



“Comfort Ye My People”

Show Notes & Transcripts

Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints’ *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Friday and Saturday.

Podcast Episode Descriptions:

Part 1:

Can studying Isaiah be like eating brussel sprouts? Dr. Terry Ball examines how studying the words, prophecies, and covenants in Isaiah can become a joy to Latter-day Saints, and all who seek the comfort the Savior offers.

Part 2:

Dr. Terry Ball returns to discuss the omnipresent love of the Savior and how He never forgets nor forsakes his children. He also shares his journey as a scholar, missionary, father, and Saint.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Terry Ball
- 01:16 Introduction of Dr. Terry Ball
- 03:55 Isaiah became dessert instead of brussel sprouts
- 05:36 Comfort in Isaiah and King Hezekiah
- 07:18 Isaiah 40 is an introduction to the greatness of God
- 08:17 The nature of God
- 13:05 “Flesh is grass”
- 15:50 Jehovah vs. idols
- 18:46 Cyrus and Jehovah
- 20:36 Dross and the refiner’s fire
- 24:48 Comparison between Jehovah and idols
- 29:07 God doesn’t have to be made
- 32:45 Kinsman redeemer
- 34:00 Yahweh, LORD, and Adonai
- 37:47 The Suffering Servant
- 44:14 Second Servant Song
- 46:02 Isaiah 48 and 49 are the first quoted by Nephi
- 51:45 Jesus conquered death, not just the Romans
- 55:08 Servant Messiah
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Part 2

- 00:00 Part II– Dr. Terry Ball
- 00:07 Nephi reminded his family of the gathering of Israel
- 02:20 Walls before Him
- 06:32 An ensign
- 11:21 Who are the Gentiles?
- 15:14 The Lord hasn’t forgotten you
- 20:14 The rescue is coming
- 24:15 We can choose righteousness
- 28:19 Eternal increase
- 32:28 The middle and Saturday
- 37:05 Let faith inform your questions
- 41:06 Dr. Terry Ball shares his journey of faith, botany, and Hebrew
- 58:24 End of Part II–Dr. Terry Ball

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Biographical Information:



Dr. Terry B. Ball was the Dean of Religious Education from 2006 to 2013, and is now a professor of religious education at Brigham Young University. He received his education from BYU: a BS in botany and education, an MA in ancient Near Eastern studies, and a PhD in archaeobotany with an emphasis in the ancient Near East. He has taught and traveled extensively in the Holy Land, including at the BYU Jerusalem Center for Near Eastern Studies. He and his wife, DeAnna, have six children.

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Hank Smith:	00:01	Welcome to Follow Him, a weekly podcast dedicated to helping individuals and families with their Come Follow Me study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway.
Hank Smith:	00:11	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you, as together we follow him.
Hank Smith:	00:20	Hello everyone, welcome to another episode of Follow Him. My name is Hank Smith. I am your host, and I am here with my Isaiah loving co-host John Bytheway. John, you know why I know you love Isaiah? Because you wrote a book called Isaiah for Airheads. I have that book, and it's a fantastic read. Is that when you learned to love Isaiah?
John Bytheway:	00:41	I thought when I first had the opportunity to teach the first half of the Book of Mormon, I thought, "Oh my goodness, I have to learn Isaiah. I better know this stuff." And that was a result of a lot of work and a lot of reading, even from our guests today and a lot of other great scholars. So that book is available at Goodwill and Deseret Industries everywhere.
Hank Smith:	01:03	John and I have our own shelves at... Well, John, in order to cover these sections today, we needed another person who loves Isaiah and I think we found him. Who's joining us?
John Bytheway:	01:16	I'm very excited today to have Brother Terry Ball with us. And Brother Terry Ball, let me tell you a little bit about him. He served a mission, the Japan Kobe Mission. After returning, he taught Japanese at the MTC, so a big konnichiwa to you. He also taught as a seminary and institute teacher in Arizona, and Mountain Home, Idaho. He served in numerous callings including a bishop, twice, stake president of the BYU 20th stake.

He's married to the former Deanna Hill. They have six children and 14 grandchildren.

John Bytheway: 01:49 This is the part I was excited about, Hank, because I don't know anybody who has this degree, but he holds a bachelor's degree in botany and education, a master's degree in Ancient Near Eastern studies, and a PhD in Archeobotany.

Hank Smith: 02:03 Archeobotany.

John Bytheway: 02:03 How cool does that sound-

Hank Smith: 02:05 Wow.

John Bytheway: 02:07 ... archeobotany? I mean, I just discovered in studying Isaiah and the whole scriptures, how often there are agricultural metaphors and parables, and how much of a part of life that was. And so that's why I've just loved reading from Brother Ball, because of his archeobotany background. He became a professor of ancient scripture at BYU in 1992. In 2006, he was the Dean of Religious Education. He's focused research on the prophet Isaiah. Has continued to research in his field of archeobotany. He's also taught at the BYU Jerusalem Center.

John Bytheway: 02:42 I've used this one a lot, Making Sense of Isaiah right here. And you will notice today, those of you who are watching on video, that Brother Ball is Elder Ball, and has a name tag on. We welcome you and please tell us about your mission, Brother Ball.

Dr. Terry Ball: 02:57 Well, thank you. I'm delighted to be here. My wife and I are currently serving as a senior couple in the Utah Orem Mission, as MLS missionaries. It's a great opportunity to serve. We work to strengthen new and returning members, and we're assigned to about 11 stakes in Utah County that we serve.

Hank Smith: 03:14 My goodness, I thought you'd retire and go live your life in Jamaica, but here you are serving a mission, Terry.

Dr. Terry Ball: 03:20 Well, they say you can't retire till you tire, and I haven't tired yet, so I'm still here.

Hank Smith: 03:25 I like that. Terry, how long at BYU did you teach Isaiah?

Dr. Terry Ball: 03:30 As I recall, I probably taught my first course, in Isaiah probably about 1992. After I taught seminary for about 10 years. I still sort of viewed Isaiah as the brussels sprouts of the scriptures.

They were supposed to be good for you, people said you should consume them, but when they came up on my scriptural plate, I just kind of tried to gag them down and when they were done, I'd think, "Oh, I'm so glad those are over. I know that was good for me, but I don't know why."

- Dr. Terry Ball: 03:55 But then in the late '80s, I decided I needed to repent, to follow the Saviors admonition, to search Isaiah diligently. And I started trying harder and working at it. And that decision has been a great blessing in my life. I've come to love this prophet. I love what he wrote. I love the way he writes things. I love what he says. I love his teachings. I love the phrases and words now that feel like old familiar friends. I just love this prophet. And I love what he's done for me as he's made me a better father and a husband and a saint and a servant.
- Dr. Terry Ball: 04:29 Isaiah, for me, now is the dessert of the scriptures, that part you can't wait to get to and just delight in and take your time and savor every morsel of it. I just love this prophet. And I'm sure a lot of the listeners share that love for Isaiah, and some are probably still trying to get it and I hope that we help.
- John Bytheway: 04:47 Yeah, you went from brussels sprouts to the dessert. That's a lifetime of work and study, and that's great. We're so excited to have you, because of your insight on Isaiah. So I'm really looking forward to this today. And I hope you'll give us some archeobotany and share with us some of these agricultural metaphors and symbols that he uses and how that works.
- Hank Smith: 05:10 Terry, how do you want to approach these sections? The lesson this week is Isaiah 40 through 49. The lesson is entitled, Comfort ye My People. And so far, as we've read in Isaiah, not a lot of comforting.
- John Bytheway: 05:24 So far.
- Hank Smith: 05:25 Yeah, so far. So I was surprised to see the heading Comfort ye My People. Usually when you teach Isaiah, what do your students need to know? What background do they need to have in coming into this?
- Dr. Terry Ball: 05:36 Well, Comfort ye My People, I think, is an excellent title for these last 27 chapters of Isaiah. The first 35 chapters of Isaiah, are primarily prophecies of warning, rebuke, repent with a little bit of restoration and hope thrown in. The last 27 chapters, starting with chapter 40, are really prophecies of redemption and the greatness of God. And his plan and ability to save you.

And comparing the omnipotence of Jehovah to the impotence of the idols. And it's like a whole different genre of, there's all this hope, with a little bit of warning and rebuke thrown in.

Hank Smith: 06:07

Oh, okay.

Dr. Terry Ball: 06:07

And so two very different themes. Right in the middle of those chapters, 36, 37, we have a little historical interlude, which details the Assyrian siege, an attack on Judah in 701 BC. And to me, I think there's a purposeful structure for this, where you have these first 35 chapters that are rebuke and warning and Christ repentance, and the last 27 chapters of hope and restoration. And in the middle there's this little case study of how King Hezekiah, the most wonderful king in my estimation to ever rule over Judah, how he is able to access the powers of God through his faithfulness, and overcome this great enemy with God's help.

Dr. Terry Ball: 06:48

It's almost like it's saying, "You need to be like Hezekiah. If you want to have a chapter 40 through 66 experience in relationship with God, rather than a chapter one through 35 experience in relationship with God, follow the example of King Hezekiah in chapter 36 and 37." So I believe there's a purposeful structure there to make that very point. And so there is a very different flavor to these last 27 chapters. There's a lot more hope and restoration and testifying of the greatness and nature of God.

Hank Smith: 07:17

Awesome.

Dr. Terry Ball: 07:18

Chapter 40 is probably a wonderful introduction through this whole final theme, in fact, I sometimes call it the introduction to the greatness of God, as it tells us about who God is and what his attributes are. In the lectures on faith, we're told that in order for a person to have faith unto salvation, you have to have a belief that there is a God, a knowledge that there is a God; you have to have a proper understanding of his character and attributes; and then you have to have a confidence you're living life that's pleasing to him.

Dr. Terry Ball: 07:52

And this chapter 40 is a wonderful place to teach about the nature of God, what his real attributes are. And then the rest of the chapters, up to chapter 66, kind of illustrate this introduction that he gives in chapter 40. One of the things I like to do is just to pick out a few lines from chapter 40, and see what it tells us about the nature of God.

Dr. Terry Ball: 08:15

Shall we do that?

John Bytheway:	08:16	Mm-hmm.
Hank Smith:	08:16	Let's do it.
Dr. Terry Ball:	08:17	So let me read a few phrases, and then while I'm reading, just kind of think, what does this tell us about the nature of God? Isaiah 40:4, speaking of what God does, every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed and all flesh shall see it together. Over to verse 12, he asks this question, who hath measured the waters in the hollow of God's hand, and meted out the heaven with the span, and comprehended the dust of the Earth in a measure, and weighed the mountains in the scales?
Dr. Terry Ball:	08:54	In verse 15, it talks about God as being one who nations before Him are as a drop of the bucket, and they're counted as a small dust of the Earth compared to Him and His greatness. Over in chapters 22 through 25, it talks about that he's the one who sits on the circle of the Earth and the inhabitants are like grasshoppers compared to him. And he makes and sets up princes and establishes kingdoms, and does all these great things. And there's none equal to him, we see in 25. And so if you're thinking of an adjective, I know you love adjectives, Hank, what adjective would you use to describe what that tells us about the nature of God?
Hank Smith:	09:31	I loved what you said in verse 25, there is none equal. He is unequal, omniscient, all powerful. You get this chapter 40 that there is nothing like him.
Dr. Terry Ball:	09:43	I liked what you said, when he's all powerful, or the word we use for that is he's omnipotent or omnipotent. Now, look in verse 13 and 14, what it tells us, who has directed this spirit of the Lord or been His counselor or hath taught him, with whom did He take counsel? Who instructed Him? Who could instruct Him? You can't teach him anything, because he is-
Hank Smith:	10:04	He's omniscient.
Dr. Terry Ball:	10:05	So he is omnipotent. He's also omniscient. How about this verse? What else does it tell us that he is? Verse seven, the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely, the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever. In verse 21, it tells us he was there from the

foundations of the Earth. In verse 28, we're told that he is everlasting. So not only is he omnipotent, not only is he omniscient, he's also-

John Bytheway:	10:38	Omnipresent.
Dr. Terry Ball:	10:39	Omnipresent. Now omnipresent can mean that he's always there or that he is everywhere. Which one do you think applies to God?
John Bytheway:	10:48	Both.
Dr. Terry Ball:	10:50	Yeah.
Hank Smith:	10:50	I'd say both, yeah.
Dr. Terry Ball:	10:52	So he is omnipotent. He's omniscient, it's telling us. He's omnipresent. How about verse one and two? "Comfort ye my people," saith your God. "Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Or verse 11, He shall feed His flock like a shepherd. He'll gather the lambs with His arms and carry them in His bosom, and gently lead them that are with young. And in verse 29, He giveth power to the faint, and to them that have no might, He increases his strength. So He is omnipotent, omniscient, omnipresent, and...
Hank Smith:	11:29	All loving.
Dr. Terry Ball:	11:31	Omnibenevolent is the word we sometimes use. And so in this chapter 40, we're getting this introduction to the correct attributes of God. To me that makes excellent sense that he needs to be these things, as we learn in the lectures on faith, we want to have faith unto salvation.
Dr. Terry Ball:	11:47	For example, if you didn't believe God was omnipotent, even if he wanted to save you, you might think, "Well, I can't trust Him, have faith in Him, because He may not have the power to save me." If you didn't believe He was omniscient, you might think, "Well, He may have the power to save me, but what? He may not know how to save someone like me." If you didn't believe He was omnipresent, you might think, "Well, He has the power and the knowledge to save me, but He might not be there tomorrow for me, or He might not have any influence where I am." And even if you believed He had the power and the knowledge and the presence to save you, and you didn't believe

		He was omnibenevolent, you would think, "He may have the power and want to do all these things for me, but..."
Hank Smith:	12:30	Does he care?
Dr. Terry Ball:	12:31	Yeah. "Why would He care for me?" What a blessing it is to know that God has the power and the knowledge and the presence and the love to save us. In fact, we know that that is His entire work and glory. So chapter 40 here is just kind of introducing these themes that are going to permeate the rest of these 27 chapters. So I think in Come Follow Me, to call this lesson Comfort ye My People, it's a perfect title to introduce us to this last big block of Isaiah, to show how God plans to comfort and save and redeem His people.
John Bytheway:	13:05	Can you talk to us about this metaphor, all flesh is grass in verse six? Can you talk about the grass in the holy land and why that works?
Dr. Terry Ball:	13:15	Well, particularly when you get into the Judean hill country, where you have just a couple of seasons in the holy land. You have the winter rainy season, where they get a lot of rain, and then you have the summer season, where it's very hot and dry. It hardly ever rains in the summer. And so a lot of these herbs, particularly the annual herbs and grasses and so forth, have to go through their whole life cycle during the winter rainy season. And so you can have a place that looks absolutely barren, the rains start, you have all these plants that grow up and the grasses, and they look really lush and green and covered with flowers, and then in a couple of months they're totally gone. And then you have the rest of the year there's just very, very barren terrain. And so it's a wonderful metaphor to show that some things come and go, like the grass, but not God.
John Bytheway:	14:01	Is it in the Sermon on the Mount where Jesus says, "Which today is, and tomorrow is cast into the oven," about the nature of grass, how after rain it'll spring up, but then when it gets dry-
Hank Smith:	14:14	The season's come and go, but God is ever present.
John Bytheway:	14:18	I had never, until just now thought, oh, does that phrase like a drop in a bucket, that's an Isaiah phrase? Isn't that something, in verse 15. I mean, we've seen some of those proverbs, apple of thine eye, and stuff like that, that you think, is that where that came from? But maybe Isaiah originated, and with some help from the King James translators, the idea of a drop in a bucket.

