

“The Lord Shall Yet Comfort Zion, and Shall Yet Choose Jerusalem” (Zech. 1:17)

Victor Ludlow gives the following introduction: “In chapters 59 and 60, Isaiah describes a complete transformation of Israel as she moves from wickedness to righteousness through a sequence of changes: sin (59:1-8), repentance (59:9-15a), deliverance (59:15b-21), gathering (60:1-9), rebuilding (60:10-13), prosperity (60:14-18), and the presence of the Lord (60:19-22) . . . Isaiah portrays a pattern of progression as Israel rises from the depths of spiritual death to eternal life in God’s presence” (*Isaiah: Prophet, Seer and Poet*, p 492).

While Victor Ludlow addresses “Israel” in general (Parry calls her “Lady Israel”), chapter 60 specifically speaks of a city that will host the covenant people of the Lord and that will be exalted. While this chapter has applications for both the New Jerusalem, or Zion, and the “old” Jerusalem, which will be renewed, and is also sometimes referred to as “New Jerusalem,” I am going to focus our studies this week on the ancient city. I think it appropriate in view of the fact that Isaiah begins his book by introducing the fact that he has had a vision “concerning Judah and Jerusalem” (Isa. 1:1), and continues his condemnation and promises to that city throughout his writings (see Isa. 3:1, 8; 5:3; 40:2, etc.).

Jerusalem has a glorious past and an exalted destiny. It evokes a passion unseen in the history of the world. It is sacred to people of Jewish, Muslim and Christian faiths. All claim a right to it, and all honor it’s most sacred ground, the Temple Mount.

Members of the Church of Jesus Christ of Latter-day Saints have a unique relationship with Jerusalem. Joseph Smith prayed for the redemption of Jerusalem in the dedicatory prayer for the Kirtland Temple, the first temple built in this dispensation (D&C 109:62). Joseph pointed our hearts in the direction of the Jewish people, and the Apostle, Orson Hyde, under Joseph’s direction, carried out the divine mandate to dedicate the land of Israel for the return of the Jews. This he did in 1841, despite illness, poverty and shipwreck. Perhaps ancient King Solomon was fore-seeing Elder Hyde’s dedication when he prayed thousands of years earlier at the first temple dedication. At that time, Solomon asked the Lord to heed the “prayer of the stranger that is not of thy people Israel, but cometh out of a far country for thy name’s sake” (1 Kings 8:41-43). The Jews had wandered homeless for nearly 2,000 years, yet within a century of Orson Hyde’s dedication, the prayer was fulfilled.

Jerusalem is the City of the Lord:

- “for Jerusalem’s sake, the city I have chosen out of all the tribes of Israel.” (1 Kings 11:32)
- “Jerusalem, the city which I have chosen me to put my name there.” (1 Kings 11:36)
- “For David said, The Lord god of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever.” (1 Chron. 23:25)
- “For I will defend this city, to save it, for mine own sake, and for my servant David’s sake.” (2 Kings 19:34)
- Jerusalem is the “apple of the [Lord’s] eye.” (Zech. 2:8)

Jerusalem is Cast Off Because of Wickedness:

- As a response to the idolatry of Jerusalem’s people, the Lord declared: “Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.” (2 Kings 21:12)
- “. . . and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.” (2 Kings 21:13)

- “And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.” (2 Kings 23:27)
- “For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory.” (Isa. 3:8)
- “The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast. The Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.” (Lam. 2:7-10)

Lamentations and Mourning for Broken Jerusalem:

Psalm 137

“By the rivers of Babylon, there we sat down,
 yea, we wept, when we remembered Zion.
 We hanged our harps upon the willows in the midst thereof.
 For there they that carried us away captive required of us a song;
 and they that wasted us required of us mirth, saying,
 Sing us one of the songs of Zion.
 How shall we sing the Lord’s song in a strange land?
 If I forget thee, O Jerusalem, let my right hand forget her cunning.
 If I do not remember thee, let my tongue cleave to the roof of my mouth;
 If I prefer not Jerusalem above my chief joy.”

“Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.” (Lam. 1:8)

King Manasseh and his people mocked the Lord; not only did they disregard their covenants, but they “worshipped all the host of heaven, and served them” (2 Kings 21:3). They built altars to their false gods within the Lord’s temple (2 Kings 21:4-5,7), and Manasseh even sacrificed his own son to the god Molech (2 Kings 21:6). These conditions are exposed in the following verses:

Behold, the Lord’s hand is not shortened, that it cannot save;
 neither his ear heavy, that it cannot hear:

But your iniquities have separated between you and your God,
 and your sins have hid his face from you, that he will not hear.

