

**“We are the Clay, and Thou our Potter; and We all are the Work of thy Hand”**

KJV	COMPLETE JEWISH BIBLE
<p>1 Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.</p>	<p>Who is this, coming from Edom, from Botzrah with clothing stained crimson, so magnificently dressed so stately in his great strength? “It is I, who speak victoriously, I, well able to save.”</p>
<p>2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?</p>	<p>Why is your apparel red, your clothes like someone treading a winepress?</p>
<p>3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.</p>	<p>“I have trodden the winepress alone; from the peoples, not one was with me. So I trod them in my anger, trampled them in my fury; so their lifeblood spurted out on my clothing, and I have stained all my garments.</p>
<p>4 For the day of vengeance is in mine heart, and the year of my redeemed is come.</p>	<p>for the day of vengeance that was in my heart and my year of redemption is come.</p>
<p>5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.</p>	<p>I looked, but there was no one to help, and I was appalled that no one upheld me. Therefore my own arm brought me salvation, and my own fury upheld me.</p>
<p>6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.</p>	<p>In my anger I trod down the peoples, made them drunk with my fury, then poured out their lifeblood on the earth.”</p>

Edom was the land settled by Esau and his descendants. The word *Edom*, and the name *Esau*, both mean “red” (see Bible Dictionary, *Edom*; also Gen. 25:30). Esau, grandson of Abraham, son of Isaac, and the brother of Jacob (who became Israel), “despised his birthright” (Gen. 25:34), and did not partake of the covenants and blessings that came through his fathers. He dishonored his parentage, married outside of the covenant, and his descendants were in a constant state of enmity with their kin, Israel. Later, when Moses brought the children of Israel out of Egypt, he sought passage through Edom, promising that Israel would not partake of any of the crops that grew in the land, nor even partake of the water in the wells. “And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword” (Numb. 20:14-18). Indeed, Edom fought many times against Israel. Bozrah was the capital of Edom. Another name for Edom is *Idumea*, meaning “the world” (see Bible Dictionary, *Idumea*).

Jacob and Esau were twins; the posterity promised to Abraham, through whom the Priesthood was supposed to bless all nations (see Abr. 2). The divide between the brothers and their desires was sharp and deep; while Jacob yearned to know God, and had his own personal encounter with the Lord at “the

gate of heaven” (see Gen. 28:17), Esau wasted his time, as well as the sacred inheritance that had come to him through Abraham. Esau “would not” when offered the invitation of covenant; he did not sin in ignorance, but he and his descendants fought against Israel, thereby fighting against God.

In Isaiah’s vision, the Lord is coming from Edom, drenched in blood. He speaks of trampling his enemies in fury, and of “the day of vengeance” that was “in [His] heart. In the same breath, He announces that “the year of my redeemed is come.” These contrasts are also expressed in the phrase: “The Great and Dreadful Day of the Lord,” which speaks of the Second Coming as being dreadful to the wicked, and wonderful to the righteous.

Esau and his descendants declared themselves the enemy of God, and therefore seem to invite His vengeance. Ezekiel prophesied: “And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God” (Ezek. 25:14).

It is hard for us to picture the Lord as vengeful, yet His vengeance is spoken of frequently in the scriptures. Joseph Smith prophesied: “For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it? The Lord’s scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come; For the indignation of the Lord is kindled against their abomination and all their wicked works” (D&C 97:22-24).

Most of ancient Israel yearned for God to show Himself and take vengeance on their enemies, based upon these, and many other verses in the Old Testament. This led to the Jews not recognizing Jesus as their Messiah. Jesus is both the “Lamb” and the “Lion.” It is said that the Jews could not recognize the Lamb as the Messiah, and that Christians will not recognize the Lion when He comes again. Both aspects are important to understand when seeking to know the Lord.

Isaiah’s vision, then, of the Lord in red garments coming from Edom, can be interpreted as the Lord performing His vengeance upon the ungodly and covenant-breakers, represented by “the world” of Idumea, or Edom. But there are other interpretations that are also valuable in comprehending the many characteristics of the Messiah, specifically those of justice and mercy.