Hank Smith:	14:41	And think how powerful nations are, the nations of the Earth today, and Isaiah's saying, "They're nothing in comparison. They're a drop in the bucket."
Dr. Terry Ball:	14:52	So as he moves on in the text now, in these next few verses clear up through about chapter 46, he's going to give some illustrations of how God is working to save his people, and all that he has done. And as he does, so he really likes to compare Jehovah, this God of the Old Testament and his great power and knowledge and presence and love to the idols that these people are constantly building and wanting to worship. And the way I like to say it, he wants to show the omnipotence of God through the impotence of idols.
Dr. Terry Ball:	15:24	And you'll see him do that powerfully in chapter 41, in Chapter 43, in chapter 44, especially, showing that Jehovah can and will do all of these wonderful things for you, and idols can do nothing. So as he moves into chapter 41, I kind of give this title, Jehovah versus the Idols, as he starts showing all the things that God has done and can do for you.
Dr. Terry Ball:	15:50	I found a helpful way to look at chapter 41, to look at the verbs that it says God does, and compare it to the things that idols cannot do. The list of verbs. For example, in 41 you see that God can deliver, He can choose, He can strengthen, He can help, He can uphold, He can defend, He can lead, He can protect, He can nourish, He can nurture, He can provide, and He can prophesy.
John Bytheway:	16:17	Wow.
Dr. Terry Ball:	16:18	All of those things are verbs in that God does. And in contrast, the idols in Chapter 41 cannot create, they cannot move, they cannot act, they cannot choose, they cannot prophesy. It's kind of fun the way that he brings this message out so powerfully. I like verse 10, the words that start verse 10 of 41 should sound familiar to folks, "Fear not, I am with thee, oh, be ye not dismayed. For I am thy God, I will help thee, I'll uphold thee by the right hand." Verse 13, "I will help thee." Verse 14, "I will help thee." Verse 15, "I can make." Verse 17, "I can nourish you. I can give you water. I can care for you."
Dr. Terry Ball:	17:00	Very interesting in verse 17, where he makes the point that Jehovah is the one who can give them water when they thirst. One of the gods to which the Israelites often apostatized was to the god Baal, B-A-A-L, no relation of mine, I'm B-A-L-L. But Baal, some of us pronounce that Bale. We know that Baal was a god of thunder, lightning, and rain, a storm god. And whenever in the Old Testament you see them making the point that it is

Jehovah who controls and gives us water, that's really an argument against Baal. Trying to make the point, that is Jehovah who controls these things rather than Baal.

- Dr. Terry Ball: 17:40 So in verse 17, "When the poor and needy seek water, and there is none, their tongue fail for thirst, I the Lord will hear them. I the God of Israel will not forsake them. I'll open rivers in the high places and fountains in the midst of the valleys, and I'll make the wilderness a pool of water." That idea. That's why, for example, when Elijah becomes the prophet to Israel, just about the time that Ahab marries Jezebel and makes Baalism, the worship of Baal the state religion, one of the first things that Elijah does is to seal the heavens in the name of Jehovah for three years, so that it won't rain. He's making the point that Jehovah is God, and controls the waters, not by Baal.
- Hank Smith: 18:22 Isaiah's modern-day reader would've picked up on that.
- Dr. Terry Ball: 18:25 Yeah, they would've understood. They would've understood very well. When you have something that is showing that Jehovah is God rather than Baal, the academics call that a Baal polemic. A polemic means an argument against. And there are a lot of Baal polemics in Isaiah as he tries to make this point that Jehovah is God rather than Baal.
- Dr. Terry Ball: 18:46 The listeners might want to know, in chapter 41:2 as he is listening to great things that Jehovah does for people. One of the things He does is He raises up the righteous man from the east. A righteous man from the east. This man's going to be mentioned several times. He's called the righteous man from the east there. He's the man who comes from the north in verse 25. Elsewhere, he's called the ravenous bird from the east. This is all referring to some man who's going to come, and he's going to conquer Babylon and set the covenant people free.
- Dr. Terry Ball: 19:19 Scholars like to debate who that could be. Some say maybe it was Father Abraham, and some say maybe it was Isaiah himself. Most think that Cyrus, a man named Cyrus, C-Y-R-U-S, and we'll read about him in chapter 45 here, who conquered Babylon and allowed the Jews to return and rebuild Jerusalem, is a fulfillment of that prophecy.
- Dr. Terry Ball: 19:42 And all of those are true, but on a spiritual sense, who really does give us the ability to conquer Babylon, the world, and set ourselves free? So Cyrus or Isaiah or Abraham ought to be viewed as a type for Christ. The one who comes from the east and conquers Babylon and sets us free. Anything else in chapter 41 we want to talk about?

Hank Smith:	20:05	Yeah, I think that verse 10, one of those verses that I think Jacob would say, "The word of God which heals the wounded soul." "Fear thou not I am with thee; be not dismayed, I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." That's one that I can see someone in suffering grabbing onto that verse and believing it, having faith in that I don't need to be scared of the future I trust in my God.
John Bytheway:	20:36	There's another verse that hymn, I think it's one of the verses that is maybe four or five that we don't usually sing, but I like to read it to my students whenever we talk about a refiner's fire, like perhaps the earlier chapters of Isaiah. Though through fiery trials that pathway may lie, my grace all sufficient shall be thy supply; the flame will not hurt thee; I only design thy dross to consume and thy gold to refine. And when the Zoramites in the Book of Mormon say, "We are as dross," I like to point out, "That's a smelting term, and we use that in one of our hymns. I'm going to consume the dross and refine the gold. And that's the refiner's fire idea that's also in that song, How Firm a Foundation."
Dr. Terry Ball:	21:25	And chapter 43:2 is another stanza from How Firm a Foundation, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." When through the deep waters I cause you to go, the rivers of sorrow shall not overflow. When thou walketh through the fire that shall not be burned. Neither shall the flame kindle upon thee. That particular hymn draws a lot from these chapters of Isaiah.
Hank Smith:	21:47	Yeah, for I am the Lord thy God, right out of the hymn.
Dr. Terry Ball:	21:52	Then he throws down the challenge in verse 22 of 41 to the idols. Well, he's talked about all these great things Jehovah does, and now he turns to them and he says, "Let them bring forth," them being the idols, these manmade things you've done and Baal and so forth. "Let them bring forth, shew us what will happen: let them shew former things, that we may consider them, and know the latter end; or declare us things to come. Shew things that are to come hereafter, that we may know that ye are gods: yea, do good or do evil." Do something.
Hank Smith:	22:20	Do something.
Dr. Terry Ball:	22:21	Anything, "that we may be dismayed and behold it together. Behold, ye are nothing, and your work is of not: an abomination is he that chooses you." And then he goes back and talks about

what Jehovah does. He raises up, He brings forth, He helps, and all those things. That idea, Isaiah's going to bring this idea that what God can do and what idols can't do several times in these chapters. Someone once likened Isaiah to a fugue. A fugue is, for musical people, it's where you have a particular theme or melody, and then you have different sections of the orchestra give different variations of it and weave it all together into this beautiful masterpiece.

- Dr. Terry Ball: 23:02 And Isaiah does that often. And in this particular fugue, the idea is the greatness of God and the nothingness of idols. And he goes back and forth showing all the things that God can do to all the things that idols cannot do. For example, go to chapter 46. If you look at chapter 46, here he starts talking about what idols can't do, and compares it to what God does.
- Dr. Terry Ball: 23:26 In verse one, it talks about Bel and Nebo, those are gods of the Ancient Near East. He says, "Bel boweth down, Nebo stoopeth, their idols are upon beasts, and upon cattle: your carriages were laden with them; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity." These idols are just this heavy burden that animals have to carry around.
- Dr. Terry Ball: 23:49 And then how about Jehovah in verse 3? "Hearken unto me, oh, 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. Even to your old age, I'm he. Even to a hoar" that means white hair here, "white hair will I carry you: I make, I bear, I will carry, and will deliver you."
- Dr. Terry Ball: 24:12 What do you want for your God, this thing that you have to put upon animals to carry around-
- Hank Smith: 24:16 Carry around.
- Dr. Terry Ball: 24:16 ... they can't do anything? Or would you rather be carried by your God?
- John Bytheway: 24:20 It reminds me of, is it one of the Psalms or is it Proverbs? They have eyes, but they see not. Ears have they, but they hear not. Mouths have they, but they speak not. And then it makes this funny comment, they that worship them are like unto them.
- Dr. Terry Ball: 24:34 Yeah.

John Bytheway:	24:35	But President Kimball might say, "Okay, so we can think, those silly ancient people and their idols." But what might President Kimball say to us today?
Hank Smith:	24:45	"We have idols of our own."
John Bytheway:	24:47	Yeah.
Dr. Terry Ball:	24:48	One of the most profound comparisons between Jehovah and the worshiping of idols is found in chapter 44, much like he did in chapter 41, and in chapter 46, he again bears testimony of all that Jehovah can do for us and has done, and there's no God like him. And then in the middle of the chapter, he talks about how these people make an idol to compare them. And he kind of pokes fun at them. He notes down in verse 14 and 15 that they have this tree they cut down, and then after he's cut it down, you see in verse 15, he takes part of it to burn for heating fuel. You see that? Then shall he be for a man to burn. And then he'll take part of it to warm himself, and then he'll take part of it for cooking fuel. Yea, he kindleth it and baketh bread: yeah, he maketh the god and he worshippeth with it.
Dr. Terry Ball:	25:37	And to him, that's just absurd. You cut down this tree, part of it you used for heating fuel, part of it you use for cooking fuel, and the rest of it you worship. And that sounds so ludicrous to him that he repeats this three times. In verse 16, he says it again, he burns part thereof in a fire with part roasteth roast, and is satisfied. He warms himself and says, "Aha, I am warm." And the residue thereof, he maketh a god, even his graven image: he followeth down to it, and worshippeth it, and prayeth unto it and says, "Deliver me; for thou art my god." And then he says it the third time in 18 and 19, they've not known or understand: he shut their eyes, they can't see; their hearts, they can't understand. None considers in his heart, neither is there knowledge nor understanding to say, "I burned part of it in the fire; yea, I have also baked bread with the coals thereof; I've roasted flesh, and eaten it. Shall I make the residue thereof an abomination? Shall I fall down to the stock or stump of a tree?"
Dr. Terry Ball:	26:30	And then he uses this incredible metaphor, tell me what you make of this. Talking about the person who makes an idol and worships it out of a tree, he says, he, the one who worships idols, feedeth on ashes. So that begs the question, how is worshipping false gods and idols like eating ashes?
Hank Smith:	26:54	There's zero.

John Bytheway:	26:56	There's nothing there.
Dr. Terry Ball:	26:58	So you're hungry and you want to get rid of the hunger pangs and you choose to eat ashes. Could you eat enough ashes that your hunger was satiated? Could you say, "I'm so full I couldn't eat another ash"? But on the same hand, could you have a belly full of ashes and die of malnutrition?
Hank Smith:	27:17	Yeah.
John Bytheway:	27:17	Yeah.
Dr. Terry Ball:	27:18	So they're going through all these acts of putting all their confidence in something that's not going to satiate their real needs. I always like to ask my students, "So what are some modern-day ashes that people feed upon?"
John Bytheway:	27:32	Oh, good application.
Hank Smith:	27:35	Their god can't feed you... Social media, I can devour and devour and devour social media, and yet have nothing. Nothing to show for it. Come away hungry, maybe even hungrier than I was when I started.
John Bytheway:	27:49	Yeah, that's great.
Dr. Terry Ball:	27:50	So someday, Hank, you'll be walking through your living room and your kids will be watching a football game and a commercial will come on that'll show a bunch of half-dressed people dancing on the beach, drinking some kind of alcohol, looking like they'll have a great time. And you'll just point at and say, "They're feeding on ashes." And they'll say, "What do you mean?" And then you'll be able to explain to them, "They're going through the motions to satisfy their desire to be happy, but in the end they're feeding on ashes."
Hank Smith:	28:17	And it is quite a metaphor, Terry. I mean, to picture someone feeding on the ashes of a fire. I can see he's going for repulsiveness here.
John Bytheway:	28:26	And absurdity too. Just, why would you do that? Fall down to the stock of a tree. Why would you do that?
Dr. Terry Ball:	28:33	The rest of that verse is talking about the one who feeds on ashes. He says, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, "Is there not a lie in my right hand?" That's the hand you're eating with. So the lie in your

right hand is this handful of ashes sitting there thinking, "If I consume this, it's going to take care of my needs."

