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Since Cumorah: (Since Qumran), Part XXIV

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Abstract: This series argues that the changing attitudes of biblical scholars toward basic questions about scripture allow room for claims made by the Book of Mormon. It discusses external evidences, the primitive church, Lehi, Zenos, the olive tree, and the Dead Sea Scrolls. The twenty-fourth part covers the abridgment of the Book of Mormon and claims that the Book of Isaiah was likewise abridged.

*It is now known
that both
Isaiah and Jeremiah
abridged their
writings and sealed
them up for people
of a later date - as
did also certain
Book of Mormon
prophets.*

Readers of the Book of Mormon are familiar with the pattern of its prophets who abridged, annotated, added commentaries, and sealed up their writings for another people. The author claims that our present-day book of Isaiah and other biblical writings have gone through the same process.

• The most widely accepted of all the divisions of Isaiah is the three-fold classification, following Isaiah's own designation, of the Words of Isaiah (ch. 1-35), the Accounts (*Berichte*, 36-39), and again the Words (40-66).⁴³

That the titles are authentic is implied in the designations of sections of the Book of Mormon by their ancient titles as *The Words of Mormon*, "An *account* of the sons of Mosiah . . . according to the record of Alma" (note preceding Al. 17, italics added), and "the *account* of the people of Nephi . . . according to the record of Helaman. . . ." (Note preceding Al. 45; italics added.) This is the sort of complexity that scholars discover everywhere in Isaiah, where certain words may serve as key words or signatures, denoting the beginning or ending of an independent writing that has been inserted into the text. If anything, the Book of Mormon attests the busy reshuffling and re-editing of separate parts of sacred writings that often go under the name of a single prophet.

It is further significant that the only passages from Isaiah quoted in the Book of Mormon are chapters 2-14 and 48-54. This corresponds surprisingly to the major divisions of Isaiah on which the

scholars have most widely agreed, i.e., chapters 1-13 as the original Isaiah collection and 49-55 as the authentic Deutero-Isaiah. Only these two sections are quoted in the Book of Mormon.

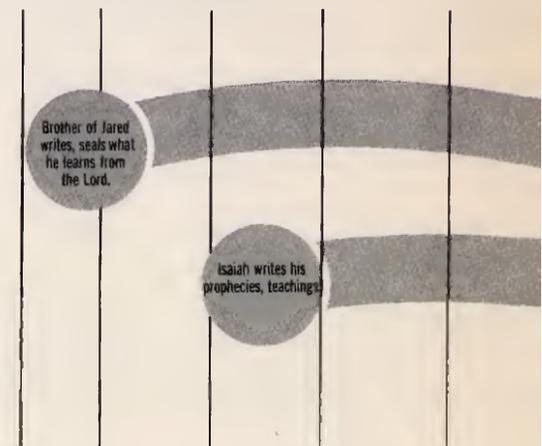
Why does Nephi, the passionate devotee, as he proclaims himself, of the writings of Isaiah, quote only from these two blocks of those writings? Can it be that they represent what pretty well *was* the writing of Isaiah in Lehi's time? The failure to quote from the first chapter, the most famous of all, suggests the theory of some scholars that that chapter is actually a general summary of the whole work and may have been added after.⁴⁴ But we are playing the same game as the others, and it is time to return to firmer ground.

The Transmission of the Record. If others than Isaiah wrote about half the words in his book, why do we not know their names? The answer is, because of the way in which they worked. They were (as it is now explained) Isaiah's own disciples or students, collecting and explaining his sayings with no desire to be original; always they kept the master's teachings foremost in mind. What we have in Isaiah is a lot of genuine words of the prophet intermingled with other stuff by his well-meaning followers.⁴⁵ Every chapter, including those in Deutero- and Trito-Isaiah, contains genuine words of Isaiah; and every chapter including all those in the early part of the book, contains words that are not his.

As Eissfeldt sums it up, in spite of all differences there are "very strong stylistic and historical resemblances between 40-55 and

56-66," and yet "the relationship between c. 1-39 and 40-55 is just as close . . . and the resemblances include even peculiarities of speech."⁴⁶ With the spirit and the words of the true Isaiah thus pervading and dominating the whole work, the items that depart from the standard can be readily explained on one theory or another.

