

## Promises of God

Tim Oar

### **Mormon 4:20-26**

A warning to those that would condemn the Book of Mormon for imperfections and those that would oppose the work of the Lord and the covenant people. A promise that the eternal purposes of the Lord shall not be frustrated.<sup>1</sup>

### **Mormon 4:28-56**

The condition of the churches and the world surrounding the latter day work. A warning that the sword of vengeance will soon fall upon the people in that day to avenge the blood of the saints.<sup>2</sup>

### **3 Nephi 9:99-10:1**

The remnant of Jacob shall be among the Gentiles to the destruction of both their power and their idolatry but those that repent will be numbered among the covenant people.<sup>3</sup>

### **1 Nephi 7:21-42**

The house of Israel will be brought out of captivity and know the Lord as their God. The great and abominable church will turn upon itself. The nations that fight against Israel will be turned against each other. The wicked will be destroyed to preserve the righteous. All that fight against Zion will be cut off.<sup>4</sup>

### **1 Nephi 7:48-64**

The righteous need not fear the wrath of God. The judgments of the Lord will prepare the way for the Holy One of Israel to gather His sheep. Jesus Christ will give succor to His people and they will find peace under His reign.<sup>5</sup>

### **Revelation 21:1-7**

A new heaven and a new earth are promised wherein God will dwell with His people. Neither sorrow, pain, or death will be known in this place. There will be no cause for tears. The water of life will be available without price. Those who overcome will inherit all of these things.<sup>6</sup>

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<sup>1</sup> Daniel 4:35; Isaiah 43:11-13

<sup>2</sup> Deuteronomy 32:20-43; 3 Nephi 9:47-56; Revelation 19:11-21

<sup>3</sup> Romans 8:15-17; John 1:10-13; Galatians 3:26-29; 2 Nephi 7:26-29; 3 Nephi 7:38

<sup>4</sup> Psalms 9:7-17; Psalms 37:18-28; Psalms 145:17-20; Matthew 13:49-50; 2 Thessalonians 1:4-10

<sup>5</sup> Isaiah 25:1-9

<sup>6</sup> 1 John 5:1-5; Revelation 2:8-11; Matthew 25:31-34; 1 Nephi 3:68-69

## Isaiah 25:1-9

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(1) O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things*<sup>H6382; a miracle;</sup>; thy counsels<sup>H6098; advice</sup> of old are faithfulness<sup>H530; firmness</sup> and truth<sup>H544;</sup>  
verity.<sup>1</sup>

(2) For thou hast made of a city<sup>H5892; a place guarded by waking or a watch</sup> an heap<sup>H1530; a heap of stone or dung;</sup>; of a defenced<sup>H1219; isolated through fortification</sup> city a ruin: a palace of strangers<sup>H2414; foreigners</sup> to be no city; it shall never be built.

*There are different interpretations of the 'city' that is referred to here. Barnes provides the opinion of several commentators to include the possibilities of: Babylon's fall to Cyrus and the return of the Jews to Jerusalem, Samaria and the fall of the northern kingdom, Rome as the seat of the antichrist, or, that multiple cities are meant and it is a collective action with either a historical or futuristic fulfillment dependent upon who's opinion is cited.*

(3) Therefore shall the strong people glorify thee, the city of the terrible<sup>H6184; powerful or tyrannical</sup> nations shall fear thee.<sup>2</sup>

*Again, as in the verse previous, opinions differ as to who is meant by the 'strong people' and the 'terrible nations'. Some say it is not the city and people of verse two but those that are delivered by the destruction of that city, namely Babylon (of old or latter day), and that those nations that see the deliverance of Judah will fear the Lord and His power. Others say that it is the oppressors themselves, rather than the oppressed, that will be brought to glorify and fear God by these mighty works. The divergence of thought between a historical and a futuristic fulfillment (or a combination of both) is present among scholars. In the context of the reading as a whole (especially verses 5-9), I am inclined to apply a broad spectrum that includes events leading up to the final victory of Christ and the rejoicing of the gathered people in the future. Also, the reading of verse five suggests that the terrible ones themselves (in conjunction with those that are delivered if nothing less) will be made to see and be aware of God's power and majesty.*

(4) For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast<sup>H7307; wind</sup> of the terrible<sup>H6184; powerful</sup> ones is as a storm<sup>H2230; a gush of water</sup> against the wall.<sup>3</sup>

(5) Thou shalt bring down the noise<sup>H7588; uproar</sup> of strangers, as the heat<sup>H2721; drought or desolation</sup> in a dry place<sup>H6724; a desert;</sup>; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low<sup>H6030; to eye or (generally) to heed, that is, pay attention</sup>.

*The word 'branch' (H2159) in this verse is literally translated: "a twig (as pruned)", and is the only place in the old testament that the word appears. The word branch appears 31 times in 29 verses in the old testament from 14 different root words. The use of the*

<sup>1</sup> Revelations 15:2-4; Psalms 145:1-4; Exodus 15:1-2

<sup>2</sup> Psalms 66:1-4 & 102:12-22; Ezekiel 38:14-23

<sup>3</sup> Psalms 12:5 & 72:13

*word is so varied that I would be reluctant to ascribe a concrete meaning to its use here solely from the context of other passages. If I read correctly, it is speaking of a cut branch - a branch pruned from a tree - here in verse five. What is certain though, is that the 'branch of the terrible ones' - whatever the part or representation meant by the author - will be 'brought low' and made to take heed of the Lord.*

(6) And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.<sup>4</sup>

(7) And he will destroy in this mountain the face of the covering<sup>H3875; veil</sup> cast<sup>H3874; to wrap up</sup> over all people, and the veil<sup>H4541; a pouring over, a coverlet (as if poured out)</sup> that is spread<sup>H5259; to interweave, (figuratively) to overspread</sup> over all nations<sup>H1471; a foreign nation; a Gentile</sup>.

*Commentators differ in their opinions of this verse. Some say it refers to the veil of mourning, a symbol of the grief that blankets the world<sup>5</sup> - a grief that the Lord will overpower with His glory and majesty. Others, that the covering is indicative of spiritual blindness.<sup>6</sup>*

(8) He will swallow up death in victory<sup>7</sup>; and the Lord GOD will wipe away tears from off all faces<sup>8</sup>; and the rebuke<sup>H2778; contumely, disgrace</sup> of his people shall he take away from off all the earth: for the LORD hath spoken it.<sup>9</sup>

*Contumely (from the root definition of 'rebuke') is defined by Merriam-Webster as: Harsh language or treatment arising from haughtiness and contempt. The people of God will not be despised any longer by the world but will be embraced and comforted by the Lord. It is the Lord who hath spoken it and it is He who will accomplish it.*

(9) And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

<sup>4</sup> Jeremiah 31:10-14; Psalms 63:1-5

<sup>5</sup> 2 Samuel 19:1-4

<sup>6</sup> 2 Corinthians 3:13-16; Matt 13:11-15; 2 Corinthians 4:1-4

<sup>7</sup> 1 Corinthians 15:51-54

<sup>8</sup> Revelations 21:3-4

<sup>9</sup> 2 Nephi 5: 82-114