Hank Smith: 28:49 It's going to help me.

Dr. Terry Ball: 28:50 And it's not.

Hank Smith: 28:52 And there's my phone in my right hand, Terry.

Dr. Terry Ball: 28:54 That's right.

Hank Smith: 28:58 The ashes in my hands, it's a lie. It's absolute deception. Isn't that Second Nephi, right? He leadeth their souls carefully down to hell.

Dr. Terry Ball: 29:07 He does just a marvelous job here of explaining how Jehovah is a God, He doesn't have to be made. Jehovah is a God who can choose, He doesn't have to be chosen. Jehovah's a God who loves you, it's not a one-way relationship. You can love Him, and He can return your love. This is such a powerful, powerful metaphor to show the greatness of God, all in a context of showing that God has this power to redeem and will save His people.

Hank Smith: 29:37 Jehovah is a God who makes and doesn't need to be made. I like that.

Dr. Terry Ball: 29:44 Yeah. He can create, He doesn't need to be created. And that's important to know. One of the things that some of our other Christian brothers and sisters struggle with in the Latter-day Saint theology is the notion that we can become our Father in heaven. That God's work and glory really is to bring to pass our immortality and eternal life. And that man and God are the same species, that we can become like God. In fact, the whole purpose for our creation is to become like our Father in heaven. The academic term for that is theosis.

Dr. Terry Ball: 30:18 Some people, not of our faith, like to look at chapter 43:10, where God is trying to explain that He's greater than the idols. And they look at the end of verse 10, and they read this verse and say, "This is saying that the Latter-day Saint belief that we can become God is not true, because it says at the end of verse 10, Jehovah says, 'I am he, before me there was no god formed and neither shall there be after me.'" And you can kind of see how they would read that and think, "Well, therefore man really cannot become like God."

Dr. Terry Ball:	30:53	But to put that interpretation upon it is taking it out of context. Really, he's not arguing that we can't become like God. He's arguing that the manmade idols you made are not gods. And so this is an argument against the worshiping of manmade and false idols. Not an argument against our potential to become like God. And those who want to take this argument and construe it into an argument against our ability to become like God are really misreading the scripture and taking it out of context.
Hank Smith:	31:27	So these manmade gods cannot become Gods.
Dr. Terry Ball:	31:31	Yeah. There is no other God for them. I like to use this analogy. You have one biological father, no other biological fathers. There'll be none before them and none after. There's only one man that is your biological father that you should love and honor. That in no way precludes that idea that other men can become fathers, and that their children should love and honor them. But as far as you are concerned, you have one father besides him, there is no other. There's none before him, and there'll be none after him. One biological father. And that's really the kind of point that I think Isaiah's making here in 43. You have one father in heaven who created the Earth and is your God, and there's none before and none after.
Hank Smith:	32:22	That's a great way to explain that. These chapters definitely have a different tone to them than the ones we've studied previously.
Dr. Terry Ball:	32:30	So much hope in them.
Hank Smith:	32:32	Right. He's softened a little bit maybe.
Dr. Terry Ball:	32:36	Well, he's done plenty of yelling at them in those first 35 chapters. It's nice to afterwards show an increase of love.
Hank Smith:	32:43	To whom thou hast reproved.
Dr. Terry Ball:	32:45	Let me just mention in 43 that, again, he makes this point that He's a God so involved in their lives. He makes the point in verse one of 43 that God is the one who redeems him. He is their goel, that's a Hebrew word, G-O-E-L. A goel is usually a near relative who does something for you you can't do for yourself to redeem you from some mess you've got yourself into. So that makes really good sense, when we think about our Savior. He is our goel. He is our redeemer.

John Bytheway:	33:13	Yeah, we've talked about that with other kinsman redeemer, right Hank?
Hank Smith:	33:17	Yeah, with Ruth.
John Bytheway:	33:19	Called that a goel is a kinsman redeemer. Which really I love that, because it's a family thing. He's our kinsman. I like the closeness it kind of reflects that phrase, kinsman redeemer.
Dr. Terry Ball:	33:33	In verse 11 it says, "I, even I, am the Lord and beside me there is no Savior." This is one of the places where we come to understand that Jesus Christ is Jehovah, this God of the Old Testament, because he is our Savior. If you ask Isaiah who is our savior, he'll say, "The Lord." If you ask a Christian who is our savior, they'll say, "Jesus Christ." And so if you do the math, if the Savior equals Jesus Christ and Savior equals the Lord, then the Lord is-
Hank Smith:	34:05	The Savior.
Dr. Terry Ball:	34:06	... Jesus Christ. Perhaps the listeners would want to know that if they see in verse 11 that the word Lord is written in small capital letters. I don't know if you've ever discussed what that means in an Old Testament context.
Hank Smith:	34:18	Hey, repetition's always good
Dr. Terry Ball:	34:20	When you see the word Lord in small capital letters in the King James version, that is the way the King James people chose to translate the name of the God of the Old Testament. The actual word there is the third person future tense of the verb to be, it's Y-H-W-H and was probably pronounced Yahweh.
Hank Smith:	34:42	Yahweh.
Dr. Terry Ball:	34:43	That's a very sacred name to our Jewish brothers and sisters. They don't speak it. When they're reading this text and they come to this phrase, Yahweh, it's called the Tetragrammaton in academic circles, when they come to that, when a Jew is reading this, they won't say, "Yahweh," instead they'll say, HaShem, which means the name, or they'll say Adonai, which means Lord. And so in deference to that, whenever they come to this name of God in the Old Testament, the King James translator decided to write Lord in small capital letters rather than writing the name Yahweh.

Dr. Terry Ball:	35:18	When Moses spoke to God on Mount Sinai as he was called to go deliver Israel, he said, "Who shall I say, sent me?" And God said, "Remember I am." He would've used the first person future tense of the verb to be, He would've Ehyeh, but we would refer to Him in the third person, which is Yahweh.
Dr. Terry Ball:	35:38	When the Masoretes added the vowels to the Hebrew text, the Hebrew text was originally written just consonants, when they added the vowels to the text, when they came to this Tetragrammaton, the name of God, Yahweh, they actually wrote in the vowels for the word Adonai, to alert the reader to say, "Adonai," rather than Yahweh. If you take the consonants from Yahweh, and read it with the vowels from Adonai, you come up with the name Yahowah, which we turn into English to the name Jehovah. And that's where the name Jehovah comes from. It's a combination of the vowels from Adonai and the consonants from Yahweh, Yahowah.
Dr. Terry Ball:	36:18	And William Tyndale first coined the word Jehovah. Of course, in Latter-day Saint terminology now, we use Jehovah to refer to God the Son and Elohim to refer to God the Father. Joseph Smith kind of used those terms interchangeably to refer to one of the other or both. But by the time we get to Brigham Young, we're finding that Elohim is used primarily to refer to God the Father and Jehovah to God the Son. And they answer to that, and it works very, very well to show the distinction between the two.
Dr. Terry Ball:	36:48	But you know that somehow even before Christ attained a mortal body, he had attained into the stature of God, and was divinely vested with the authority to be the God of the Old Testament, to be Yahweh or Jehovah. So as you read verse 11, in chapter 43, you can see that I, even I, am Jehovah, besides me, there is no savior. And so Jehovah is Jesus Christ. He is our savior and the God of the Old Testament. Anyway, that was a long aside, but-
Hank Smith:	37:20	No, no, that was perfect.
John Bytheway:	37:21	That was more detail than I think we've had before. I didn't know the part about Adonai and taking the-
Dr. Terry Ball:	37:29	Consonants from Yahweh and coming up with Yahowah.
John Bytheway:	37:32	And for Tyndale to do that, I didn't know that. That's awesome.

Dr. Terry Ball:	37:36	Well, the King James people relied so heavily on William Tyndale. We owe such a debt of gratitude to that martyr.
Hank Smith:	37:42	Oh, unbelievably, yeah. The more I study, the more inspired I am.
Dr. Terry Ball:	37:47	In the context of trying to show the greatness of God and all that he does for people. One of the things that these latter chapters do is to point out that God is going to raise up this particular servant. Scattered throughout these chapters of Isaiah, there are a collection of passages that we sometimes call the servant songs or the servant psalm. And they're called that because they all deal with this servant who comes and will actually suffer for the people, and through his suffering perform a great work for them. And again, the context is I'm the one who gives you this servant.
Dr. Terry Ball:	38:23	And of course the academics like to discuss who the servant is. And some say, "Well, maybe it's the nation of Israel as a whole," or, "Maybe it's Isaiah himself." Sometimes Joseph Smith seems to be a fulfillment of some of these servant songs. But in the end, all those others, and Cyrus as well is perhaps an example of servant, but all of them should be viewed as a type or symbol because in the end, the real servant is Jesus Christ. Only he fulfills all the servant songs and some of them only he can fulfill.
Dr. Terry Ball:	38:55	There's a servant song that starts chapter 42. There's a servant song that begins chapter 49. There's a servant song in chapter 50, a servant song in chapter 52. And then the most wonderful servant song of all that you'll discuss in a future podcast is Isaiah chapter 53, that's the best. But the first servant song is actually found in Isaiah 42. And perhaps it would be helpful just to look at the two servant songs that appear in the scripture block. Would that be all right?
Hank Smith:	39:23	Absolutely.
Dr. Terry Ball:	39:24	Chapter 42 starts with the servant... And I found a helpful way to study the servant songs is to read them, and then try to see how this particular prophecy is fulfilled by Jesus Christ during his mortal ministry. And so if you start with chapter 42 and read down through, oh, verse four to start with, read that carefully and then ask, "What does this tell us about Jesus Christ? And how did he fulfill it?"
Dr. Terry Ball:	39:51	As it begins, Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I've put my spirit upon him: he shall

bring forth judgment or justice to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and a smoking or smoldering flax, that's a wick in a candle, a smoldering candle, shall he not quench: he shall bring forward judgment unto truth. And he'll not fail, nor be discouraged, till he set justice in the earth: and the isles shall wait for his law.

- Dr. Terry Ball: 40:32 So as you look at those verses, first we learn that this particular entity is a servant of God, and our servant as well. Huh? He is upheld by God, and you can think of all the ways that the Father upheld the son. How would you explain what elect means in that first verse, mine elect, in whom my soul delighteth?
- Hank Smith: 40:51 It reminds me of, what is it, Moses chapter four? He was my chosen from the beginning.
- Dr. Terry Ball: 40:59 From the very beginning, so he wasn't, as some agnostic Christians would later teach, just a good man that God put his spirit into, and had his baptism and took it away just at his crucifixion. But he was chosen from the very beginning. And I suspect we were part of what elected him. He certainly had the spirit of God. He'll bring forth judgment to the Gentiles, but it doesn't necessarily mean punishment, but it means reward as well.
- Dr. Terry Ball: 41:24 What do you make about verse two and three in regards to the mortal ministry of Christ, he'll not cry, nor lift up, nor cause his voice to be heard in the street?
- John Bytheway: 41:34 Oh, I just think his ministry will not be loud and out there like some others are. I think the next one goes to it, he'll not harm nor hurt a bruised reed shall not break. Maybe it's just kind of that humble circumstances. He's born in a manger, and maybe it's that sort of a thing.
- Hank Smith: 41:54 A gentle ministry.
- Dr. Terry Ball: 41:56 So this is very different than the millennial Messiah, isn't it? And when he comes, there'll be quite a stir.
- John Bytheway: 42:00 Everyone will know.
- Dr. Terry Ball: 42:02 But this one, you think about Jesus as he's born to this impoverished couple in a tiny obscure section of the Roman Empire, in the humblest of circumstances. And most the world didn't know he came and went.

John Bytheway:	42:15	Can anything good come out of Nazareth? Type of thing.
Hank Smith:	42:18	But I love verse four, He shall not fail.
Dr. Terry Ball:	42:21	And the isles shall wait for his law, end of verse four. Isles we know in Isaiah almost always refers to the scattered covenant people. We know that, because when Nephi quotes Isaiah chapter 49, he tells us what the islands are.
John Bytheway:	42:38	Oh, isles.
Dr. Terry Ball:	42:39	Yeah. And maybe we can talk about that in a moment. But I like to extend the servant song down to verse seven, because I think he's continuing to talk about what this servant will do. In verse six, I will call thee in righteousness and hold thine hand, and I will keep thee, and give thee for a covenant of the people, for a light to the Gentiles. And he'll open the blind eyes, and to bring out the prisoners from prison, and those that sit in darkness out of the prison house. You can think about D&C 1:38 and Peter 3 and talking about how Christ organized disparities to minister to those that were in prison during the time before his death and resurrection.
Dr. Terry Ball:	43:18	And so if you're kind of summarizing what this teaches us about Christ. We learned that he's the servant of the Father. That he was chosen from the very beginning and upheld by him. That his ministry was not only to Israel but to the Gentiles as well, and to give them light. That it would be a quiet and humble and an obscure ministry that would not create much a stir in most of the world. And yet it would be a successful ministry, and the scattered covenant people would come and be waiting for it. And that this ministry would give sight to the blind, and that it would work on both sides of the veil, the living and those who had passed away. All great and wonderful truths about our Messiah, about Jesus Christ.
Hank Smith:	44:01	And such a gentle way to say it. It's almost as if the way he describes it is the way he lived it. Gentle and successful. Gentle and moving forward.
Dr. Terry Ball:	44:14	Yeah, that's a good way to summarize it. In chapter 49, the first three verses, we have the second servant song. And it actually kind of gives a second witness to the first servant song, as it repeats some of the same themes and promises about what Jehovah will do and can do. We mentioned that there's a significant addition to chapter 49 of Isaiah, when it was quoted by Nephi to his brethren from the brass plates.