Significantly enough, the Book of Mormon itself proclaims the re-editings and manipulations of the Isaiah text all over the place. Every one of the 21 chapters extensively quoted in the Book of Mormon appears in that work with an impressive number of additions, deletions, alterations, and transpositions. On the testimony of the Book of Mormon, the standard texts of Isaiah that have reached us have indeed suffered in the



SINCE CUMORAH

(SINCE QUMRAN)

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process of transmission. That process has recently been the subject of a significant study by Douglas Jones, which may be profitably perused in conjunction with the very extensive statements contained in the Book of Mormon explaining the peculiar customs of preserving and transmitting the record among the Nephites.

Jones begins by noting that a special technique of prophetic transmission was employed among the ancient Jews. This is exemplified by the cases of Isaiah and Jeremiah. The latter, when he wishes to convey the word of prophecy to men of a future time, (1) makes an abridgement of his past prophecies in order to "summarize the message of twenty years into a concentrate suitable for a single, uninterrupted read-

ing"; (2) this he writes down on a specially prepared document, and (3) in the presence of witnesses (4) he seals it carefully and (5) lays the writings away in a clay jar "that they may continue many days."⁴⁷ This, Jones observes, "was a quite ordinary business transaction," but where the document is no ordinary business paper but the word of prophecy, "every word of the narrative breathes prophetic significance."⁴⁸

Two centuries earlier Isaiah operated in the same way. He wrote an abridgement of his longer writings on a *gillayon*, "possibly a tablet of polished metal," according to Jones, which he sealed up in the presence of three witnesses and laid away "that they might live for future generations."⁴⁸ Both prophets "write down a number of

oracles in condensed form that they might also stand as a witness when the day comes, that Yahweh had declared before hand,"⁴⁹ both transmitting "a single symbolic prediction made to contemporaries but also written down and witnessed that people of a later time might see its fulfillment as Yahweh's work." For this it is necessary to seal the record "that it will not be tampered with" and to bury it or entrust it only to faithful disciples.⁵⁰

At once the example of the Book of Mormon springs to mind, rooted as it is in the Old World practices current in the days of these very prophets: like their works it is an abridgement of much more extensive writings, put down on tablets of metal, witnessed, sealed, and

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buried to come forth as a witness for God in the later time.

Jones explains the present state of our Isaiah text by attributing it largely to the three successive transmissions by which it has come down to us. The first *traditio*, as he calls it, was the work of Isaiah himself, who prepared his metal plates or whatever they were and sealed them up to be a witness at a later time; the second was the bringing forth of this record hundreds of years later "by disci-

ples of the period following the fall of Jerusalem." The third *traditio* is marked by the commentary of "the greatest of all Isaiah's disciples, whose work is now shown over and over again to reveal close knowledge of the teaching of Isaiah of Jerusalem." Desiring only to transmit the master's work in the clearest possible form, this disciple adds his "reflexion on the marvellous way in which the divine word has been fulfilled."⁵¹

Compare these three steps in the long process of transmission with

what we see happening over and over again in the Book of Mormon. Take the longest tradition, for example. In protohistoric times the Lord told the brother of Jared (as he is reported to have told Enoch and others of the Adamic and Patriarchal ages): "Write these things and seal them up; and I will show them in mine own due time unto the children of men." (Eth. 3:27.)

The patriarch did as he was told, and in due time his writings came into the hands of Ether, who "went forth, and beheld that the words of the Lord had all been fulfilled," and then added his part to the writing, "and he finished his record . . . and he hid them in a manner that the people of Limhi did find them." (Eth. 15:33.) Next the writings were brought to King Mosiah, who translated them but was commanded to hide them up until a later generation. (Eth. 4:1.) Hundreds of years later Moroni got them, made a stringent abridgement of them ("and the hundredth part I have not written," 15:33), adding all kinds of commentaries and explanations of his own, after which, he reports, "he commanded me that I should seal them up; and . . . that I should seal up the interpretation thereof" (4:5), and finally, "I am commanded that I should hide them up again in the earth." (4:3.)

In our own dispensation they were brought forth again with the stipulation: "And unto three witnesses shall they be shown. . . .