The Parry Brothers offer the following insight: “When Christ offered the Atonement in the Garden of Gethsemane, his agony was so great that ‘his sweat was as it were great drops of blood’ (Luke 22:44), which presumably stained his garments. In addition, the blood of our sins — the signs of our wickedness — will stain his garments. This blood of atonement is symbolized by the image of a man who treads red grapes in a winepress, staining his clothing with the juice. But, with Christ, not only his hem but his whole garment will be stained. His whole being was engaged in the work of atonement. He trod the winepress alone because he alone could and did perform the Atonement, kneeling alone in the Garden of Gethsemane, hanging alone on the cross. ‘I . . . have trodden the winepress alone, even the winepress of the fierceness of the wrath of Almighty God’ (D&C 76:107; 88:106).” The Parry Brothers add, that Edom, in this particular context, could represent that in needing to “descend below all things” (D&C 88:6), the Lord went to the “center and chief part of the world’s wickedness” (Edom) in performing the Atonement (see *Understanding Isaiah*, pp. 554-55).

While the first verses of the chapter speak of vengeance, the following verses speak of the Lord’s “lovingkindnesses,” continuing the premises set earlier in Isaiah wherein the Lord seeks to discover Himself to His people, in all of His characteristics. We must come to know and understand that justice

and mercy are both necessary attributes of God, the Lamb and the Lion are both essential manifestations of His work and His Plan.

KJV	COMPLETE JEWISH BIBLE
<p>7 I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.</p>	<p>I will recall the grace of ADONAI and the praises of ADONAI, because of all that ADONAI has granted us and his great goodness toward the house of Israel, which he bestowed on them in keeping with his mercy, in keeping with the greatness of his grace.</p>
<p>8 For he said, Surely they are my people, children that will not lie: so he was their Savior.</p>	<p>For he said, "They are indeed my people, children who are not disloyal." So he became their Savior.</p>
<p>9 In their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.</p>	<p>In all their troubles he was troubled; then the Angel of His Presence saved them; in his love and pity he redeemed them. He had lifted them up and carried them throughout the days of old.</p>
<p>10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.</p>	<p>However, they rebelled, they grieved His Holy Spirit; so he became their enemy and himself fought against them.</p>
<p>11 Then he* remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? <i>*footnote says "his people remembered"</i></p>	<p>But then his people remembered the days of old, the days of Moshe: "Where is he who brought them up from the sea with the shepherds of his flock? Where is he who put his Holy Spirit right there among them,</p>
<p>12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?</p>	<p>who caused his glorious arm to go at Moshe's right hand? He divided the water ahead of them, to make himself an eternal name;</p>
<p>13 That led them through the deep, as an horse in the wilderness, that they should not stumble?</p>	<p>he led them through the deep like a sure-footed horse through the desert;</p>
<p>14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name.</p>	<p>like cattle going down into a valley the Spirit of ADONAI had them rest. This is how you led your people, to make yourself a glorious name."</p>

In the previous verses, we are offered a glimpse into the heart and motives of the Savior, as well as into the heart of His people, Israel. In the hope of His foreknowledge of them, the Lord said “These are my people, children that will not lie, or be disloyal.” Elder Bruce R. McConkie taught that all of the House of Israel were “distinctly valiant and noble spirits in that first estate [who] were chosen, elected and foreordained to be born into the family of Jacob, so as to be natural heirs of all the blessings of the gospel” (*Doctrinal New Testament Commentary*, 2:284). Indeed, with that kind of beginning, how is it that Israel could ever lie or be disloyal? And, so, He had committed Himself to be the Savior and the Redeemer, who carried His people, was afflicted for their sake, and saved them.

In an earlier chapter, we read: “Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. To whom will ye liken me, and make me equal, and compare me, that we may be like” (Isa. 46:3-5).

In verses 7-14 of Isaiah, chapter 63, Israel remembers and recalls all that the Lord has done for her in her earlier days. In the distress and confusion of their scattered state, they remember that Jehovah had carefully led Israel through the “deep” of the Red Sea, and brought them to rest in the promised land. Yes, He is the Good Shepherd who has carried them, watched over them, and sought to bring them to birth as a holy nation. They now admit and acknowledge that it is due to their rebellion against Him that they have been conquered and destroyed. He reassured them “For a small moment have I forsaken thee; but with great mercies will I gather thee. 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” (Isa. 54:8-9).