For your hands are defiled with blood, and your fingers with iniquity;
 your lips have spoken lies, your tongue hath muttered perverseness.

None calleth for justice, nor any pleadeth for truth:
 they trust in vanity, and speak lies;
 they conceive mischief, and bring forth iniquity.

They hatch cockatrice' eggs, and weave the spider's web:
he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

Their webs shall not become garments, neither shall they cover themselves with their works:
their works are works of iniquity, and the act of violence is in their hands.

Their feet run to evil, and they make haste to shed innocent blood:
their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

The way of peace they know not; and there is no judgment in their goings:
they have made them crooked paths: whosoever goeth therein shall not know peace. (Isa. 59:1-8).

Victor Ludlow explains: "The adder or cockatrice is a very poisonous snake. Apparently, even the venom of the unhatched snakes was powerful enough to kill a person. Why would anyone want to handle these snakes or cover themselves with spider's webs? Isaiah is really asking the people, 'Why would any of you endanger your souls by entangling yourselves in sin?' The serpent represents the devil and the spider's web the bonds or chains of sin. Although the people probably would not endanger their physical lives, they gradually give themselves over to Satan's power and spiritual death as they continue their iniquities (*Isaiah, Prophet, Seer and Poet*, p. 493).

As a result, Jerusalem was conquered, and the Jews were taken into bondage. Daniel, a young Jewish prince, was amongst the first of the captives, but he maintained his righteousness despite his circumstances, and brought the eye of foreign kings to the plight of Jerusalem. Because of Isaiah's prophecy wherein he called Cyrus by name (see Isa. 44-45), Persian king Cyrus was the first to take an interest in restoring the Jewish people to their homeland, and to aid them in re-building their city and temple.

Pray For Jerusalem's Redemption:

- Daniel prays for restoration of Jerusalem: Dan. 9:16-17
- An angel prays for the restoration of Jerusalem: Zech. 1:12
- Joseph Smith prays for the restoration of Jerusalem: "We therefore ask thee to have mercy upon the children of Jacob that Jerusalem, from this hour may begin to be redeemed ...: (D&C 109:62)

It's important to note that the prophecies of Jerusalem's destruction and rebuilding are fulfilled in at least three different occasions:

1. The destruction of Jerusalem by Babylon in 587 B.C.; with subsequent rebuilding under various Persian kings beginning with Cyrus, around 538 BC.
2. The destruction of Jerusalem by the Roman Emperor Vespasian in 70 A.D.; with subsequent rebuilding (without the Temple) following the establishment of the State of Israel in 1948.
3. The destruction of Jerusalem known as the "abomination of desolation" (Dan. 9:27; JS Matthew 1:12) which is to take place just before the coming of the Savior; with subsequent cleansing and renewal of Jerusalem as the millennial/celestial city of God.

The following verses from Isaiah 59 reflect Israel's dawning realization of her state of sin and apostasy:

Therefore is judgment far from us, neither doth justice overtake us:
we wait for light, but behold obscurity;
for brightness, but we walk in darkness.

We grope for the wall like the blind, and we grope as if we had no eyes:
we stumble at noonday as in the night;
we are in desolate places as dead men.

We roar all like bears, and mourn sore like doves:
we look for judgment, but there is none;
for salvation, but it is far off from us.

For our transgressions are multiplied before thee, and our sins testify against us:
for our transgressions are with us; and as for our iniquities, we know them;

In transgressing and lying against the Lord, and departing away from our God,
speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

And judgment is turned away backward, and justice standeth afar off:
for truth is fallen in the street, and equity cannot enter.

Yea, truth faileth; and he that departeth from evil maketh himself a prey:
and the Lord saw it, and it displeased him that there was no judgment (Isa. 59: 9-15).

As His people begin to turn their faces towards Him in genuine repentance, the Lord will succor them. Elder Jeffrey R. Holland taught that "To *succor* means 'to run to.'" He added: "I testify that Christ will run to us, and is running even now, if we will but receive the extended arm of His mercy. When we stagger or stumble, He is there to steady and strengthen us. In the end He is there to save us, and for all this He gave His life" (*Teaching, Preaching, Healing, Ensign*, January 2003).

And he saw that there was no man, and wondered that there was no intercessor:
therefore his arm brought salvation unto him; and his righteousness, it sustained him.