"And in the mouth of three witnesses shall these things be established; . . . and all this shall stand as a testimony against the world at the last day." (Eth. 5:3-4.) After this they were removed again with the understanding that many parts of them still remain to be made known in future manifestations.

The whole process is identical with that now attributed to the transmission of Isaiah's text. The important thing to note is that each



“ . . . MY CRITERION
OF GOODNESS . . . ”

RICHARD L. EVANS

At a time of tightening standards on material things, it is ironic—tragic—that there should seem to be a loosening of standards pertaining to people personally—to principles, laws, morals. While on labels, drugs, foods, materials of every kind there is pressing for greater accuracy and honesty, there seems at the same time to be more condoning of moral laxity, more compromising of principles, laws, commandments, more disposition to justify little—or much—of what shouldn't be done. While insisting on precision and quality of physical product, some will say that decisions pertaining to moral law and principle have become merely a matter of personal preference. But if this were so, how could there be any standards that we could count on? To judge ourselves and others and to keep ourselves safe, there must be measures of what is true or false, what is right or wrong among the alternatives offered. And the effect on people, their health, their happiness, is the measure of what is good or bad. What builds the body, the mind, the spirit, what improves health and happiness is good. What impairs health and happiness is bad. What leads a man to morality, to honesty, to prayerfulness, to peace, to a quiet conscience is good. What leads him to turmoil, to quarreling with himself, to impairing his peace and self-respect is bad. What is enslaving, habit forming, and impairs our powers could hardly be wholesome. Robert Burns has given this guide: "Whatever mitigates the woes or increases the happiness of others—this is my criterion of goodness," he said. "And whatever injures society at large, or any individual in it—this is my measure of iniquity." This would seem to help decide: Whatever relieves human problems or increases happiness, real happiness—the happiness of health, of peace, of goodness—is good. What injures society or anyone in it, mentally, physically, morally, is bad. There must be standards—for people, for principles—as there are for products. And there is no way of setting aside the consequences of right or wrong.

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transmitter did not merely hand the records intact to the next one. Every one of the successive editors *did* something to them—abridging, annotating, explaining, translating, doing what he could to make the ancient words more comprehensible to his own age and the people who should come after.

A large part of the book of Ether consists of Moroni's own "reflexion on the marvellous way in which the divine word has been fulfilled," making Moroni Ether's "Deutero-Isaiah," yet for all that it is still the book of Ether.^{51a} Why then should we not recognize the same process

of transmission with periodic re-editions when Mr. Jones points it out to us in Isaiah? The presence of such additions and changes no more disqualifies it as the work of Isaiah than Mormon's redoing of the plates of Nephi impugn the authorship of Nephi.

The transmitters of Isaiah, we are told, "adapted the words of the master to contemporary situations, expanding them and adding further oracles."⁵² And that is exactly what the writers of the Book of Mormon do, beginning with Nephi, who abridges his father's writings, brings all the prophets, and espe-

cially Isaiah, up to date. ("... for I did liken *all* the scriptures unto us. . . ." (1 Ne. 19:22-23. Italics added.) He explains that without a radical reinterpretation by him his people could not even begin to comprehend what the prophets were talking about: "... the words of Isaiah are *not plain unto you*," he tells them frankly (2 Ne. 25:4; italics added), being written in a special idiom that only the Jews understand (v. 5), and that Nephi understands because he knows their cultural and historical setting: "... I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about." (V. 6.)

If the process of transmission from the brother of Jared to Moroni seems fabulously long, there is evidence that the system was a very old and persistent one in the Old World as well as in the New. It has been shown that the identical system used by Isaiah was used by Jeremiah 200 years later. Twelve years ago we showed in *The Improvement Era* what others of more authority have since confirmed: that the sealing and laying away of some of the Dead Sea Scrolls consciously carried on the same tradition and used the same techniques, in the same confidence that the record would come forth as a witness in a later time.⁵³

Thus the tradition and practice survived from the time of Isaiah right down to the end of the Jewish nation. And in the other direction it goes back to ages long before Isaiah, when the Torah itself was deposited in the ark for the very purpose of providing a written witness for later ages. In Israel the transmission of the sacred records went hand in hand with the transmission of the crown itself, "just as Joash is handed the *'eduth* with his crown when he is made king," the *'eduth* being "the covenant or the tablets or the book as something deposited