Israel now cries out, even as she did in the land of Egypt: “O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence” (Isa. 64:1). She is calling upon the Lord to show Himself in His glory and to perform miracles in her behalf. Although Israel, at large, does not realize it, He is, in fact, doing just that. He has told her that when the work begins amongst the Gentiles, with the restoration of the Gospel, then will His work also commence to gather Israel again and bring her again to her promised land(s). “And verily I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place — that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion; And behold, this is the thing which I will give unto you for a sign . . . And when these things come to pass that thy seed shall begin to know these things — it shall be a sign unto them, that they may know that the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel” (3 Ne. 21:1-2, 7; see also 3 Ne. 20).

There are times that we, like ancient Israel, cry out for the Lord to “look down from heaven” (Isa. 63:15), and to see our troubles, and to fight in our behalf. There are times we even feel to catalog our worries, as if He is unaware. The following verses illustrate Israel’s desperation, and her desire for reconciliation with the Lord:

KJV	COMPLETE JEWISH BIBLE
15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?	Look down from heaven; and see from your holy, glorious dwelling. Where are your zeal and your mighty deeds, your inner concern and compassion? Don't hold back,
16 Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting.	for you are our father. Even if Avraham were not to know us, and Isra'el were not to acknowledge us, you, ADONAI, are our father, Our Redeemer of Old is your name.
17 O Lord, why hast thou made us to err from thy ways, and hardened our heart* from thy fear? Return for thy servants' sake, the tribes of thine inheritance. <i>*JST suffered us to err from thy ways, and to harden our heart</i>	ADONAI, why do you let us wander from your ways and harken our hearts, so that we do not fear you? Return, for the sake of your servants, the tribes who are your possession.
18 The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.	Your holy people held your sanctuary such a short time, before our adversaries trampled it down.
19 We are thine; thou never barest rule over them; they were not called by thy name.	For so long we have been like those you never ruled, like those who were not called by your name!
1 Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence.	We wish you would tear open heaven and come down, so the mountains would shake at your presence!
2 As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!	It would be like fire kindling the brush, and the fire then makes the water boil. Then your enemies would know your name, the nations would tremble before you!
3 When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.	When you did tremendous things that we were not expecting, we wished that you would come down, so the mountains would shake at your presence!

“Why have you allowed us to stray?” Israel asks, knowing full well that the decision to follow the Lord is one of free will, and not coercion. “Return to us,” they say, yet it is never the Lord who departs, or who breaks the relationship.

“You came in power, and did terrible things when we weren’t expecting you to,” they explain, “Why don’t you come and do something dramatic now, when we are asking you to do so?” they lament.

“We are called by your name, as is your House, but strangers have destroyed the temple, and we are cast out of our land.”

Earlier, the Lord had told Israel to remember Abraham and Sarah as their covenant parents, and to follow their example (Isa. 51:1). Esau was only one of their posterity who did not honor the covenant, or follow in their footsteps. Much of Israel had been idolatrous, disobedient, and covetous of all that was worldly. Instead of being “peculiar” (see Ex. 19:5) or separate from the world, they had whole-heartedly thrown themselves into embracing all that the world had to offer. Now, Israel, because of her despair, remembers Abraham and the covenant family. But, knowing that Abraham and Jacob (Israel) are long dead, and perhaps, even have separated themselves from their posterity because of their rebellion, Israel says “though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our father [and] our redeemer” (Isa. 63:16). Later, they repeat their affirmation: But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand” (Isa. 64:8). This then, is the humble submission of a penitent heart that unlocks the blessings of the Atonement.

Most of chapter 63-64 is repeated in Doctrine and Covenants 133: 40-53, but with the verses ordered differently. What’s important for us to understand by their placement in the Doctrine and Covenants, is that we are a people who should be preparing to meet our God. Soon, He will rend the veil, and the mountains will flow down at His coming. Whether we are direct descendants, or adopted, we are Israel, part of that “great and noble” host that was uniquely prepared to recognize and accept the gospel, as well as to minister to our brothers and sisters in Jesus’ name. Which of our progenitors do we follow: Abraham and Sarah, or Esau? Much like Laban and Lemuel, Esau had had all of the covenant privileges available to him if he would embrace them, but all three of them threw away their heritage, and with it, the promises that were attached to that heritage. One of the main characteristics of our commitment to our faith is our commitment to help to prepare others for the Second Coming of the Savior.