Hank Smith:	44:43	In first Nephi 21?
Dr. Terry Ball:	44:45	First Nephi 21:1. The King James version and the Hebrew text, all begin with this imperative, listen, oh isles, unto me. But here's the phrase that begins First Nephi 21:1 that was on the brass plates, and somehow was removed from the text by the time we get to the King James version. Here's how that read on the brass plates. Hearken, oh ye House of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off and that are scattered abroad who are of my people, oh House of Israel. Listen, oh isles unto me.
Dr. Terry Ball:	45:25	So there it makes it clear that the isles are the people who are the House of Israel, who've been broken and scattered abroad. Because of the wickedness of the pastors of my people.
Hank Smith:	45:35	I can see why someone wanted that deleted.
Dr. Terry Ball:	45:39	You mean I'm responsible for the scattering of Israel for the diaspora? Well, yeah.
John Bytheway:	45:45	I've always loved just that they consider themselves upon an isle of the sea. And the fact that he would grab those chapters that talk about, I haven't forgotten those on the isles of the sea. I think it would be encouraging for Nephi to read to his people.
Dr. Terry Ball:	46:02	Yeah. Chapter 48 and 49 are the very first two chapters quoted in the Book of Mormon. Nephi said he's going to quote from Isaiah to them that they could more fully be persuaded to believe in their Redeemer, that they might have hope as a people that have been broken off. And chapters 48 and 49 really give him that hope. The first part of 49 is this powerful servant song again, where the servant here speaks in first person.
Hank Smith:	46:31	And you can feel it here, these Nephites, Lehites, I guess we could say, who have been driven off and probably wondering, have I been forgotten? And Isaiah is speaking to them long before they're scattered that they have not been forgotten. Is that the essence of what we're about to jump into here?
Dr. Terry Ball:	46:50	It is, particularly the end of 49. The first part of 49 helps to fulfill what Nephi said when he said that they might, "I read Isaiah to them, they could know of their Redeemer better." Because the first part of 49 is the servant song, it teaches about the Redeemer. The last part of 49 talks about how he's going to gather his people in the end. Shall we look at the first part?

Hank Smith:	47:12	Yeah, let's do it.
Dr. Terry Ball:	47:13	To start with. As you read the first part of 49, you see that some of what he says sounds very similar to what he said about the Messiah in the servant song in 42, where the servant says, The Lord called me from the womb, and from the bowels of my mother he made mention of my name. In other words, he was elect from the very beginning. There's some imagery that suggests some tension in verse two. Can you make any sense out of this? This is a servant speaking, he has made my mouth like a sharp sword; yet, in the shadow of his hand hath hid me. He hath made me a polished shaft; in his quiver hath he hid me.
Hank Smith:	47:51	Yeah, that's interesting. I'm ready to go. I'm this strong tool, and yet he's not using me.
Dr. Terry Ball:	47:56	Or my ministry's going to be somewhat hidden or quiet.
Hank Smith:	47:59	I'm held back.
John Bytheway:	48:00	He's coming in a way you don't expect.
Dr. Terry Ball:	48:03	Yeah, I could come and power and glory and smite you down, but that's not my purpose here. Verse three, and he said, thou art my servant. And here's one of the reasons why people think that Israel is a fulfillment of this as well, oh Israel, in whom I will be glorified. That could also be translated as thou art my servant, in whom I will glorify Israel. And that makes sense too, doesn't it?
Dr. Terry Ball:	48:21	Verse four and five get confusing to people, but I love what it teaches about the mortal ministry of Christ. It says then I said, "I've labored in vain," this is the servant speaking "I spent my strength for not and in vain." In other words, it looks like I might have been a failure, then he makes this qualifier, "Yet surely my judgment is with the Lord, and my work is with my God. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, my God shall be my strength."
Dr. Terry Ball:	48:55	So on one level you get this idea that, boy, it looks like on one layer I've been a failure. I haven't gathered Israel and redeemed them, and set them up. But on the other I've done what God wanted me to do. Every time I read this, I think about what happened on Palm Sunday. You remember the Messianic expectation at the time of Christ is that he would show up

during a Passover. And on that particular Passover, the rumor was going around that there's this man, Jesus of Nazareth, who some believe is the Messiah. And they wondered if he was going to show up, because he'd raised Lazareth, the Sanhedrin was determined to have him assassinated. And they wonder if he's going to show up.

- Dr. Terry Ball: 49:34 And that on that Palm Sunday, Jesus, who had been staying at Mary and Martha's house in Bethany, climbed up to the top of the Mount of Olives to a city called Bethphage. And there he mounted a colt, the foal of an ass, and began riding it towards Jerusalem. And apparently people recognized that this was Jesus of Nazareth, and he was coming riding the colt, the foal of an ass, in fulfillment of prophecy.
- Hank Smith: 49:58 Here it comes, right? You got to be thinking, here it comes.
- Dr. Terry Ball: 50:01 Here it comes. Here comes the Messiah. In fact, they get so excited. They leave the city, they line the path leading into the city of Jerusalem. Do you remember what they were doing?
- Hank Smith: 50:12 Yeah, throwing down palm fronds, clothes.
- Dr. Terry Ball: 50:16 And taking out their outer garments and strewing them before him as you would a conquering king who was returning. So he comes in to Jerusalem, riding in and being called the son of David. And they're yelling, "Remember hoshana," which means save us now. When he comes in the gates of Jerusalem, the gate that he entered into, he has two choices. He could turn to the right and that would put him into the Antonio Fortress, this big Roman garrison that the Romans built really tall, so they could keep an eye on the people and see what was going on in the temple. Or he could turn to the left, which would take him right into the temple complex.
- Dr. Terry Ball: 50:55 These people who are yelling, "Hoshana, save us now," it seems that they're expecting him to ride into Jerusalem, turn to the right, wipe out the Roman garrison, and usher in the millennial theocracy.
- Hank Smith: 51:06 Right here we go.
- Dr. Terry Ball: 51:07 Destroy them. Destroy these nations and kingdoms that have oppressed them for so many years and start the millennium. And he could have done that, right? He could have wiped out the Romans, at what cost? And we read that instead of turning to the right, he turned to the left and he went to the temple.

Dr. Terry Ball:	51:23	Mark records that he just looked around and then went back to Bethany, went home. Now, if you're standing there and you've got palm slivers in your fingers and you're not wearing your outer coat, because you're throwing it before Christ and you see that he just came and looked around, and then went home, how do you feel?
Hank Smith:	51:42	That's the road to Emmaus, right Terry? We thought it was him.
Dr. Terry Ball:	51:45	So some Messiah you are. You couldn't even wipe out the Romans. Because they didn't understand, they didn't know that he didn't come to overthrow nations. You came to overthrow something far greater than this mortal ministry, he came to conquer sin and death. I think that's part of the reason why these people who on this Palm Sunday are saying, "Hoshana, save us now, thou son of David." They're so disappointed that he didn't fulfill their messianic expectation, that by the time they get to Friday and they say, "What shall we do with him?" They say, "Crucify him. Crucify him, because he's a phony. He wasn't what we expected."
Dr. Terry Ball:	52:23	So there's that tension there. And I wonder if that's part of what verse four and five of chapter 49 are trying to show. That while he doesn't do what some of the people thought to come and use his sharp sword and his polished shaft and to wipe out the Romans. That's okay, because in verse four, his judgment is with God, his work is with God. He came to conquer sin and death, not Romans. Or in chapter five, he didn't come to gather the people into theocracy at that time. He came to do the glorious work of God. And so anyway, that's one way to understand it that kind of makes sense to me.
Hank Smith:	53:00	I've heard it described, Terry, in Luke, that here he comes, all that's left to do is to ride into Jerusalem and crown him king. That's the last step. And he'll wipe out the Romans, and instead he goes into Jerusalem and he does get crowned. He's now king over death. Something much grander than they had in mind. I don't want to be the king over this small Israel. I'm the Messiah of the whole world. I have conquered death, not just the Romans.
Dr. Terry Ball:	53:28	That's a beautiful way to summarize it. As the servant song continues in verse six, he makes the point again that it's not just for Israel, but also for the Gentiles to whom he will be a light.
Hank Smith:	53:39	It was so much bigger, his mission was so much bigger than what they had in mind.

Dr. Terry Ball:	53:44	And in verse nine, he's there to set prisoners free. Again, much like we saw in the servant song in chapter 42. It's for the living and the dead, in this world and in the spirit world. And that he comes as a covenant.
Dr. Terry Ball:	53:56	This servant song, if you're summarizing it, tells us again that he's foreordained, that he's very, very powerful. But this ministry is going to be quiet and hidden. That on some levels people may think that he didn't do what he was supposed to, because he's doesn't fulfill their messianic expectation. But he does the work that God wants him to do, and that this work will bless Gentiles and Israel alike. And those on this side of the veil and those on the other alike. Just a powerful witness of the mortal Messiah. And that's a really helpful way to look at that particular servant song.
Hank Smith:	54:29	Yeah. It may seem like a failure, but it was a grand victory.
John Bytheway:	54:33	I've heard it described as the messiah of popular expectation, like you said. I'm going to redeem Israel, political Israel by throwing off the Romans. And am I correct in thinking, even all the way up until Peter taking out his sword and cutting off the ear of the high priest servant, I mean even then it seems like, okay, here we go. And Jesus turns, and, "I'm not that kind of Messiah. You too are thinking I'm the Messiah that will redeem political Israel by throwing off the Romans, but we've got tougher enemies like death and sin to conquer."
Dr. Terry Ball:	55:08	When you study Isaiah 53, that servant song, it makes it clear again that this particular servant is the mortal Messiah who has this quiet, humble ministry that yet conquers something far greater. And you'll read that he has no form, no comeliness, there's no beauty that we should desire him. We hid our faces from him.
John Bytheway:	55:27	Despised, rejected, yeah.
Dr. Terry Ball:	55:29	And wounded for our transgressions, and bruised for our iniquities.
John Bytheway:	55:33	I tell my students it seems so obvious this is talking about Christ. How do our Jewish brothers and sisters look at these servant songs? Do they see it as, this is talking about us, the House of Israel, and we are the suffering servant? Or how might they look at Isaiah 53 or some of these other servant songs?

Dr. Terry Ball:	55:54	Well, I'm not sure I'm qualified to explain how the Jews mostly understand it. My sense is, is that there's probably a wide variety of ways they understand it, because there's a wide spectrum of Judaism and levels of observation. I think that there's certainly the idea that Israel itself is the servant who serves the whole world.
Dr. Terry Ball:	56:14	I think you'll find many who think that Cyrus is a fulfillment of this, as he comes and conquers Babylon says to people free. It's a difficult thing for academics to think that this is talking about Christ, because if that's the case, then it would mean prophets can prophesy. And I remember reading one author who wrote that the event of the life of Jesus of Nazareth were fabricated after his death to fulfill the prophecy of Isaiah 53. That seemed like a simpler explanation than say, "Well, no, Jesus' prophets can prophesy and this is a prophecy of him."
John Bytheway:	56:47	Well and clearly Abinadi interpreted it as this is the Messiah. It's not the law that saves, it's redemption comes because of Christ. Haven't you read? And he gives him Isaiah 53. So I've always just wondered, it seems so obvious, and that seems to be, if I paraphrase Abinadi, "How could you miss this? Redemption comes because of the servant."
Dr. Terry Ball:	57:11	And when we make his soul an offering for our sins, we become his seed.
John Bytheway:	57:14	Then we'll see his seed.
Dr. Terry Ball:	57:16	And how beautiful upon the mountains are those that declare that.
John Bytheway:	57:19	Which is so cool, because that was the original Isaiah question they tried to stump Abinadi with, and he gets there. He finally gets to the answer after he prophesies of Christ. It's kind of fun to see how that all flows in the Book of Mormon.
Dr. Terry Ball:	57:33	Like Elder Packer used to say, "He answered the questions they should have asked before he answers the question they did ask."
John Bytheway:	57:42	Please join us for part two of this podcast.



John Bytheway:	00:03	Welcome to part two of this week's podcast.
Dr. Terry Ball:	00:05	Now, when Nephi quoted these Chapters 48 and 49, to his brothers, and again, the twofold purpose was one, that they might know more of their redeemer, and the second was that they would know how they're going to be gathered, these people who've been broken off. The last part of Chapter 49, I think, addresses that question of how he tends to gather his people in a powerful way. I think Latter-day Saints especially love this last part because it speaks much that makes sense to us. If you talk to many of our Jewish brothers and sisters, you'll find that a lot of them are, what we call secular Jews, meaning they're non-observant. I saw one estimate that says that in the Nation of Israel, it's about 70% secular, and 30% observant. Levels of observancy vary widely from mildly observant to ultra-ultra observant.
Dr. Terry Ball:	01:00	But often, when you talk to a secular Jew and ask them why they are not observant, why they don't view the synagogue and worship, one of the things they will frequently say is that, "Well, God died in the Holocaust. It was such a terrible thing, and our God forsook us, He didn't care for us, and so He's dead unto us because of that."
Dr. Terry Ball:	01:22	Here in Chapter 49, it's almost as if Jehovah anticipates that mentality starting in Verse 14. But Zion said, "The Lord has forsaken me. My Lord hath forgotten me." Well, we could say, "God allowed the Holocaust to happen, so He's forgotten me. He died in the Holocaust." We love the intimacy and the beauty of the way Jehovah tries to assure them that he hasn't forgotten them. Verse 15, "Can a woman forget her sucking child that she should not have compassion on the son of a womb? Yea, they may forget, yet will I not forget thee. Behold, I've engraven thee upon the palms of my hands. My walls are continually before me." I think when you read, "Graven thee upon the palms of my hands," one of the things we think of is the wounds of crucifixion that He received and manifests when he needs to testify of who he is, and what he did. Gosh, do you have any

thoughts about what he might mean when he says that "Thy walls are continually before me?"