For he put on righteousness as a breastplate, and an helmet of salvation upon his head;
and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

According to their deeds, accordingly he will repay,
fury to his adversaries, recompense to his enemies;
to the islands he will repay recompense.

So shall they fear the name of the Lord from the west, and his glory from the rising of the sun.
When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against
him.

And the Redeemer shall come to Zion,
and unto them that turn from transgression in Jacob, saith the Lord.

As for me, this is my covenant with them, saith the Lord;
My spirit that is upon thee, and my words which I have put in thy mouth,
shall not depart out of thy mouth, nor out of the mouth of thy seed,
nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. (Isa. 59:16-21)

The Lord will reveal Himself through His works in behalf of Israel, which works include “The Marvelous Work and a Wonder” of bringing forth the Book of Mormon to confirm and add to the words of His covenant and gospel as contained in the Holy Bible (see Isa. 29). The bringing forth of the Book of Mormon is the beginning of the restorative work of gathering Israel together again. The formation of the Church of Jesus Christ of Latter-day Saints is an essential key in fulfilling the promises the Lord has made to His people. Through the Church, precious truths are restored, and a people are prepared to embrace the eternal covenants of old (The New and Everlasting Covenant). In addition, it's members are taught and prepared to become the rescuing “Gentiles” who help to gather the House of Israel, and to build or rebuild the ancient and modern cities of Jerusalem and New Jerusalem, or Zion.

Chapter 59, verse 21 promises that when the Lord puts His words in the mouth of His servants, who are members of the Church of Jesus Christ of Latter-day Saints, they shall not depart. We have a promise that the Church will never be taken from the earth (see *Gospel Principles* manual, chapter 17, pp 94-100).

Regarding verse 20, The Parry brothers wrote: “When Christ comes again, before he appears in glory, he will first come to Zion, both to the temple and to the gathering at Adam-ondi-Ahman (Mal. 3:1) (TPJS, 157). Moroni gave a valuable context to this prophecy when he quoted it to Joseph Smith on 22 September 1823. He said that the Church would prosper and grow despite persecution ‘increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord” (Cowdery, *Messenger and Advocate* (Oct. 1835):199, as quoted by Parry, *Understanding Isaiah*, 526-27).

The first verses of Isaiah chapter 60 are an invitation to those in Israel who have been scattered, lost, or deceived by the mists of darkness that obscure the light of the Gospel. They speak of an apostasy or “gross darkness” upon the face of the earth. Isaiah prophesied earlier about the Book of Mormon, and it's purpose in dispelling darkness: “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness . . . They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine” (Isa. 29:18, 24). Consider the role of the Book of Mormon and the Church of Jesus Christ of Latter-day Saints in the following invitation:

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people:
but the Lord shall arise upon thee, and his glory shall be seen upon thee (Isa. 60:1-2).

Joseph Smith taught: “Consider for a moment, brethren, the fulfillment of the words of the prophet; for we behold that darkness covers the earth, and gross darkness the minds of the inhabitants thereof — that crimes of every description are increasing among men — vices of great enormity are practiced — the rising generation growing up in the fulness of pride and arrogance” (TPJS, p. 47).

The Church of Jesus Christ of Latter-day Saints and the Gospel of Jesus Christ are the antidotes to the darkness that covers the earth. Members of the Church hold up the light of Christ through their message and also through their example. As people throughout the world are attracted to that light and come unto Christ, Israel is gathered and restored, and promises are fulfilled:

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together,
they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged;*
because the abundance of the sea shall be converted unto thee,
the forces of the Gentiles shall come unto thee.

[*Parry says this should read "Your heart shall thrill and swell with joy"]

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah;
all they from Sheba shall come: they shall bring gold and incense;
and they shall show forth the praises of the Lord.

All the flocks of Kedar shall be gathered together unto thee,
the rams of Nebaioth shall minister unto thee:
they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves to their windows?

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far,
their silver and their gold with them, unto the name of the Lord thy God,
and to the Holy One of Israel, because he hath glorified thee (Isa. 60:3-9).

Those who come into the Church of Jesus Christ of Latter-day Saints bring their "treasures" with them: family history records, cultural diversity, gifts and talents that build and strengthen the Church. In addition, their tithes and offerings help to build temples and enable the work to go forward. All of these gifts "glorify the house of [His] glory" (Isa. 60:7).

