord's followers who have been refined and made holy (see Ex. 28:9-10, 17-21; Isa. 62:3; Mal. 3:17, etc.). The gates of the city were made of pearls and the streets of gold. Both pearls and gold can be seen as symbols of refinement: oysters produce pearls through pain and adversity, and gold requires fire to burn out the impurities. The exalted will likewise have been refined through adversity (see Rev. 7:13-14).

Joseph Smith taught: "Judah must return, Jerusalem be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, etc., and all this must be done before the Son of Man will make His appearance" (*History of the Church*, 5:337, as quoted in *CES Book of Mormon Manual*).

The promises of protection from oppression, terror, and condemning tongues in Isaiah 54, verses 14-17, are reminiscent of the statement made by Joseph Smith: "Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, Australia, the East Indies, and other places, the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done" (*History of the Church*, 4:540).

The great work of the Lord is, indeed, going forward, and members of the Church should play center-stage in fulfilling that sacred commission. Joseph Smith used the term: "the Standard of Truth has been erected," to describe the raising of the ensign to the nations. That standard or ensign could very well beckon nations to hear the following words recorded in Isaiah 55:

Ho, every one that thirsteth, come ye to the waters,
and he that hath no money; come ye, buy, and eat;
yea come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread?
and your labor for that which satisfieth not?
hearken diligently unto me, and eat ye that which is good,
and let your soul delight itself in fatness (Isa. 55:1-2).

*Jacob changed the above verse to read:
Wherefore, do not spend money for that which is of no worth,
nor your labor for that which cannot satisfy.
Hearken diligently unto me, and remember the words which I have spoken;
and come unto the Holy One of Israel, and feast upon that which perisheth not,
neither can be corrupted,
and let your soul delight in fatness (2 Ne. 9:51)*

The *CES Old Testament Student Manual* states: "The meaning of the scriptures is clear. Jesus is the 'living water' and the 'bread of life' (see John 4:13; 6:47-51), and His gracious gifts to men are free. The invitation to come unto Christ and obtain those gifts without money and without

price suggests not that they can be obtained without effort but that one does not need the goods of this world to obtain them.”

The Manual continues: “Elder Marion G. Romney explained what price is required: ‘When earth life is over and things appear in their true perspective, we shall more clearly see and realize what the Lord and his prophets have repeatedly told us, that the fruits of the gospel are the only objectives worthy of life’s full efforts. Their possessor obtains true wealth — wealth in the Lord’s view of values. . . .

‘I conceive the blessings of the gospel to be of such inestimable worth that the price for them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world’s goods but in righteous living. What is required is wholehearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints. . . .

‘A half-hearted performance is not enough. We cannot obtain these blessings and be like the rich young man who protested that he had kept the commandments from his youth up but who went away sorrowful when, in answer to the question, “What lack I yet?” Jesus said unto him, “If thou wilt be perfect, go and sell that thou hast, and give to the poor . . . and come and follow me” (Matt. 19:21). Evidently he could live everything but the welfare program.

‘There can be no such reservation. We must be willing to sacrifice everything. Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world.’ (Conference Oct. 1949)” (as quoted in *CES Old Testament Manual*, p 203-210).

Incline your ear, and come unto me;
hear, and your soul shall live;
and I will make an everlasting covenant with you,
even the sure mercies of David.

Behold, I have given him for a witness to the people,
a leader and commander to the people (Isa. 55:3-4).

Elder Bruce R. McConkie explained: “That the Branch of David (see Isa. 11:1) is Christ is perfectly clear. We shall now see that he is also called David, that he is a new David, an Eternal David, who shall reign forever on the throne of his ancient ancestor. ‘It shall come to pass in that day, saith the Lord of Hosts,’ that is in the great millennial day of gathering, that ‘they shall serve the Lord their God, and David their king, whom I will raise up unto them’ (Jer. 30:8-9)” (*The Promised Messiah*, pp. 192-95).