- John Bytheway: 02:35 I was just going to ask you that because I love to teach this when Nephi teaches it, and one of the blessings we have with our modern scriptures is we have two sets of footnotes on Isaiah. We have those in the Book of Mormon, and we have those here. In the Book of Mormon in 1 Nephi 21, when it says, "Graven thee upon the palms of my hands," it takes us to section 45 of the Doctrine and Covenants where they will look upon him and say, "What are those wounds in your hands and in your feet?" Kind of the Zacharia, is that 12:6? That is another... So, the piercing part, "Is there thy walls," I've always thought, is that a reference to Jerusalem, the Holy City? "I haven't forgotten you. I haven't forgotten Jerusalem." The walls around the temple maybe?
- Dr. Terry Ball: 03:22 Yeah, that certainly makes excellent sense. Some people say the walls may be our obstacles, or challenges, and he's aware of them.
- John Bytheway: 03:30 With Isaiah, it might mean all of them.
- Dr. Terry Ball: 03:32 Some think of the idea of covenants nails where you take a piece of soft clay, shape it into a spike, and then you use a reed stylus, and write into it the terms of agreements that you've made in business. Then you fire it, and then you stick it in the walls of your place of business as a reminder of the terms of the covenants, or agreements you've made.
- Dr. Terry Ball: 03:52 In that case, it would be your covenants. I remember my covenants, however you understand it, there's no question that God hasn't forgotten them. Where this gets especially exciting for Latter-day Saints, is starting in verse 18 down through verse 23. It's a little bit difficult to make sense of, and you have to read it several times, but let me share with you one way that I understand this, that's been a blessing to me, and hopefully, will be to the listeners, and speaking to those who thought that God had forsaken them, these covenant people who felt like they'd been cast off, and God isn't doing anything for them.
- Dr. Terry Ball: 04:25 He says to them in Verse 18, "Lift up thine eyes roundabout, and behold all these will gather themselves together and come to thee as I live, saith the Lord thou shall surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth."

Dr. Terry Ball:	04:44	So, you have people who think I've forgotten you, there will come a time when there'll be a whole bunch of people who will come to you, and you'll put them on like a bride putting on a wedding outfit. It goes on to explain how many will be in this group of people that will show up by waste, and desolate places, in Verse 19, "The land of thy destruction, will even now, be too narrow by reason of these inhabitants. They that swallowed thee up will be far away, and thy children, the children which thou shall have, after thou has lost the others, shall say, 'Nine years in this place is too straight, or narrow for me, give place to me that I may dwell.'"
Dr. Terry Ball:	05:19	In other words, this huge group of people is going to come to you. There are going to be so many that there's not going to be room for you all. All these people who are your children, you thought you lost them all, but here's all these people who are recognized as your children, and you're going to look at them in Verse 21 and say, "Who hath begotten me these, seeing I lost my children and am desolate, a captive, and removed to and fro, who has brought up these? Behold I was left alone. These, where have they been?"
Dr. Terry Ball:	05:47	So there's this idea that you people who think that God has forsaken you, the time will come and there'll be a huge group of people who will come. They will be a witness to you that God has not forsaken you. They'll be recognized as part of the covenant family and you're going to say, "Whoa, we didn't know about you. Where did you come from?" Which begs the question is, who are these people who are going to show up, be recognized as part of the covenant family, and be a witness that God is still working to redeem, and save his children? Who are they? The answer in Verse 22. "Thus say the Lord, behold I will lift up my hand to the...
Hank Smith:	06:31	Gentiles.
Dr. Terry Ball:	06:31	...Gentiles, and set my standard to the people." By the way, the word translated as standard there's the same word as ensign. I will raise up an ensign amongst the Gentiles. Now, they're gentiles, but who comes flocking to the standard is raised up amongst the Gentiles? "They shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders and kings, be thy nursing fathers." So, the whole question is who are these Latter-day people who then show up are recognized as part of the covenant people, begin to gather scattered Israel, and are a witness that God is still working to save his children?

Dr. Terry Ball:	07:12	As Latter-day Saints, we think that's us. The Doctrine and Covenants identifies those, speaking of Latter-day Saint members of the church, as those who are identified with the Gentiles, we're called gentiles because we're not Jews, but we're certainly part of the house of Israel. Now, if you go back to verse 18, think of the imagery there again now, you people who think I've forgotten you, lift up your eyes, here comes this whole group of people, and you're going to put them on like a bride does when she's putting on her wedding outfit. When does a bride usually put on her wedding outfit?
Hank Smith:	07:53	The day of the wedding.
John Bytheway:	07:54	Before the marriage.
Dr. Terry Ball:	07:55	When the bridegroom is coming. Consistently, throughout the writings of Isaiah, the bridegroom is...
Hank Smith:	08:02	Jehovah, and the wife is Israel.
Dr. Terry Ball:	08:06	This idea is that when these people show up, and you accept them as part of the covenant family, you're getting ready for the coming of the bridegroom. So, as we read this, I think we get the idea then that this is a prophecy, in answer to the Nephi's point, that I want to show my brother, and how they're going to be gathered. God has a plan. In the last days, He's going to raise up a covenant people out of the Gentiles, who will gather this scattered covenant people, witness that God is still working to save his children. They will be stewards of the covenant, and prepare the world for the coming of Christ.
Hank Smith:	08:40	The image of them picking up people, and carrying them, is a beautiful idea. These missionaries out there, I will pick you up and carry you because you feel forgotten, you feel forsaken, and forgotten. I think Chapter 49, Terry to me, this could be a micro-level as well, someone who feels like the Lord has forgotten them to go through Isaiah 49, line by line, and realize it might not happen the way you think it's going to happen.
Hank Smith:	09:08	It may look like a failure, but it's really going to be a glorious victory. He has not forgotten you any more than a mother could forget a newborn. I think that's probably the greatest example of someone who cannot forget something else is a mother forgetting a newborn. It does not happen. Yet, they may forget, but I have not forgotten you. Your situation is in front of me. I understand you. I'm ready, and I have people prepared to help

you. I am preparing people to help you. Do you feel like that's a message of Chapter 49, maybe on an individual level?

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| Dr. Terry Ball: | 09:46 | That's a beautiful way to look at it. Yes indeed. And he certainly Chapter 49 fulfills that twofold purpose that Nephi had in quoting it. It teaches them about the Redeemer who will come and conquer sin and death. It teaches them about how He's going to gather His broken off, and scattered, people in the last day through these Latter-day Gentiles who will do, amongst whom, He will raise a new, restored gospel. |
| John Bytheway: | 10:09 | This is the one of my favorite verses in all of scripture is that Verse 16. When I teach it, I love to ask my students, "Do you know the sign language for Jesus"? For those of you watching on video, it's touching the palms of the hands like this one, and then the other. |
| Hank Smith: | 10:28 | That's the sign language? |
| John Bytheway: | 10:29 | Yes. I like to quote this, and then touch my hands like that. "I have graven thee upon the palms of my hands," and then it's always a fascinating discussion to throw it out to the group. When Jesus came to the righteous in the new world, He wanted them to come and witness the marks in his hands, and in his feet. I thought when we're resurrected, all of that is healed again. It's always a fun discussion. Why would He want those wounds to remain? |
| John Bytheway: | 10:59 | It's always a fun discussion to say, "Well, he wanted them to know who he was." He wanted them to know He was the fulfillment of this prophecy. Elder Holland talks about the fact that it's the wounded Christ who comes to save us, and I think it's Elder Holland, as well as Joseph Fielding Smith, said they believe those wounds would ultimately be cleansed, but He carries this reminder of us in His hands. |
| John Bytheway: | 11:21 | It's kind of a beautiful way to think of it. I thought it might be good to talk to our listeners about a definition of Gentiles because I love this idea. I know that you two have also been to the Western Wall, and there's this part of me that, one time when I went, it was the beginning of the Sabbath. I felt this anxiousness to just go, "I'm part of the house of Israel too." I wanted to tell them that I'm one of those Gentiles, but I got my patriarchal blessing, and it told me that I'm part of the house of Israel too, and that you have more with you than you can imagine. I guess that's one way to look at these Isaiah verses that you're breaking forth on the right and on the left. Where did these come from? |

John Bytheway:	12:05	Well, these are these Gentiles who have now discovered through their patriarchs that they are also house of Israel, and we are with you. We're part of you. Gentiles, my understanding is, and help me Brother Ball, it just means the nations. We kind of, in the Book of Mormon, use Gentiles a lot to mean the European nations that will come over to the New World once the Nephites, and the Lamanites, are gone? Am I right on that?
Dr. Terry Ball:	12:34	Yeah. The word is Goyim, and sometimes the KJV translators translate it as nations, and sometimes they translate it as gentiles. The identity of the Gentiles is a moving thing. Anciently, you were either of the twelve tribes of Israel, or you were Goyim. You were of the nations, or the gentiles. After the northern tribes of Israel were carried away, and scattered, in 721 BC, in the minds of the Jews, they were the last of the Israelites. So, there's a paradigm shift. It's no longer, are you Israel, or Gentile, but are you Jew or Gentile?
John Bytheway:	13:09	A dichotomy.
Dr. Terry Ball:	13:11	The others are lost. The problem with that is that means that a lot of people who have the blood of Israel in them are called Gentiles because they're not Jews. Moreover, what it means to be a Jew starts to be a moving target as well. It can be a genealogical, biological distinction, but also if you're living in a political Kingdom of Judah, you're called a Jew. If you convert to Judaism, you're called a Jew. Lehi calls himself a Jew, but what is he genealogically?
John Bytheway:	13:36	He's from Manasseh, from Joseph.
Dr. Terry Ball:	13:39	So, when you read prophecies about the Gentiles, it's always helpful to say, "Well, how is the term being defined in the day of the prophecy's fulfillment"? So, are we Gentiles? Well, from the Jew, Gentile perspective, yes, but are we Israel? From a genealogical prospect, from a conversion, and theological way, we're Israel.
John Bytheway:	13:58	Depends on who you ask.
Dr. Terry Ball:	14:00	Yeah. Because of the scattering of Israel, the blood of Israel's been scattered throughout much of the world, all through the world. When one receives their patriarchal blessing, in most cases it is not assigning lineage. It's declaring lineage, meaning that somewhere in your genealogy there's some of that Israel in you, and maybe many of the tribes, but the blessings, and responsibilities are yours by virtue of heritage, is that which is

declared by the patriarch, and your patriarchal blessing. That's why you can have people from different tribes in the same family, and that happens on occasion.

- Dr. Terry Ball: 14:35 I remember this statement from Bruce R. McConkie talking about Joseph Smith. He said, "Joseph Smith, the literal descendant of Judah, and Joseph was the Gentile through whom the gospel was restored", and anyone who knew Elder McConkie, know that was a great imitation.
- Hank Smith: 14:53 That's pretty good.
- Dr. Terry Ball: 14:56 Are we Gentiles? Are we Israel? Most certainly. The Book of Mormon says that Gentiles accept the gospel are numbered among the house of Israel. That's the phrase it likes to use. I like to say they are recognized as part of the covenant family, and that seems to be what's happening in 49.
- Hank Smith: 15:14 I would love our listeners to take time in Chapter 49, especially those of you who feel lost, and forgotten. It's Chapter 49, Verse 14, "But Zion said", that's you, "the Lord has forsaken me. My Lord has forgotten me". There's a great talk, way back in 2012, it was a long time ago, you guys. I don't know if you can dust off the 2012 shelf. This comes from Linda Reeves, Linda S. Reeves, who was a second counselor in the Relief Society General Presidency at the time.
- Hank Smith: 15:45 She talked about her, and her husband, recently on a trip, they were in a museum. We found that they had a guide, and her name was Molly, a lovely woman in her seventies, no children, never married. She was an only child and her parents had been deceased for many years. Her closest relatives are two cousins who live on another continent.
- Hank Smith: 16:07 When you think of someone who could feel forgotten, this Molly, the tour guide, could feel that way. Then Sister Reeve says this, "Suddenly I was overwhelmed with the spirit testifying to me almost as if Heavenly Father were speaking". "Molly is not alone. Molly is my daughter. I am her Father. She is a very important daughter in my family, and she is never alone". Sister Reeves goes on at the end of the talk and she says, "Just as the Lord had testified to me that He has not forgotten His precious daughter, Molly, I testify that He Has not forgotten you. Whatever sin, or weakness, or pain, or struggle, or trial, you are going through, He knows, and understands, those very moments. He loves you. He will carry you through those moments. He has paid the price that He might know how to succor you. Cast your burdens upon Him. Tell your Heavenly

Father how you feel. Tell Him about your pain, and afflictions, and then give them to Him. Search the scriptures daily. There you will find great solace and help", and then she quotes the Savior here from Isaiah. Our Savior asked, "For can a woman forget her sucking child that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. I have graven thee upon the palms of my hands. I have commanded none of you should go away, but rather have commanded that you should come unto me, that you might feel and see even so shall you do unto the world", and then she says, "This is our charge".