Victor Ludlow explains: "As the people gather, the wealth of nations accumulates in Zion. Verse 6 promises riches from the areas ruled today by Jordan and Saudi Arabia, and verse 7 tells of livestock coming from the area of Syria. In Isaiah's time, these were the prime grazing areas for camels and livestock; they also had the highest quality of gold and incense. Isaiah may also be using these items and places to represent the choice people as well as goods that will become a part of Zion. Verses 8 and 9 develop this theme further and promise a return by air (doves flying) and by sea (the ships of Tarshish)."

Ludlow continues: "The Lord's purpose in the gathering is not the simple accumulation of people and riches, but the demonstration of his glory (v 9). Thus the people and their riches must be used to build a society that can attract the attention of the world" (*Isaiah: Prophet, Seer and Poet*, 497-98).

Cyrus and successive Persian kings helped to fulfill this prophecy with the rebuilding of the Jerusalem temple in 538-537 BC. He allowed the Jews to return, but also opened his treasury to aid the work in going forward (See 2 Chron. 36:23). But, Isaiah 60 has particular relevance to the latter-days, after the

restoration of the Church of Jesus Christ of Latter-day Saints, and the re-building of Jerusalem and the New Jerusalem, or Zion. For the purpose of today's lesson, we are focusing our attention on the ancient city, which is also sometimes called the "New Jerusalem" as it will be re-newed and rebuilt as a city wherein the Lord will dwell:

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went though thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Savior and Redeemer, the mighty One of Jacob.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time (Isa. 60:10-12).

"The branch of my planting," mentioned in verse 11 is the bookend to the "planting" introduced in Isaiah, chapter 5: "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his

pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.” “And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done it?” (Isa. 5:7, 3-4). The quintessential purpose for the movement of the branches and the grafting in comes to its end here, in verse 11, when Judah at last takes root, and brings forth its fruit in Jerusalem.

The last verses of chapter 60 describe the holy city, where peace will once again be known, and where “strangers” will help to build it (Isa. 60:10). The emphasis on the gifts brought by the “Gentile forces” hearkens back to Joseph Smith’s first prayer for the sake of Jerusalem and her people. Most of the members of the Church of Jesus Christ of Latter-day Saints will play the dual role of Gentile and Israelite. In this case, the references to “kings” who will offer nourishment must certainly refer to those who have been endowed in the Holy Temple, and bear the Melchizedek Priesthood.

Gentiles Bring Offerings:

- “And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.” (Isa 66:20)
- “At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.” (Jer. 3:17)
- “And many nations shall be joined to the Lord in that day, and shall be my people ...” (Zech. 2:11)
- “Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.” (Zech. 8:22-23)
- “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.” (Zech. 14:16-17)

Warnings to Those Who Fight Against Jerusalem:

- “Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.” (Zech. 12:2-3) (See also Zech. 14:2)
- “And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.” (Zech. 12:9)
- “And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.” (Zech. 14:12)

When Jerusalem Receives Her Lord and King:

- “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem ... And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.” (Zech. 12:10-11, 13:6)
- “For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.” (Zech. 14:3-4)

The Latter Day and Millennial Jerusalem:

- “And many people shall go and say, Come ye, and 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.” (Isa. 2:3) (See also Micah 4:2)
- “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. see also verses 5-6)
- “Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.” (Isa. 24:23)
- “. . . and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.” (Isa 27:12-13)
- “And he spake also concerning the house of Israel, and the ^aJerusalem from whence ^bLehi* should come—after it should be destroyed it should be built up again, a ^c“holy” city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel.” (Ether 13:5)
- “And then also cometh the ^aJerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the ^b“north” countries, and are partakers of the fulfilling of the covenant which God made with their father, ^c“Abraham*.” (Ether 13:11)
- “. . . so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.” (Isa. 31:5)
- “The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her anymore

... But Judah shall dwell for ever, and Jerusalem from generation to generation.” (Joel 3:16-17, 20)

- “And I will remember the covenant which I have made with my people; . . . that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Lord.” (3 Nephi 20:29)
- “Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” (Isa. 33:20)
- “Run, speak to this young man, saying Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.” (Zech. 2:45)
- “And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.” (Zech. 14:8-9)
- “Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing the streets thereof.” (Zech. 8:3-5)
- “Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.” (Isaiah 52:9)
- “For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.” (Isa. 65:17-19)
- Revelation 21:10-27