The “sure mercies of David,” then, are the sure mercies of Jesus Christ who invites all to come unto Him, and to enter into covenant with Him, that [their] “souls may live.” This is part of the great latter-day message, with an emphasis on the restoration of the covenant, and the fact that the covenant is still in process of being fulfilled through the merits and atonement of Jesus Christ.

While it is true that this is the great latter-day message, it was also the original message given through Adam and the succeeding patriarchs, who knew Christ as Jehovah, or “the Lord.” The covenant of Israel, and with it, the gospel, became the sole treasure of the Jewish nation after the northern tribes were carried away and lost all remembrance of their former status as a covenant nation. The Jews, in contrast, never seemed to forget that they were God’s covenant people, and have stood in shock and horror as the Gentile nations have not only mocked them, but harassed and destroyed them throughout the generations — and often did so in the name of God.

The Gentiles received the gospel through the preaching of Paul and the early disciples, but soon began to view the Jews as being reprobate murderers. Harshness on both sides made for enmity, and the Gentiles quickly began to forget the important role that the Jews had played in preserving ancient scripture, and for creating the environment for Christianity to spring forth from. Nephi chastised the Gentiles of our day, saying, “O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travails, and the labors and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles? O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But, behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people” (2 Ne. 29:4-5).

This background helps to provide the context for the following verse, that refers to Israel as calling a nation (the Gentiles) to come unto them to learn about covenant. These new nations (the Gentiles) will join with those who remain of Israel (only the Jews remember and honor their Israelite bloodline) to worship the Lord. It is a beautifully-balanced and typical familial relationship: Israel was the original keeper of the covenant, but has lost much of the remembrance of it; the Gentiles will come to Israel with the restoration of the covenant and the fulness of the gospel, and thereby be adopted into the family of Israel. Each has absolute need of the other, referring to the earlier verses that the enmity between Ephraim (representing the Gentiles) and Judah will no longer exist when they come to see eye-to-eye (Isa. 11:11-13).

Behold, thou shalt call a nation that thou knowest not,
and nations that knew not thee shall run unto thee because of the Lord thy God.
and for the Holy One of Israel; for he hath glorified thee (Isa. 55:5).

The Lord had said: “This people have I formed for myself; they shall show forth my praise,” (Isa. 43:21). As stated earlier, the Lord would “use” Israel to “show forth [His] praise” through bringing her to redemption and back to the covenant. As nations see the Lord’s work with Israel, they will be drawn to know of them, of Him, and of His great work, or Plan of Salvation.

Seek ye the Lord while he may be found, call ye upon him while he is near.

Let the wicked forsake his way, and the unrighteous man his thoughts:
and let him return unto the Lord, and he will have mercy upon him;
and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth,
so are my ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven,
and returneth not thither, but watereth the earth,
and maketh it bring forth and bud, that it may give seed to the sower,
and bread to the eater;

So shall my word be that goeth forth out of my mouth;
it shall not return unto me void, but it shall accomplish that which I please,
and it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with peace:
the mountains and the hills shall break forth before you into singing,
and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree,
and instead of the brier shall come up the myrtle tree;
and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off (Isa. 55:6-13).

The Lord emphasizes “my thoughts are not your thoughts, neither are your ways my ways.” This truth is especially exemplified by the Lord’s faithfulness to His covenants, and in His forgiveness in the face of our betrayal.

“They say, If a man put away his wife, and she go from him, and become another man’s, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord . . . Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion” (Jer. 3:1, 14).

The Lord said: “Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst” (Isa. 5:13). What kind of knowledge were the people missing? Surely, it is the type of knowledge that the Savior referred to in His intercessory prayer: “For this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). To know the Lord is to know that He is true and faithful, that He will keep His word, and all the promises inherent in it. It is to know His Plan of Salvation, and to take our part in it, accepting the atonement, taking His name upon ourselves, keeping His commandments, and consecrating ourselves to share the good news of the gospel covenant with all of the world.