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| Hank Smith: | 17:47 | We must feel, and see for ourselves, and then help all of Heavenly Father's children to feel, and see, and know, that Our Savior has taken upon Himself, not only our sins, but also our pains, and sufferings, and afflictions, so that He can know what we feel, and how to comfort us. I mean, just a powerful statement. You have not been forgotten. Even though it may feel like it. Isn't that the essence of Chapter 49, Terry, even though it may feel like it's not a victory, it really is. It's not coming in the way you thought it was going to come, but the victory is coming, and the victory is much bigger than you thought. |
| Dr. Terry Ball: | 18:28 | I love that assurance that it gives you to know. It's always nice to know that you're going to be a winner in the end. I love BYU sports, but I can't stand to watch the Cougars lose. If I think there's a chance to lose, I don't watch it live. I have to record it, and watch it afterwards, so I don't get too upset. Then I don't feel so bad, if there's a bad call, or a missed scoring opportunity. I think, "It's okay, we're going to win in the end". |
| Hank Smith: | 18:51 | I want to know the end. |
| Dr. Terry Ball: | 18:53 | 49 kind of lets you know, yeah, we're going to win in the end. There'll be some struggles along the way. |
| John Bytheway: | 18:58 | I've always thought of Nephi, and sharing this with his people, because I just feel like, and help me with this Terry, that when they lost their real estate, they lost part of their identity. They are, suddenly, on the other side of the planet, considering themselves on an isle of the sea, and I thought, what a wonderful thing to read Isaiah and say, "Hey, we are still house of Israel. We have that obligation, as well as that blessing, and we have not been forgotten". I just wonder if that was in Nephi's mind to say, "This is still us. We're in a different area code, but the covenants still count, and we still got to be who we're supposed to be". |

Dr. Terry Ball:	19:41	That's a beautiful way to summarize it. I think that's a big part of the reason why Nephi loved this chapter so much. I delighted in it.
Hank Smith:	19:48	It's just the hope. I can see how easily the temptation, it would feel like, "Oh, we've just been tossed aside a couple thousand miles".
John Bytheway:	19:57	Do the commandments count, on the other side of the international dateline?
Hank Smith:	20:00	Yeah.
John Bytheway:	20:01	No, no, no, no, no. This is still who we are. We were scattered, not because we're wicked, but to preserve us. We have got to keep our covenants as Covenant Israel. I think that's what Nephi is doing.
Hank Smith:	20:15	John, I would just add Verse 22, the rescue is coming. The rescue party is coming. I will lift up my hand to the Gentiles. They will carry you home.
John Bytheway:	20:23	Nephi saw that. He wants to see Lehi's dream, and he gets a lot more than he bargained for than Lehi's dream, when he sees 1 Nephi, 13 and 14.
Dr. Terry Ball:	20:34	Verse 23 there in 49, by the way, when it talks about kings being nursing fathers, and nursing mothers, that sounds like a wonderful thing. It might be helpful for readers, as you go on in that verse, it makes the statement that they'll bow down their face towards the earth, like feet, and lick the dust up of my feet. That doesn't sound like a real fun activity to me.
Dr. Terry Ball:	20:54	When Jacob quotes this, and talks about it, in 2 Nephi, he makes a distinction about two groups of Latter-day Gentiles, those who accept the gospel, share it, and gather scattered Israel. Those are the nursing fathers and nursing mothers. Then there's another group, who fight against the Church of the Lamb of God, and against the covenant people. This is at 2 Nephi 6. He says those are the dust lickers. I find some comfort in that. I'd rather be a nurse than a dust licker.
John Bytheway:	21:23	That sounds like eating ashes, but not much better.
Dr. Terry Ball:	21:28	There's some interesting imagery in 48. We haven't talked much about it yet. Could we go there for a minute?

John Bytheway:	21:33	Please do, Terry? Yeah.
Dr. Terry Ball:	21:34	The first part of 48 reads a lot like it would've come out of the first part of 35, the first 35 chapters, I should say. There's a lot of rebuke, and warning, here. He starts off, really, yelling at the covenant people who had come forth, out of the waters of Judah, or as Joseph Smith explains, the waters of baptism, but are not... They're being hypocrites. He says, "I'm going to give you prophecy because you're stubborn. Your neck is iron sinew and your brow is brass", and so forth. They're committing all kinds of apostasy, and worshiping idols, all that kind of stuff. That sounds like something out of the first 35 chapters. He returns to the last 27 chapters theme, starting in Verse 18.
Dr. Terry Ball:	22:17	I'm wondering what you make of this imagery? You feel the pleading here. "Oh, that thou hast hearkened to my commandments". That's 48:18, "Then had thy peace been as a river, and thy righteousness as the waves of the sea, and thy seed had been as the sand and the offspring of thy bowels like the gravel thereof, your name should not have been cut off nor destroyed from before me". "If you just hearkened to my commandments then had thy peace been as a river and thy righteousness of the waves of the sea". What do you suppose he could mean by that imagery?
John Bytheway:	22:57	I had really looked at that, and I was intrigued that in my closet, do you guys remember ancient compact discs, CDs?
Dr. Terry Ball:	23:05	I do remember CDs.
John Bytheway:	23:07	I had relaxation CDs that were waves of the sea, or white noise like a river.
Dr. Terry Ball:	23:16	Interesting.
John Bytheway:	23:17	This was, actually, to help you to feel calm. Your peace could have been like a river. That beautiful sound of a babbling brook, or of white noise, or that constancy of the waves of the sea. I remember once, I got to stay overnight, in Hawaii, and have that sound of the waves, all night. The constancy of that. That's why I love that idea. We actually have CDs that give those sounds, to help us relax. Peace like a river, and waves that... Constant, like the waves of the sea. That's what I thought of. How about you Hank?
Hank Smith:	23:54	I read this and I go, Oh man, the commandments are the way to go. Wickedness never was happiness, but righteousness can be

a lot of happiness. I thought the same thing as you, John, is that your righteousness can be just constant, just unstoppable.

John Bytheway:	24:09	Like the waves, it's just one after another, all night long. Right?
Dr. Terry Ball:	24:14	There is a certain confidence that comes from keeping the commandments, and a certain peace, that can't be found in any other way, even when things are going wrong. I remember when I was a young man, in high school, I was 6'2, and weighed 120 pounds. I was homely, and uncoordinated as I was tall, skinny, and I had two brothers who were great athletes. I was just so different than them. I had a terrible inferiority complex. Then I got over it. I realized it wasn't a complex at all. I was, genuinely, inferior.
Dr. Terry Ball:	24:48	There was just so many things I wished I could do that I would never be able to do. I realized that, although I had no control over being handsome, or coordinated, or anything of that sort, I could choose to be righteous. That's something I could do. That was such a great strength to me.
Dr. Terry Ball:	25:07	They'd say, "You're ugly, and your mom dresses you funny". I'd say, "Yeah, but I'm righteous. I'm okay". That's one kind of peace. The word peace, it's from the Hebrew root that we sometimes say it in Shalom. It's the same root. It means an absence of violence, but you might know that it also means wholeness and completeness. This idea of likening this peace, and perfection, to moving water, its not unique to this passage is it? You think about when Christ met the woman at the well, outside Samaria, remember? He asked her to give him water to drink, and she says, "I perceive you're a Jew, and you're asking me, a Samaritan, to give you water and..."
John Bytheway:	25:47	What's going on here?
Dr. Terry Ball:	25:48	He decides to seize upon the teaching moment and says, "Well, if you knew who you were talking to, you would ask me to give you when I water and I give you living water. She thinks he's talking about water, but really he's talking about water. I picture Him pointing to the well and says, "Whosoever drink of this water, shall thirst again, but whosoever drink of the water that I give them, shall never thirst again", and then remember the second part of that? It'll become a fountain of springing up.
John Bytheway:	26:19	Well in you.

Dr. Terry Ball:	26:21	The idea is as you partake of the water that I give you, not only is your thirst satiated, but you become a source of water as well. I'm the fount of living water. You partake of what I have to give you, and you become a source of living water. This water that's ever-flowing and moving. Living water was water that was important. It's water that's used for purification and sanctification. You would carry living water, in Old Testament times, in a two-part, compartment vessel that had connections between it, so the water could be moving.
Dr. Terry Ball:	26:56	There's an association between moving, living, water and being like our Heavenly Father. I think we see it in 121st Section of Doctrine and Covenants. Remember it says, "If we let our bowels be full of charity towards all men, and let virtue garnish our thoughts, unceasingly, and then shall"... What? "Your confidence will wax strong in the presence of God. The Holy Ghost will be your constant companion, the doctrine of the priesthood. It'll distill upon thy soul like the dew from heaven. Your scepter will become an unchanging scepter of righteousness and truth, and thy dominion shall be an-
Hank and Dr. Ba...:	27:33	Everlasting dominion.
Dr. Terry Ball:	27:35	...and without compulsory means it shall...
Hank Smith:	27:38	Flow.
John Bytheway:	27:38	Flow.
Dr. Terry Ball:	27:39	Flow unto thee, forever and ever. There's something associated with moving, living, water that's associated with being like Our Father, the fount of every blessing. I think that's hinted at in the next verse here. It says, remember, we're going back to that, "Oh that thou had hearkened unto my commandments, then had thy peace been as a river, and thy righteousness like the waves of the sea, thy seed also had been as the sand, and the offspring of thy bowels as the gravel thereof." When you think about having seed, as numerous of the sands of the sea, where does your mind go?
John Bytheway:	28:18	Abraham.
Dr. Terry Ball:	28:19	Yeah. This promise that you will have eternal prosperity, eternal increase... Some people we think that's hyperbole, when Abraham is told he would have seed as numerous as of sands of the sea, but if you have eternal increase, that's not hyperbole. That's understatement.

Dr. Terry Ball:	28:39	In the 131st section of the Doctrine and Covenants, when it talks about becoming like God, and the attributes of God... Not 131, it's 132. The end of Verse 19, speaking of those who've entered the new, and everlasting, covenant of marriage, and kept their covenants, said "they shall pass by the angels and the gods, which are set there to their exaltation and glory in all things as hath been sealed upon their heads, which glory shall be a fulfillment and a continuation of the seeds forever and ever, then shall they be God's because they have no end."
Dr. Terry Ball:	29:19	One of the most distinguishing features of becoming like Our Father in Heaven is that we have eternal seed, or eternal increase. I wonder if this is one place from the scriptures that we can teach this idea about man's potential to become like God, "If we hearken unto His commandments, then we become like Him unto our perfection, our righteousness, our wholeness, our completeness, is continuous forever. It flows like a river and the waves of the sea, and we have eternal increase, seed as numerous as the sands of the sea." Anyway, I love the imagery in the passage. That's one way to understand that makes good sense to me.
John Bytheway:	30:02	Beautiful.
Hank Smith:	30:03	John is... People come up to me, I don't know what they say to you, but they just say, "I'm so grateful for podcasts, the different guests that you bring on. It gives me so much hope. I feel good. As we've been going through this with Terry, I'm seeing these... The very opening verse, "Comfort ye, comfort ye my people," and then as we just keep going, he says, "I will renew your strength." This is Isaiah 40:31. "But they that wait upon the Lord shall renew their strength, they shall mount up as with wings as eagles." 41 again, Verse 1, "I will renew their strength. The Lord will not fail nor be discouraged." 41:10, we've already read, "Fear thou not, I am with thee, be not dismayed, I am thy God." I think this section could be something that people could go through and just... What do you call those John, sermons in a sentence? Where they could just go through, and mark these beautiful phrases.
Hank Smith:	31:01	"I will not forsake you." The Lord says, "I have not forgotten you," and especially, the one we spent time on, "Can a woman forget a child?" This is the most extreme example. No. "I have not forgotten you. I've engraven you on the palms of my hands. Thou shall not hunger, nor thirst." So, what do you say, and this is my question, what do we say to those who are listening today, Terry, who are struggling to know that God knows them, and loves them? I think that's got to be one of our major

messages today, don't you think? If there's one thing we want to get across today, it's the Lord loves you, He knows you, and hasn't forgotten you.