The CES *Old Testament Student Manual* explains: “Jesus Christ is a celestial being. Since the sun is typical of the glory of the celestial kingdom (see D&C 76:70), the imagery of burning and fire that describes the Second Coming could actually be caused by the glory of Christ’s person. Elder Charles W. Penrose, writing of this day, said: ‘He comes! The earth shakes, and the tall mountains tremble; the mighty deep rolls back to the north as in fear, and the rent skies glow like molten brass. He comes! The dead Saints burst forth from their tombs, and “those who are alive and remain” are “caught up” with them to meet him [see 1 Thess. 4:17]. The ungodly rush to hide themselves from his presence, and call upon the quivering rocks to cover them. He comes! with all the hosts of the righteous glorified. The breath of his lips strikes death to the wicked. His glory is a consuming fire. The proud and rebellious are as stubble; they are burned and “left neither root nor branch” [see Mal. 4:1]. He sweeps the earth “as with the besom of destruction” [Isa.14:23]. He deluges the earth with the fiery floods of his wrath, and the filthiness and abominations of the world are consumed. Satan and his dark hosts are taken and bound — the prince of power of the air has lost his dominion, for He whose right it is to reign has come, and “the kingdoms of this world have become the kingdoms of our Lord and his Christ”’ (The Second Advent, in *Millennial Star*, 10 Sept. 1859, p. 583)” (as quoted *Old Testament Student Manual, Kings-Malachi*, 203-10).

The *Manual* continues: “The scriptures and the living prophets teach that the Saints must strive for three important things as they ready themselves for the Second Coming:

“1. *Preparation*. Elder Harold B. Lee said of preparing for the Second Coming:

“This preparation demands first that a people, to receive the coming of the Lord, must be taught the personality and the nature of God and his Son, Jesus Christ. . . . How can one meet a person whose identity is unknown? How can one be prepared to meet a person about whom he has no knowledge? How can one be prepared to meet a being whose personality he cannot comprehend? . . .

“To my thinking, another requisite of that preparation to receive the Lord at the beginning of his millennial reign demands that the people be taught to accept the divinity of the mission of Jesus as the Savior of the world [see Alma 11:37, 40]. . . .

“ . . . We must accept the divine mission of the Prophet Joseph Smith as the instrumentality through which the restoration of the gospel and the organization of the Church of Jesus Christ was accomplished. Each member of the Church, to be prepared for the millennial reign, must receive a testimony, each for himself, of the divinity of the work established by Joseph Smith. . . . [As Heber C. Kimball said,] “The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself” (In Conference Report, Oct. 1956, pp 61-62).

“2. *Sanctification*. Elder Bruce R. McConkie explained:

“To be sanctified is to become clean, pure, and spotless; to be free from the blood and sins of the world; to become a new creature of the Holy Ghost, one whose body has been renewed by the rebirth of the Spirit. *Sanctification* is a state of saintliness, a state attained only by conformity to the laws and ordinances of the gospel. The plan of salvation is the system and means provided whereby men may sanctify their souls and thereby become worthy of a celestial inheritance.

“Sanctification is a basic doctrine of the gospel (D&C 20:31-34); indeed, the very reason men are commanded to believe, repent, and be baptized is so they “may be sanctified by the reception of the Holy Ghost,” and thereby be enabled to stand spotless before the judgement bar of Christ (2 Ne. 27:19-21)’ (*Mormon Doctrine*, p. 675). Since the scriptures teach that no unclean thing can dwell in His presence (see Moses 6:57), it is clear that the Saints who are caught up to meet Him must be sanctified.

“3. *Gathering*. Elder Bruce R. McConkie said:

“Two things are accomplished by the gathering of Israel: First, those who have thus chosen Christ as their Shepherd; those who have taken upon themselves his name in the waters of baptism; those who are seeking to enjoy his Spirit here and now and to be inheritors of eternal life hereafter — such people need to be gathered together to strengthen each other and to help one another perfect their lives.