MARRIAGE—AND CHARACTER

RICHARD L. EVANS

What we have in our hearts to say today pertains to the goodness and purpose of life, to peace and happiness in marriage and in the home, and to the whole future of families. First of all, marriage must be coupled with character. It requires character to live in this closest of all relationships of life. Marriage requires also kindly consideration and the overlooking of many small things and an earnest disposition not to find fault. Anyone could annoy anyone at times, and anyone who looks for faults and flaws will surely find them. Marriage requires companionship and encouragement and confidence and kindly, forthright frankness—not holding within the small resentments and not sitting and brooding in silence. It requires keeping things out in the open, freely talking out problems as equal partners. It requires also solvency, with a realistic regard for income and outgo, with an organized ambition and effort to get ahead, and with a measure of contentment as to what cannot now be reasonably reached. Marriage requires self-control. There is no place in a good marriage for hasty, ill-tempered utterance or for selfishness or self-indulgence. It requires loyalty and faithfulness and moral cleanliness. No marriage should be allowed to become commonplace. If neglected or abused, it may possibly be brought back to what it once was, but it is better to keep it sweet and wholesome from the first, so that there may be no scars. But if offenses should come, let there be forgiving and let there be forgetting, always with the earnest intent of making this relationship last, for every privilege carries with it an obligation, and every child brought into the world is an inescapable responsibility. Marriage is the most complete commitment of life, and as such it should receive the best effort of all who enter it. It must include sincere service, respect, humility and prayerfulness, the healing power of love, and faith and common convictions—faith in God, faith in the future, and faith in the everlasting things of life. To you who venture into marriage—and to you who have, and to you who ever will—remember that respect and love and confidence must be earned every day.

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and therefore palpably present to be a witness” and not merely by an intangible teaching or tradition.⁵⁴ The transmission of the records with the crown is established procedure in the Book of Mormon. (Alma 37; Omni 11, 19-20; Moro. 10, etc.)

In explaining Isaiah to his people, Nephi makes some important points. Much remains of Isaiah’s words to be fulfilled, he tells them, and in whatever age a fulfillment takes place his words stand as a witness, each fulfillment guarantee-

ing the validity of the prophecies whose fulfillment yet remains (2 Ne. 25:7); hence his writings are of peculiar “worth unto the children of men” in general. (V. 8.) We are concerned here with a repeating process: “. . . they have been destroyed from generation to generation,” but never without warning (v. 9); Nephi confirms the destruction in his day that Isaiah had foretold long before (v. 10), foretells the restoration to follow (v. 11), only to lead to another catastrophe when “Jerusalem shall

be destroyed again” (v. 14), to be gathered again, however, “after many generations” (v. 16) in much the same manner as Israel was brought out of Egypt—for the Exodus is another installment of this repeating story (v. 20) to which a long line of written reports bears witness as they too pass down “from generation to generation” (v. 22).

Hence Nephi is witness to the same things that Isaiah himself is: “And the words which I have spoken shall stand as a testimony against you. . . .” (V. 28.) He joins his words to those of Isaiah in a common declaration, “for *he* verily saw my Redeemer, even as *I* have seen him” (2 Ne. 11:2; italics added), and makes the remarkable announcement that since his brother Jacob “also has seen him as I have seen him” (v. 3), Nephi, Jacob, and Isaiah stand as three witnesses to their common teaching—they are contemporary, for all teach the same thing—“. . . all things which have been given of God from the beginning of the world, unto man, are the typifying of him.” (V. 4.)

All the prophets teach the same thing; that is why the pious Jarom says he need not bother to write down anything: “. . . I shall not write the things of my prophesying, nor of my revelations. For what could I write more than my fathers have written? For have not they revealed the plan of salvation?” (Jar. 2.) We have to do here with a story already told, with a history of characteristic and repeating events recounted in a formulaic language of set terms and expressions that cannot be limited to any time or place.