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| Dr. Terry Ball: | 31:42 | And that He has the power, and the knowledge, and the presence, and the love, to save and redeem you. We can have that faith, and in fact, that is his whole work, and glory. That's God's work, to bring to pass our immortality, eternal life. When you have that perspective, and that hope, you sure deal with the challenges of life from a different perspective. There's a different purpose to life. You have a goal. You know how to get there. You know why you're here. It can give you such hope. I suspect that for most of the listeners, and certainly for all of us, there's been times when that hope has really come to our rescue. What a blessing, |
| John Bytheway: | 32:28 | I love what Terry has pointed out to us, how these chapters begin, and how, beginning in about Chapter 40 takes this different tone. I think the Lord is focusing on these, could I say it like this, some promised outcomes, some promised results? When we are in the middle of a trial, I'm trying to remember Hank, Emily Freeman talks about the middle. What do you do in the middle? Sometimes when you're in the middle of the trial, these kind of verses about outcomes can be comforting, that the Lord's going to do what He does. This is what he does. He's a healer, and hang on to those promised outcomes because they're coming. The terms that Terry has given us, He's omnipresent. He's omniscient, He's omni-loving, and hang on. Those outcomes will come. Right now, I'm looking at Isaiah 48:10, "I have refined thee, but not with silver, I have chosen thee in the furnace of affliction." I wrote my margin, "Could you choose me to be somewhere else?" It doesn't sound very comfortable to be in a furnace, but what's He doing? "I'm for my own sake, I'm going to refine you." The refining is uncomfortable, but maybe we read this, and hopefully, we get a testimony of the outcome the Lord has in mind for us. |
| Hank Smith: | 33:58 | Our friend John Hilton said, "There's the devastation of the Friday the Lord dies. There's the magnificence of the Sunday that he's resurrected. But what do you do about Saturday?" |
| John Bytheway: | 34:09 | The Saturday is the hard part. What was it, Elder Wirthlin? Who talked about that, going through the Saturdays of life? |
| Hank Smith: | 34:16 | He just said, "Sunday will come." |
| John Bytheway: | 34:19 | Focused on that promised outcome. |

Dr. Terry Ball:	34:22	There are rare people who appreciate the refining. God's so good at making sure we have the experiences that are necessary to refine us. I remember... I love what it says in the 101st Section of the Doctrine and Covenants, when Joseph is trying to comfort the saints who've been driven from Jackson County, and they have to be chased, and tried, even as was Abraham.
Dr. Terry Ball:	34:44	Here we are D&C 101. This is Verse 2. "I've suffered affliction to come upon them wherewith they have been afflicted in consequence of their transgressions, yet I will own them." I love that imagery. God's going to own us. "They shall be mine in the day when I shall come to make up my jewels." I love that imagery, that we who can be part of Christ's treasure chest. That's Isaianic phrase, by the way, too... "may make up my jewels. Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son. For all those who have not endured chasing, but deny me, can't be sanctified."
Dr. Terry Ball:	35:21	That sanctifying is part of the Saturdays that are so hard. Sometimes we can go through our Abrahamic tests, and it's not as painful, if we just make the right choices early on. I think of King David, that we've just been studying recently, in Come Follow Me. You think about what King David's Abrahamic test was. It had to be Bathsheba. If he'd never thought of her again, he probably would've passed his Abrahamic test, and the refining wouldn't have been nearly as difficult. He, for some reason, thought repentance wasn't worth it. He compounded his sin, and created all of the trouble. Like you said, John, if he had just turned, and he would have never walked away, he would've passed his test, and we would've always thought that his big test was Goliath, but Goliath was nothing compared to Bathsheba, huh?
John Bytheway:	36:11	Yeah, dealing with his own lust. I remember, as a teenager when... What? That's the same David... Just feeling kind of a gut punch that later in life he went through that. Hank, could I share something from Elder Scott?
Hank Smith:	36:28	Please.
John Bytheway:	36:29	This has blessed me so much, and I've used a lot about Elder Scott, in October, of 1995, gave a talk called Trust in the Lord. He said, "When you face adversity, you can be led to ask many questions. Some serve a useful purpose, others do not. To ask, Why does this have to happen to me? Why do I have to suffer this now? What have I done to cause this, will lead you into

blind alleys. It really does no good to ask questions that reflect opposition to the will of God." Rather ask, and listen how different these questions are... "What am I to do? What am I to learn from this experience? What am I to change? Whom am I to help? How can I remember my many blessings in times of trial? Willing sacrifice of deeply held personal desires, in favor of the will of God, is very hard to do. Yet, when you pray with real conviction, please let me know thy will, and may thy will be done, you are in the strongest position to receive maximum help from your loving Father."

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| John Bytheway: | 37:31 | People in my own ward right now, that are dealing with health challenges, I can't even imagine, and relate to, with themselves, with loved ones, having those questions change, "Okay, what do I need to learn? What would you like me to do with this, Lord? Who can I help in the middle of this? What do I need to change?" Is, like Elder Scott said, "Very hard to do", but the focus changes a little bit, when we rely on God for these good outcomes that Isaiah is talking about, in these chapters. |
| Dr. Terry Ball: | 38:04 | I think that's true, not only for the hardships, and trials that come from health issues, or employment issues, or the loss of a loved one. I think that same paradigm can be applied when we have these challenges that come in a form of crises of faith, something from church history, or something culturally, or politically, or socially, that raises difficult issues that could challenge our faith. There are a lot of hard questions out there that can challenge your faith. |
| Dr. Terry Ball: | 38:31 | If you follow Elder Scott's example, you let your faith inform the question, and you come up with answers that feel right, and are right. If you let the question inform your faith, you end up in the wrong place. I've watched so many who struggle with their faith lately. It seems like they are those who just, naturally, let their faith inform the question, and they end up right. There's others who let the question form their faith, and they start to question their faith... We've heard a lot about this lately. In a lot of ways, faith really is a choice. If you choose to believe you can find so much that informs, and affirms, your faith. If you choose not to believe, there's lots of people who give you reasons not to believe. |
| John Bytheway: | 39:15 | Sister Sheri Dew's book, Worth the Wrestle, it started as a talk up at BYU-Idaho. I love this idea that... I have known people, and so have you, who have confronted the difficult question, wrestled with it, and came back stronger. That's why I love the word wrestle, because wrestling is an incredibly strenuous event. You come back stronger, if you... How did you say it, |

brother? I love that. "Let your faith feed the question." There's an answer. I'm going to go find it. I'm going to wrestle with this, and let the Lord help you with that wrestle. I'm trying to remember the name of the sister, she was at an event with a sister, she was a single sister. People had said to her, "How can you continue to serve in your calling", I think she was on one of the boards of the church, "when you're single, and at such a family church?" She said, "Well, I can be just as childless, and just as single outside the church, or I can be in the church, where I find so much peace and happiness, and I can be single and childless in the church where I find this much peace and happiness." I thought, "What a great answer. 'I could be outside the church, and still be single and childless, but I have found God here, and so I'm staying, and I'll deal with my challenges with God's help.'" Anyway, I love that answer.

Hank Smith:	40:38	Thanks to both of you. We want our listeners to walk away uplifted and healed. I think these chapters of Isaiah, you probably won't understand every verse, and that's okay. You'll come back to it again. This is why we do this every four years. In fact, we get it every two years, with at least those chapters in the Book of Mormon. Come back, over and over, and eventually you'll get it. Terry. I'm sure it took you a long time, to pick up on everything Isaiah was saying.
Dr. Terry Ball:	41:04	I haven't done that yet. I'm still learning. Still going.
Hank Smith:	41:07	Terry, I think our listeners would be interested in hearing a little bit of your story. Here you are, very educated, Latter-day Saint, multiple degrees in Archaeobotany.
John Bytheway:	41:21	That's the coolest degree I've ever heard of, Archaeobotany. That's so fun. Terry, one of the things that I have on one of my PowerPoint slides, which I just thought was so interesting, with your knowledge of Hebrew, and also of botany was, in Isaiah Chapter, is that Isaiah Chapter 5, or 2 Nephi 15, where he speaks of "My beloved hath a vineyard in a very fruitful hill?" I've heard it as Isaiah's only parable. Some people have said that. He says, "I did everything. I took the stones there out, I built a hedge, I built a tower, I planted with the choicest vine, and I looked that it should bring forth grapes, and it brought forth wild grapes."
Dr. Terry Ball:	41:59	Wild grapes. Yeah.
John Bytheway:	42:00	Would you please share with us what Isaiah really said there, instead of wild grapes? I get a kick out of it.

Dr. Terry Ball:	42:08	Well, the annual grape harvest, in the time of Israel, was a time of grape celebration. Grapes were so critical, for their sustenance, and their economy. Grapes grow, wonderfully, there with just a little bit of irrigation and cultivation, they produced wonderful, wonderful, grapes. Apparently, they would sing grape harvest songs, when they would harvest the grapes. In Isaiah Chapter 5, Isaiah seems to take what was a common grape harvest song, and he twists the words of it just a bit, to teach a lesson to the ancient covenant people. It certainly applies to the modern covenant people. He's kind of like being an Old Testament Weird Al Yankovic, if you know who that is.
Dr. Terry Ball:	42:46	As he does this, he talks about how the well beloved, who we understand is Jehovah makes, as you so well summarized, John, this wonderful, wonderful vineyard. He plants it with the choicest vine. The Hebrew there is the word <i>sorek</i> which refers to the very best of their grapes, he does all these things for it to bring forth this wonderful crop, and instead of bringing forth, of course, this wonderful crop, it brings forth, what the King James people translate as wild grapes.
Dr. Terry Ball:	43:12	Grapes will grow wild in the Holy Land, but wild grapes are not like cultivated grapes. They're smaller, drier, a little more sour, not the same as <i>sorek</i> , as the really good grapes. He's going to be really disappointed, that brought forth wild grapes. The word translated as wild grapes is the Hebrew word <i>beushim</i> . If you look up the word <i>beushim</i> in the Brown-Driver-Briggs Hebrew Lexicon, it tells you that the root of that word literally means worthless, stinking things. It's not that they brought forth an inferior quality of grapes, it brought forth something totally unexpected.
John Bytheway:	43:50	Totally worthless.
Dr. Terry Ball:	43:53	You can feel the frustration of the master, when he says, "What more could I have done in my vineyard that I have not done? When I looked that it should bring forth grapes, it brought forth <i>beushim</i> ."
John Bytheway:	44:02	Worthless, stinking things.
Dr. Terry Ball:	44:05	I remember, we'd taken a group of students to a biblical garden outside Jerusalem called Neot Kedumim. We had this sweet little Jewish girl, we were up on a tower overlooking a vineyard they had a near biblical garden. She was going over this Chapter 5 thing, and she says, "Look, it should bring forth grapes, when that brought forth." All my kids said, "Worthless, stinking things." She looked a little embarrassed. She says, "Well I know

that's what the word means." We prefer to think it brought forth immature grapes. That's a euphemism. It makes you wonder if God ever looks at us, when we have access to all the covenants, and He looks at us and says, "Oh, Hank, *beushim*, *beushim*, *beushim*. No, not Hank, but maybe Terry.

- Hank Smith: 44:46 Man. It almost feels like the Lord is saying, "What else did you want me to do? I put you in Utah for crying out loud. There's a thousand temples around you. You got prophets and apostles an hour away, and I get worthless stinking grapes."
- Dr. Terry Ball: 45:01 One of the first papers I published was on botanical imagery in Isaiah. Isaiah has more than 300 botanical images in this thing. When you live in a grain society, you're just naturally going to use plants a lot to teach.
- Hank Smith: 45:16 Something people understand, right?
- Dr. Terry Ball: 45:17 Yeah. Let me tell you how I became an archeobotanist, seeing as how you asked. I did my undergraduate in secondary education, and you had to have a composite degree. I chose botany because I've always loved plants. I did the seminary pre-service because I wanted... My first choice was to be a seminary teacher. My second choice was to be a physician, and my third choice was to teach high school science. I tried to cover all the bases with my undergraduate education, and fortunately was hired to be a seminary teacher. I did my master's in Ancient Near Eastern Studies, which is kind of a Hebrew archeology, history degree. I decided to combine the two into my doctorate, and do Archeobotany of the Ancient Near East. Those two, kind of, seemed to come together. As I first got started, my advisors taught me about a particular plant microfossil, it was called a phytolith. It's a little, tiny, subcellular piece of opal that takes the shape of the cells in which it was created. He said, "You know, people say the Book of Mormon can't be true because it speaks of barley and wheat, in the New World before Columbus. They all say, everyone knows there's no such thing as pre-Columbian wheat and barley in the New world, and yet, the Book of Mormon speaks of it. At the time, Lehi's family left Israel, barley and wheat were important cultivars. They've been growing since neolithic times, and they'd become so dependent upon human intervention, they couldn't exist without human planting, sowing and that kind of stuff. Bringing the wheat to the New World, they would've subsisted on it, but during the war years, they would've lost it because they weren't cultivating it the way they can.

Dr. Terry Ball:	47:00	You'll see that shift, in the Book of Mormon, as you read through it, the wheat and barley start to diminish in the text. But he said, what we need to do is get someone who can find these phytoliths, which persist for, hundreds of thousands of years, in the New World, that predate Columbus because you can date them. They have carbon occlusions that allow you to date them, and then we can show that there's wheat, and barley, here before Columbus. That was my initial PhD study, was working to create a way to identify wheat and barley phytoliths. When I first started, you could only tell the grass from a non-grass phytoliths, but using computer-assisted image analysis, and scanning electron microscopy, and statistical analysis, I developed algorithms that allow us to identify wheat and barley phytoliths, right down to the species level, with about 80% accuracy at the species level, 90% at genus level. I was getting ready to publish my dissertation, and then start looking for wheat, and barley, in the New World, when they discovered carbonized barley seeds, in New Mexico, that predated Columbus. So, I got scooped. Everyone now knows that wheat, and barley, predate Columbus, and nobody questions it. At the time, it was a big question. That's why I got into archeobotany. I was working with these plant microfossils from archeological excavations, and I spent my scientific research in that discipline.
John Bytheway:	48:17	Terry, I have a joke that's, kind of, related to archeobotany. Sister Miles, I met her on a church history tour, she said, "When the leaves all fall off of a tree, who do you call? The Elders Quorum to rake it up, but who puts the leaves back on the tree?" She said, "That is the relief society."
Dr. Terry Ball:	48:39	Relief society.
John Bytheway:	48:41	At great personal risk, I promised I would tell that joke on the podcast.
Dr. Terry Ball:	48:47	That's so bad. I could tell it that. Here's one of the same genre. If the devil were to lose his tail in Utah, where would he have to go to get another?
Hank Smith:	48:59	I have no idea.
Dr. Terry Ball:	49:01	He'd have to go to the state liquor store because in Utah, that's the only place where it's legal to retail evil spirits.
Hank Smith:	49:10	My word. Terry, I think there's a myth out there among some Latter-day Saints, that the more education you get, the less

likely you are to believe, and have faith. Yet, here is someone with advanced degrees, and decades of teaching. How have those two worlds combined for you? How has your faith, and your education helped one another?