“And second, those who are seeking the highest rewards in eternity need to be where they can receive the blessings of the house of the Lord, both for themselves and for their ancestors in Israel who died without a knowledge of the gospel, but who would have received it with all their heart had opportunity afforded. Manifestly in the early days of this dispensation, this meant gathering to the mountain of the Lord’s house in the tops of the mountains of North America. There alone were congregations strong enough for the Saints to strengthen each other. There alone were the temples of the Most High where the fulness of the ordinances of exaltation are performed. However, in the providences of Him who knoweth all things, in the providences of Him who scattered Israel and who is now gathering that favored people again, the day has now come when the fold of Christ is reaching out to the ends of the earth. We are not established in all nations, but we surely shall be before the second coming of the Son of Man. As the Book of Mormon says, in the last days, “the saints of God” shall be found “upon all the face of the earth.” Also: “The saints of the church of the Lamb and . . . the covenant people of the Lord” — scattered as they are “upon all the face of the earth” — “shall be armed with righteousness and with the power of God in great glory” (1 Ne. 14:12, 14). We are living in a new day. The Church of Jesus Christ of Latter-day Saints is fast becoming a worldwide church. Congregations of Saints are now, or soon will be, strong enough to support and sustain their members no matter where they reside. Temples are being

built wherever the need justifies' (Come: Let Israel Build Zion, *Ensign*, May 1977, p.117)." (*Doctrine and Covenants Student Manual*, pp.335-343).

KJV	COMPLETE JEWISH BIBLE
<p>4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.</p>	<p>No one has ever heard, no ear perceived, no eye seen, any God but you, You work for him who waits for you.</p>
<p>5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.</p>	<p>You favored those who were glad to do justice, those who remember you in your ways. When you were angry, we kept sinning: but if we keep your ancient ways, we will be saved.</p>
<p>6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.</p>	<p>All of us are like someone unclean, all our righteous deeds like menstrual rags: we wither, all of us, like leaves; and our misdeeds blow us away like the wind.</p>
<p>7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.</p>	<p>No one calls on your name or bestirs himself to take hold of you, for you have hidden your face from us and caused our misdeeds to destroy us.</p>
<p>8 But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.</p>	<p>But now, ADONAI, you are our father; we are the clay, you are our potter; and we are all the work of your hands,</p>
<p>9 Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.</p>	<p>Do not be so very angry, ADONAI! Don't remember crime forever. Look, please, we are all your people.</p>
<p>10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.</p>	<p>Your holy cities have become a desert, Tziyon a desert, Yerushalayim a ruin.</p>
<p>11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.</p>	<p>Our holy, beautiful house, where our ancestors used to praise you, has been burned to the ground; all we cherished has been ruined.</p>
<p>2 Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?</p>	<p>ADONAI, after all this, will you still hold back? Will you still stay silent and punish us past endurance?</p>



In the preceding verses, Israel once again acknowledges her state of impurity before the Lord. As compared to the sanctification that Elder McConkie states is required of every saint before meeting the Lord, Israel recognizes in these verses that her unclean state has separated her from God. She asks if the Lord will continue to “afflict us very sore?” as she now sees that the pain she has experienced at the hands of invaders has been recompense for her betrayal of her covenants.

“We are all thy people,” Israel declares, in the same submission and humility with which she declared “and we all are the work of thy hand.”

Is it Isaiah’s voice that praises God, saying “For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God . . . what he hath prepared for him that waiteth for him”? Isaiah saw everything, “from the beginning to the end,” and could not help but exclaim with wonder and praise. Although he had seen the promised “vengeance” described in various verses of his vision, after all had been “finished” and sifted out, Isaiah had only praise for God’s goodness and mercy.

Paul used Isaiah’s words as he expressed his own praise in his letter to the Corinthians. Paul had begun his ministry working against Christ and His church, as he sought out Christians with the express purpose of putting them to death (see Acts 9). After his encounter with the Savior on the road to Damascus, Paul experienced his own chastisement and bitter remorse, and his eyes were opened to Whom he was actually persecuting. From the time of his conversion, Paul’s life was very difficult, as encountered violent mobs, poisonous snakes, shipwrecks, and apostasy. Tradition holds that he was beheaded in Rome. Despite these many hardships, Paul echoed Isaiah’s words when he wrote: “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor. 2:9).

Why not start praising God now? Why not believe now that what He has prepared for us is glorious and worth any sacrifice? Isaiah’s emphasis is on on what God has “prepared for him that waiteth for him.” The Savior added to this understanding when He taught His apostles about His Second Coming: “Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh. Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods” (Joseph Smith Matthew 1:48-50).