When Jesus himself finally came to the Nephites, he again reedited the whole corpus, recommended the words of Isaiah (3 Ne. 23:1), filled in the gaps of the record (vss. 8-13), corrected all defects (vss. 4, 6), brought the Nephite scriptures up to date (24:1), and



“WHAT ARE FATHERS MADE OF?”

RICHARD L. EVANS

In writing on the question, “What Are Fathers Made Of?”¹ Paul Harvey has given some delightful impressions: When school grades are not “so good as he thinks they should be, . . . he scolds the son . . . though he knows it’s the teacher’s fault.” “Fathers grow old faster than people.” Fathers can’t cry, “while mothers can cry where it shows.” “Fathers are what give daughters away to other men who are not nearly good enough . . . so they can have grandchildren that are smarter than anybody’s.” And now to another question, with some thoughts on “What are fathers for?”: First of all, fathers are for giving a name and a heritage to their children—clean and honorable. Fathers are for long, hard work, mostly their own kind of work; for not being home so much as mothers; for seeming to be pretty busy; and for trying to give their children things that fathers never had. Fathers are for talking with, for encouraging, for putting arms around; for understanding mistakes, but not condoning them; for disciplining when needed, then loving all the more; for being strong and forceful; and for being tender and gentle. Fathers are something that mothers choose for us to be our fathers, for us to bear their names, for us to carry the imprint of all that they are. And if mothers are wise mothers, they will choose for us the kind of fathers who share with them a common background and belief, so that each won’t teach us different things, so that there won’t be conflict and confusion, and so that children and families and hearts and homes won’t be pulled apart. Somehow we expect mothers and fathers to be wise enough to know this before they choose each other, so that in loving and being loyal to both of them we won’t be pulled apart. There is so much that fathers are for: to love us, to listen to, to keep our confidences, to help to plan our purposes, to help to make them possible—and for being loved and for being shown a warm and wonderful appreciation. (From our earliest years we remember praying to a kind Father in heaven, who loves his children, who made us in his image, who wants only to give us happiness.) Another thing that fathers are for is not just for now, but something to belong to—all of us—always and forever. All this is what fathers are for—and so much more unmentioned.

¹Paul Harvey, *Remember These Things* (The Heritage Foundation, Inc.).

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then "expounded *all* the scriptures *in one*," as a single unified work. (3 Ne. 23:14, 6. Italics added.) Just so, in the New Testament, when the Lord appears to the disciples after the resurrection, "he opened . . . the scriptures" to them. (Lk. 24:32.)

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

"Then opened he their understanding, that they might understand the scriptures." (Lk. 24:44-45.)

It has often been objected that a plan that is already agreed on and a story that is already told are more depressing and repellent to the eager and inquiring mind than the thrill of exploring the unknown. But is a journey any less interesting because we have a map to go by? On the contrary, the scouts with the map not only learn more but have a more exciting time.

Since all the prophets tell the same story (2 Ne. 9:2), any prophet is free to contribute anything to the written record that will make that message clear and intelligible. The principle is illustrated throughout the Book of Mormon, and indeed by the very existence of the book itself—a book that shocked the world with its revolutionary concept of scripture as an open-ended production susceptible to the errors of men and amenable to correction by the spirit of prophecy.

The very first Isaiah passage cited in the Book of Mormon (1 Ne. 20:1) differs radically from both the Masoretic and the LXX versions, which by their own disagreements show that the original text had been corrupted.⁵⁵ But that is not all, for the second edition of the Book of Mormon contains an addition not found in the first:

". . . out of the waters of Judah, *or out of the waters of baptism.*" It is said that Parley P. Pratt suggested the phrase, and certainly Joseph Smith approved it, for it stands in all the early editions after the first. Those added words are not only permissible—they are necessary.

If a translation is, as Wilamowitz-Mellendorff defined it, "a statement in the translator's own

AT THE ALTAR

BY CAROL LYNN WRIGHT

*The thought
Of forever
Teased my mind
Like a mountain
Through a thickly
Misted view.*

*But today the
Veil dissolved
To show
Eternity
Is you.*

words of what he thinks the author had in mind," then surely that phrase about baptism cannot be omitted. Isaiah did not have to tell his ancient hearers that he had the waters of baptism in mind, but it is necessary to tell it to the modern reader who without such an explanation would miss the point—for him the translation would be a misleading one without that specification. Where continued revelation is accepted and where all the prophets are speaking the same piece, this sort of thing makes no difficulty at all.