- Dr. Terry Ball: 49:38 That's not so much of a myth, that the more education you get, the less religious you are. There have been studies done at BYU, and outside of BYU, where they've looked at the effect of higher education on religiosity, which they define as, whether or not you pray, you keep the Sabbath, you give alms, you give service, you read scriptures. Those studies have, consistently, shown that for most faiths, the higher education you have, the less likely you are to be religious. The one outlier, well one of two outliers, but the main outlier is, the Church of Jesus Christ of Latter-day Saints. In the church, the more higher education you have, the more religious you are likely to be, and the correlation coefficient R-squared is very, very high. Before I retired, that's been a number of years ago, we had one of the authors of that study come and do a faculty forum for us, to talk about that phenomenon.
- Dr. Terry Ball: 50:28 The truth is that faith supports truth, and truth supports faith. My studies have informed my faith, and my faith has informed my studies. They go hand in hand. It's not surprising to me. It's only natural that the more education you get, the more you're going to understand, and appreciate the truths that the gospel brings. That's been my experience. This notion that you can't be a scientist, and a religious person, is also silly. There are many, many faithful scientists. In fact, I've published a paper on faith, and science, that just reviews many great scientists talking about their faith, and the role of God in their research. Those two disciplines aren't exclusive, aren't mutually exclusive, a lot of faithful scientists.
- Hank Smith: 51:10 That's beautiful.
- Dr. Terry Ball: 51:10 I don't know that answer to your question, but...
- Hank Smith: 51:13 Yeah, I think our listeners just need to know that, "Hey, look, we have very, very educated people in our church, and they are all in. They're believers."
- Hank Smith: 51:25 Maybe one last question. What do you say to those Latter-day Saints who are still, "Isaiah is brussels sprouts. I just don't get it. I just don't know what to do." I'm sure you've had students say that to you before, hear you have a great love for it. Any parting thoughts, for those who are thinking, "Oh, I want to get it. The Savior himself says, "Study Isaiah." I would say, I think, of all the

prophets I've studied, Isaiah gets it, probably more than almost anybody else. What do you say to those Latter-day Saints who are struggling?

- Dr. Terry Ball: 51:57 I don't know that I know the answer for all of them, but I know, for me, the answer came in following the Saviors admonition is, "Search these things diligently. Not reluctantly, or haphazardly, or quickly, but to spend the time to carefully look at it, and let the spirit guide you." I don't think you need to know Hebrew to come to love this prophet. I don't think you need to be a biblical scholar. You just have to have a heart that wants to know, and love God, and to spend the time with the text. You've experienced, and we've all experienced, times when you're reading scriptures, and those marvelous, delicious moments, when you start to learn beyond the words. That happens as you read carefully and you ponder. I don't think there's anything more important to serious scripture study than disciplining yourself to pondering.
- Dr. Terry Ball: 52:44 I define pondering as the act of asking questions and then looking, thinking about the answers. Something wonderful happens when you read a passage and ask, "How would I say this in my own words? What would I teach my children out of this? What could this mean to me? How was it fulfilled anciently? How does it apply to us today?" When you start to ask those questions, then you start to get feelings, that enter your heart, and thoughts that pop into your mind. It becomes this delicious discovery... A aha experience, rather than the ho-hum, I've got to trudge through this and that can happen. It's disciplining yourself to search diligently, taking time to ponder, and the love grows. That's been my experience, and I think for many others, as well.
- John Bytheway: 53:27 Can I ask you one more question, Terry? I just think it's fascinating that when Nephi gives us his four keys for understanding Isaiah, after he quotes that huge block of Isaiah Chapter 2 Nephi 12-24, the first eight verses in 2 Nephi 25, give us these keys. I know Bruce R. McConkie has 10 keys, but Nephi has got these four, and in one of them, he says, "In that day, they shall understand them." I would love to get your take on, why is it, in our day, that Nephi says, "We will understand Isaiah," what do you think that means?
- Hank Smith: 54:02 He saw our podcast, John. Of course, that's got to be what it means.
- Dr. Terry Ball: 54:08 That's an interesting observation. Many of us would want to excuse ourselves from understanding Isaiah by saying, "Well, it

was written by an ancient prophet, for an ancient people. Nephi, certainly, begs to differ. He says, "In our day, we should understand them better than in any other dispensation."

Hank Smith: 54:21

Previous generations.

Dr. Terry Ball: 54:22

I don't know all the reasons, but some of them is, first of all, we're able to study Isaiah through the lens of the restored gospel, the fullness of the gospel they haven't had in every dispensation. We also have the teachings of living prophets, and we also have the benefit of historical hindsight. We have prophetic foresight, and historical hindsight. That's helpful to us as well. We have all ready access to Isaiah. Most of us carry Isaiah around in our pockets. There's never been a dispensation that's had more access to scriptures than us and we have ways to look at so many resources, to supplement our understanding, Bible dictionaries, topical guides, gazetteer, and the Restoration Scriptures. Plus, we live in the time when Isaiah's prophecies find the most complete, and full fulfillment and application. There are so many academic worlds who think that it's not correct to try and find modern-day applications to fulfillment for the Old Testament, through Isaiah's writings, in our own life.

Dr. Terry Ball: 55:26

I hope none of our listeners buy into that. I believe it is important to understand ancient fulfillment, interpretations, and applications for the prophecies. It's equally, if not more important, to find interpretations, and applications, that fit our day. That's why Nephi told us to, "Liken Isaiah to ourselves." It's just as much as a disservice to the text, to not look for applications in our day, as it is to not understand the application in the ancient world as well. They're both really important, and it's so critical. I think Isaiah, and Our Heavenly Father, are pleased when we read a passage, and think about, "How does this apply to us." Nephi models that perfectly, doesn't he? Often, he'll take a passage, and I know he understood, exactly what it meant, to Isaiah's people, and sees it applying to his own people. You see that when he quotes about the Ariel prophecy, and the voice of those that speak from the dust.

Hank Smith: 56:21

He sees that.

Dr. Terry Ball: 56:22

Isaiah 29. He knows that's applying to Jerusalem. He knew what Ariel, the city where David dwelt... He also saw it being fulfilled, perfectly, by his own people, and applies it. It's not wrong. It's not wrong, to repurpose, or to apply, and liken the scriptures to ourselves, and learn from it as well. What a blessing to have the spirit to help us in that likening to ourselves, as we do that.

Hank Smith:	56:45	That's beautiful.
Dr. Terry Ball:	56:47	I don't know, was that your thoughts on that as well, John?
John Bytheway:	56:50	Exactly what you said. We will see it happening around us. We will have more help than ever before from, as you said, we have prophetic insights into it. Commentaries, we live where we're... We can carry it around in our pocket. I thought, exactly those, and I was just curious what you thought because I thought... When have we ever been better-equipped than we are right now, with all the help we have? We're kind of getting to the point where we're left without excuse, except for just taking the time, and pondering, as you said. I just wanted to have a real scholar comment on that. That was great.
Hank Smith:	57:25	We want to thank Dr. Terry Ball, for being here. Thank you Terry, for bringing your decades of experience, to help us, and our listeners. I have learned a lot, I have taken a lot of notes, going through these chapters. Thanks for the encouragement to study Isaiah because we have more episodes of Isaiah coming up, on FollowHIM. You'll want to join us next week. We want to thank our executive producers, Steve and Shannon Sorensen, our sponsors David and Verla Sorensen, and we hope you'll come back. Like we said, "More Isaiah, coming up, on FollowHIM."

HOW DO YOU "FEAR NOT" IN A SCARY WORLD?



- Hank Smith: 00:05 Hello everyone. Welcome to FollowHIM Favorites. My name is Hank Smith. I'm here with the incredible John Bytheway. If you've been following FollowHIM Favorites this year, we take a single question from each week's lesson. John, the lesson we're on this week is Isaiah 40 through 49, and I wanted to take our question from chapter 43. It's where Isaiah says to Jacob and Israel, to all of his people, fear not. He says, "Fear not for I have redeemed thee." Yet I know a lot of young people, and a lot of old people, that have a lot of fear. So, John, what would you say to someone who says, "How do you fear not in a world that is a scary place and the future is unknown?" How have you feared not?
- John Bytheway: 00:53 What would you say is the opposite of fear, Hank? Would it be hope? Would it be... It's not fear.
- Hank Smith: 00:59 Faith?
- John Bytheway: 00:59 Yeah, faith. It's not really optimism. It's faith. It's faith in something really much bigger and more powerful. And I believe it was Joseph Smith that said, "Doubt and fear cannot exist in the same mind alongside faith. One or the other will have to leave," Something like that. And I get a boost of faith when I read the scriptures, when I watch general conference and see the faith and the countenances of the church leaders that talk to us. It sounds like a real easy answer, but it's kind of the big picture. We know God really loves us, he has a plan, and it's all going to work out. In the meantime, we're going to have some ups and downs in life, but we kind of know the end. What do you think?
- Hank Smith: 01:43 Yeah. I would say one, we can look to our past and see what the Lord has done. How often in the Book of Mormon are we told to remember what God has done? And coming this far, I think Elder Holland said, "He's taken us this far. He's not about to just to leave us now." He has been with you up to this point. You can assume that he's going to continue on with you. Isaiah 41:10 says, "Fear thou not for I am with thee. Be not dismayed, for I

am thy God. I will strengthen thee, I will help thee, I will uphold thee with the hand of my righteousness." So part of that, John, you said, is getting into the scriptures and then highlighting a verse like Isaiah 41:10. Maybe putting it up on your mirror, in your room, putting it in your locker, putting it in your car.

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| John Bytheway: | 02:31 | Somebody should put that verse to music, don't you think? |
| Hank Smith: | 02:34 | Yeah. Maybe make a hymn out of it. And reread it over and over and say prayers about that. Say, "Lord, I believe. Help thou my unbelief." So I think partly looking back helps us look forward with faith, seeing all that the Lord has done. He's not about to just throw his hands in the air and walk away. |
| John Bytheway: | 02:55 | Yeah. And President Nelson has talked about learning to hear him. And I think one of the things that I just, is so remarkable that we have in the restored gospel, is a patriarchal blessing. Can you read that and not have some hope and not say, "Oh look, the Lord has... He's got me. He's got this. He knows what... He's told me what to work on." And then some people will say, "Well, I'm afraid to have forfeited the blessings in my patriarchal blessing." |
| John Bytheway: | 03:23 | Part of what we learn, reading the scriptures, listening to the prophets, we learn kind of the character of God, how forgiving he is, how eager he is to forgive and to help us. And we learn he's not eager to punish us or to say, "Oh, sorry, you missed it." If the Lord is telling us to forgive seven times seven, I think he's that way, too. There's a saying I saw on a refrigerator somewhere, Hank, it said, "Well, none of us can go back and make a brand new beginning. All of us can begin where we are and have a brand new ending." And I think that you fear not. The Lord wants to love you, wants to bless you, wants to help you. And that fills me with more faith than fear. Just that knowledge. |
| Hank Smith: | 04:02 | I think so, too. He compares himself in Isaiah 49 to a mother and a newborn. He says, "Can a mother forget her newborn? That's how I feel about you." John, you have a brand new grandbaby. I bet when you watch your daughter with this baby, nothing is more important to her than this little child. She would never forget him. She would never abandon him. Even if he cried all night, she would be there right with him. So I think you're right with that, that the Lord is like a mother who wants to be part of your life no matter what you've done. |
| John Bytheway: | 04:35 | And those verses, Hank, I think, are, He's using the example to show how absurd that is. The "Zion hast said, The Lord hast |

forsaken me, my Lord hast forgotten me." And to show how absurd that is, he says, "Well, can a woman forget her sucking child that she should not have compassion on the son of her womb?" What? That's absurd. And then "Behold, I have graven thee upon the palm of my hands." And I like to think, for those who are watching, of the sign language for Jesus when I read that verse. I have graven thee upon the palms of my hands. It would never forget us. He carries a reminder of us wherever he goes.

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| Hank Smith: | 05:15 | There's even a point in this that builds my faith. In Isaiah 44 and 45, Isaiah names a guy named Cyrus who has yet to be born and he says he's going to come and deliver the Jews. So if he can see that far ahead, if he can see hundreds of years ahead, you are in very safe and loving hands. So, John, I think we've said, look to the past. Look to the present. Look to your patriarchal blessing. Look to what God is doing and your faith in the future will increase. And stay away from those things that cause you to fear. Avoid those things that cause you to fear. And stay where your faith is going to be burning bright. |
| Hank Smith: | 05:56 | Elder Wirthlin used to tell a story about keeping the wolves at bay, they would have to keep their fires bright. This was years ago. They would want to keep the wolves away from the camp, so the fire had to be burning bright. And he compared that to a testimony- |
| John Bytheway: | 06:09 | No, I love that. |
| Hank Smith: | 06:11 | ... he said it's the same thing, that if we just keep adding to our faith, it keeps the fear away. So instead of trying to fight off the wolves yourself, build your faith so hot and red that fear has no place. It just can't even get close. |
| John Bytheway: | 06:24 | Yeah. Love it. |
| Hank Smith: | 06:26 | Well, we hope you'll join us next week for another FollowHIM. Favorites. Come join us on our full podcast, it's called FollowHIM. You can get it wherever you get your podcasts. |
| Hank Smith: | 06:34 | We're with Dr. Terry Ball this week. He is an archeobotanist. |
| John Bytheway: | 06:38 | Archeobotanist. How cool is that? |
| Hank Smith: | 06:40 | Archeobotanist. He has a PhD in archeobotany. So you're going to want to come over and check that out. And join us next week, of course, for another FollowHIM Favorites. |