The CES Old Testament Student Manual states that “When the New Jerusalem is eventually built, and Jesus Christ returns to earth in glory, the need will disappear for the sun and the moon to give light to God’s covenant people. The Lord Himself will be an everlasting light. Orson Pratt wrote: ‘Zion will not need the sun when the Lord is there, and all the city is lighted up by the glory of his presence. When the whole heavens above are illuminated by the presence of his glory we shall not need those bright luminaries of heaven to give light, so far as the city of Zion is concerned. But there will be a great people round about, dwelling in other cities that will still have need of the light of the sun and the moon; but the great capital city where the Lord will establish one of his thrones—for his throne is not to be in Jerusalem alone, it will also be in Zion, as you will find in numerous places in this Bible. When therefore, he shall establish his throne in Zion and shall light up the habitations thereof with the glory of his presence, they will not need this light which comes from the bright luminaries that shine forth in yonder heavens, but they will be clothed upon with the glory of their God. When the people meet together in assemblies like this, in their Tabernacles, the Lord will meet with them, his glory will be upon them; a cloud will overshadow them by day and if they happen to have an evening meeting they will not need ... lights of an artificial nature, for the Lord will be there and his glory will be upon all their assemblies. So says Isaiah the Prophet, and I believe it’ (Orson Pratt, in Journal of Discourses, 14:355–56; see also D&C 133:57–58.)”

Victor Ludlow writes: “As indicated [below], the same general conditions will eventually develop in both Old and New Jerusalem. It appears, though, that the Zion society of the New Jerusalem will precede that

which is established in Old Jerusalem” (*Isaiah, Prophet, Seer and Poet*, p 499-500). The following chart was prepared by Victor Ludlow, with additions by the Parry brothers:

Condition to be Fulfilled	Old Jerusalem	New Jerusalem
60:1-2 Lord will appear there	D&C 45:47-53; 133:20-21; Zech 13:6; 14:4,9	Rev. 21:2-3; D&C 84:4-5
60:3-5; 66:19-20 Gentiles and kings will gather there	Zech 14:6	Rev. 21:24; D&C 133:12
60:6 It will be adorned with wealth	Zech 14:14	Rev. 21:10-11, 18-21; D&C 124:11
60:7 Sacrifice will take place there	Zech 14:21	D&C 128:24
60:10 Gentiles and kings will help build its walls		3 Ne 21:23-24
60:11 Its gates will be continually open		Rev. 21:25
60:12 Nations not subservient to it will be smitten	Zech. 12:6,9	D&C 97:18-22
60:13 A temple will be erected	Ezek. 37:25-27; 47:1-10	D&C 57:1-3; 84:4
60:14 The city will be called the Zion of the Holy one of Israel	Zech 14:20	D&C 45:66-67; 84:2; Moses 7:62
60:15; 62:4 The city was once forsaken and hated, but will be made a joy	Ezek. 36:34-36	D&C 45:70-71; 66:11
60:16 It will have power over other kingdoms	Zech 14:1-3, 12-15	D&C 64:43
60:17-18 Perfect peace will prevail	Zech 14:11	D&C 45:66-71
60:19-20 The Lord will be its light	3 Ne 20:30-31	Rev. 21:23; 22:5
60:21 The people will inherit its land	Ezek. 37:25; 2 Ne 10:7	2 Ne 10:10-12

“Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant; and praise is comely. The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds.” (Psalm 147:1-3)

“Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her.” (Isa. 66:10)

The Holy City
Michael Maybrick

Last night I lay asleeping
There came a dream so fair,
I stood in old Jerusalem
Beside the temple there
I heard the children singing
And ever as they sang,
Methought the voice of Angels
From Heaven in answer rang
"Jerusalem, Jerusalem!
Lift up you gates and sing,
Hosanna in the highest.
Hosanna to your King!"

And then methought my dream was chang'd
The streets no longer rang
Hush'd were the glad Hosannas
The little children sang
The sun grew dark with mystery,
The morn was cold and chill
As the shadow of a cross arose
Upon a lonely hill
"Jerusalem, Jerusalem!
Hark! How the Angels sing,
Hosanna in the highest,
Hosanna to your King!"

And once again the scene was chang'd
New earth there seem'd to be,
I saw the Holy City
Beside the tideless sea
The light of god was on its streets
The gates were open wide,
And all who would might enter
And no one was denied.
No need of moon or stars by night,
Or sun to shine by day,
It was the new Jerusalem
That would not pass away
"Jerusalem! Jerusalem
Sing for the night is o'er
Hosanna in the highest
Hosanna for evermore!"