We have spent too long on an issue that will probably remain unsettled in our generation, but the net result of our little filibuster is not without justification. The indications are that a thorough study of the rapidly changing Isaiah problem may well leave the Book of Mormon in a very strong position indeed.

The dating of either the whole or any part of the Deutero-Isaiah must remain uncertain as long as there is no agreement among the

experts as to the relationship of the parts to each other or as to the nature, authorship, or background of the whole. And as long as no one has or can produce irrefutable proof that any single Isaiah verse quoted in the Book of Mormon *could not* have been written before 600 B.C., or indeed has not been defended by reputable scholars as the product of a much earlier time, the chronological question remains wide open.

On the other hand, impressive positive results have been gained. We have discovered that the Book of Mormon is actually way out in front in proclaiming the unity and explaining the diversity of scripture in general and of Isaiah in particular. We have discovered that the peculiar practices employed in the transmission of inspired writings in the Book of Mormon, as well as the theory and purpose behind those practices, are the very ones that prevailed in Palestine at the time Lehi lived there. We have come across a great tradition of prophetic unity that made it possible for inspired men in every age to translate, abridge, expand, explain, and update the writings of their predecessors without changing a particle of the intended meaning or in any way jeopardizing the earlier rights to authorship. Isaiah remains Isaiah no matter how many prophets repeat his words or how many other prophets he is repeating. The Book of Mormon explains how this can be so, and its explanations would seem to be the solution to the Isaiah problem toward which the scholars are at present moving.^{55a}

Isaiah in the Wilderness. That Isaiah was actually the head of a sort of "school of the prophets" is today widely recognized. The existence of such a society is indicated in an old apocryphal work known as the *Ascension of Isaiah*, in which the prophet appears with his followers in an episode that

casts an interesting light on one of the strangest stories in the Book of Mormon.

"When Somnas the scribe and Assur the record-keeper [cf. Zoram in the Book of Mormon] heard that the great prophet Isaiah was coming up from Gilgal [near Jericho and about ten miles from Qumran] to Jerusalem, and with him 40 sons of prophets and his own son Jasum, they announced his approach to King Hezekiah. When he heard this King Hezekiah rejoiced exceedingly and went forth to meet the blessed Isaiah, taking him by the hand and conducting him into his royal dwelling, and ordered that a chair be brought for him." Then the king brought in his son Manasseh and besought the prophet to give him a blessing. When Isaiah declared this impossible because of what he could foresee, the king was so smitten with grief and dismay that he "sorrowed exceedingly and rent his garments and wept bitterly . . . and fell upon his face as one dead."

Isaiah, however, told the king that such behavior would profit him nothing since Satan would have his way with Manasseh. Later, while he was sitting on the king's bed conversing, the prophet was overcome by the Spirit, "and his consciousness was carried away from this world, so that Somnas the record-keeper began to say that Isaiah was dead. But when Hezekiah the King came in and took his hand he knew that he was not dead; but they thought he had died. . . . And thus he lay upon the bed of the King in his transported state (ecstasy) for three days and three nights. Then his spirit returned to his body," and Isaiah "summoned Jasum his son and Somnas the scribe and Hezekiah the King and all those who stood about such as were worthy to hear those things he had seen." To them he delivered an ecstatic discourse on the "surpassing, indescribable

and marvellous works of God who is merciful to men, and of the glory of the Father and of his Beloved Son and of the Spirit, and of the ranks of the holy angels standing in their places. . . ."⁵⁶

Here we have something very much like the story of Ammon in the court of King Lamoni (Al. 18-19), with both the king and his inspired guest being overcome and taken for dead and having visions of the glorious plan of salvation. Also in this fragment we see Isaiah at home among the pious men of the Judaeian desert, the "40 sons of prophets," apparently heading some sort of religious community as Lehi and other prophets did later in the same desert, even down to the people of Qumran and the monks of the Middle Ages. Such societies, writes J. Eaton, "were essentially related to the religious communities of later Judaism and of Christianity" and were "called to a special task of guarding and witnessing to Yahweh's revelations vouchsafed in the first place to Isaiah."⁵⁷

In the next section, which is a fragment of the lost "Testament of Isaiah," according to R. H. Charles, we see Isaiah accused before King Manasseh by a false prophet who wins the king and the people to his side with "flattering words"—a reminder both of the opponent of the righteous Teacher in the Dead Sea Scrolls and of the troubles of Zenos in the Book of Mormon. Since he cannot endure the awful wickedness of Jerusalem, Isaiah goes into the desert again with his followers, this time camping in "a quiet and pure place on a mountain" not far from Bethlehem and still very near Qumran.

This retreat to a pure place removed from men has a very ancient background. There is a tradition that H. Gressmann has run down to the time of the Flood and the Tower and to the northern regions of Mesopotamia that when

the earth became defiled the only hope of the righteous to escape the general destruction to follow was to flee *in terram aliam*, which means, according to Schiller-Szinessy, to retire "to a land of the beyond, where as yet no member of the human race had dwelt."⁵⁸ Only there could the righteous find "a pure and quiet place."

Since this tradition is specifically traced to the time of the Tower and to that region from which the Jaredites set forth on their wanderings, it is, to say the least, a remarkable coincidence that when Jared and his brother wished to escape both the common defilement and the punishment of the age, "the Lord commanded them that they should go forth into the wilderness, yea, into *that quarter where there never had man been.*" (Eth. 2:5. Italics added.)

(To be continued)

FOOTNOTES

⁵⁶Eissfeldt, p. 408.

⁵⁷This is the programmatic introduction presenting all the main themes which will dominate the handling and expansion of Isaiah's oracles. . . . D. Jones, in *Zeitschrift für Alt-testamentliche Wissenschaft*, 67 (1955), p. 238. L. G. Rignell has argued that Ch. I is definitely older than the rest of Isaiah, to which it is an obvious addition; see G. Fohrer, *op. cit.*, p. 68.

⁵⁸J. Eaton, in *Vetus Testamentum*, 9 (1960), pp. 138-141, 149.

⁵⁹Eissfeldt, *op. cit.*, p. 466.

⁶⁰Jones, *op. cit.*, pp. 227-8.

⁶¹*Ibid.*, p. 231. The three witnesses were Uriah, Zechariah, and Isaiah himself. Isa. 8:2.

⁶²*Ibid.*, p. 237.

⁶³*Ibid.*, pp. 228f, 236. Isaiah 30:8 is another "permanent record of Isaiah's oracles to stand as a witness that his plan had been declared of old."

⁶⁴*Ibid.*, p. 245.

⁶⁵G. Fohrer, *op. cit.*, pp. 64-65, notes that the increasingly accepted idea of the book of Isaiah as the work of a "school" is actually an approach to the old idea of single authorship, since all composition was undertaken with strict and devout adherence to the teachings of one master. The concept is very conspicuous in the Book of Mormon.

⁶⁶Jones, *op. cit.*, pp. 240-244, shows how this is done. The disciples felt free to update the names of cities and individuals to make their preaching more intelligible to contemporary hearers. Fohrer, *op. cit.*, pp. 73, 240.

⁶⁷*The Improvement Era*, February 1954, p. 89.

⁶⁸Jones, *op. cit.*, p. 234.

⁶⁹*The Improvement Era*, February 1965, pp. 103ff.

⁷⁰An exhaustive survey by C. Lindhagen (1953/4) shows that the present trend in Isaiah studies is toward (1) a more conservative and less arbitrary treatment of the text; (2) a tendency to reconcile what had appeared as conflicting ideas in Isaiah; e.g., the Suffering Servant can stand for a number of different individuals and groups; (3) increasing recognition of the influence of the temple ordinances in Isaiah's teachings; G. Fohrer, *op. cit.*, p. 243.

⁷¹H. Charles, *The Ascension of Isaiah* (Oxford, 1905), pp. 141-3.

⁷²J. Eaton, *Vetus Testamentum*, 9, p. 149.

⁷³H. Gressmann, in *Archiv für Orientforschung*, 3 (1926), p. 12.