



Isaiah 36-49

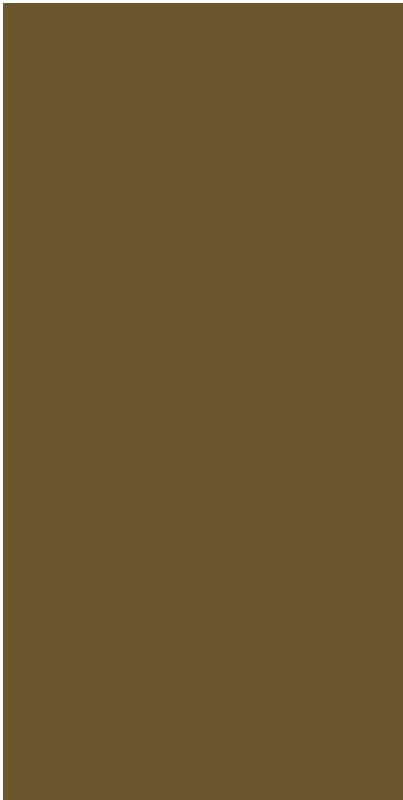
Come, Follow Me

The Taylor Prism from Assyria tells the story of King Sennacherib's third campaign and includes descriptions of his conquests in Judah

As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it... then shall the Assyrian fall with the sword (Isaiah 31.5, 8).









The Assyrian Challenge

Rabshekah (PIO of Assyrian army):
"Let not Hezekiah (King of Jerusalem)
deceive you: for he shall not be able to
deliver you!" (Isaiah 36.14)



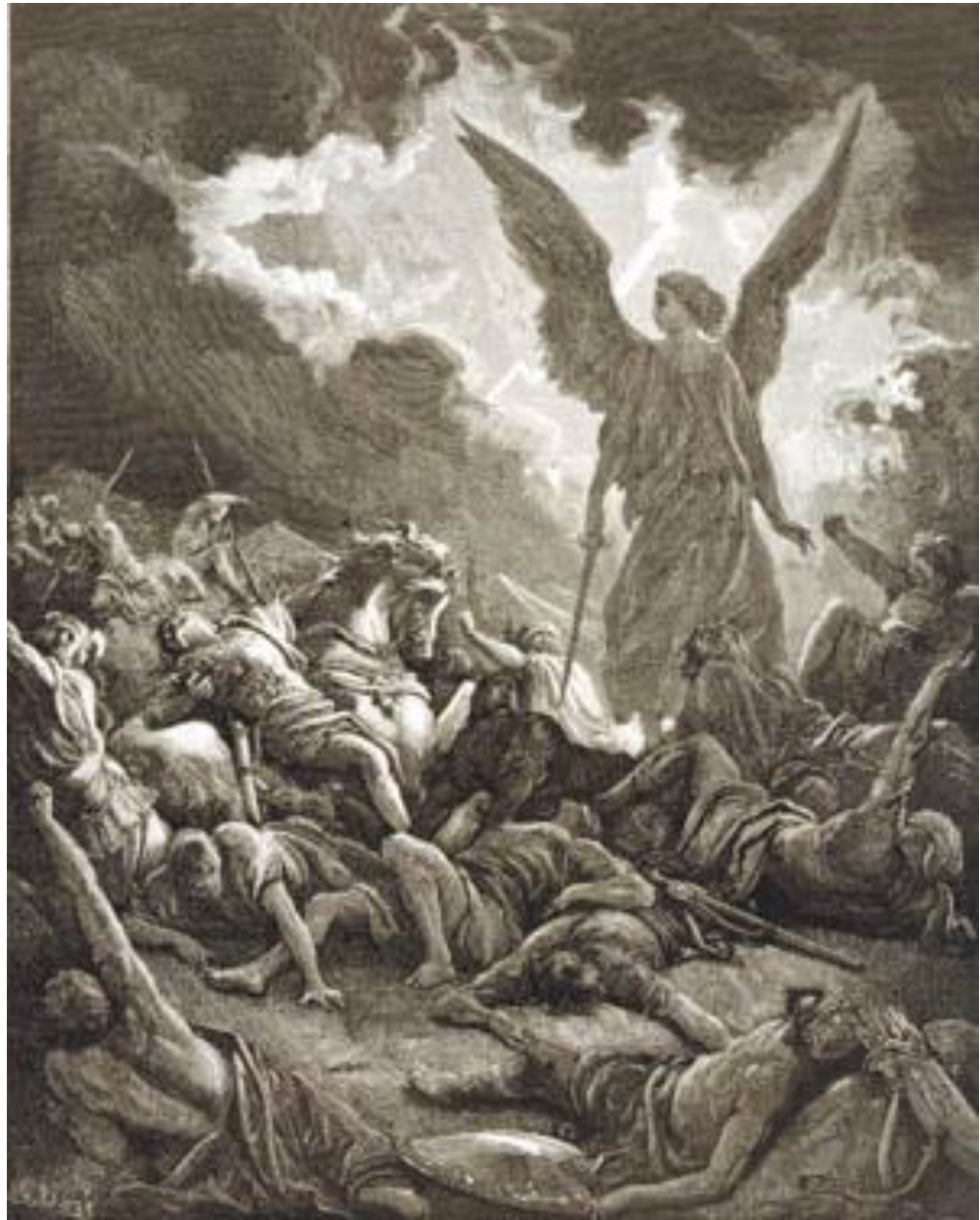
Hezekiah's
Prayer – Isaiah
37.15-20

Yahweh's Response – Isaiah 37.21-35

"He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake" (Isaiah 37.33-35).



Isaiah 36-37
The Assyrian
Challenge!



I have seen thy tears:
behold, I will add unto
thy days fifteen years
(Isaiah 38.5)

Hezekiah's
life extended
15 years

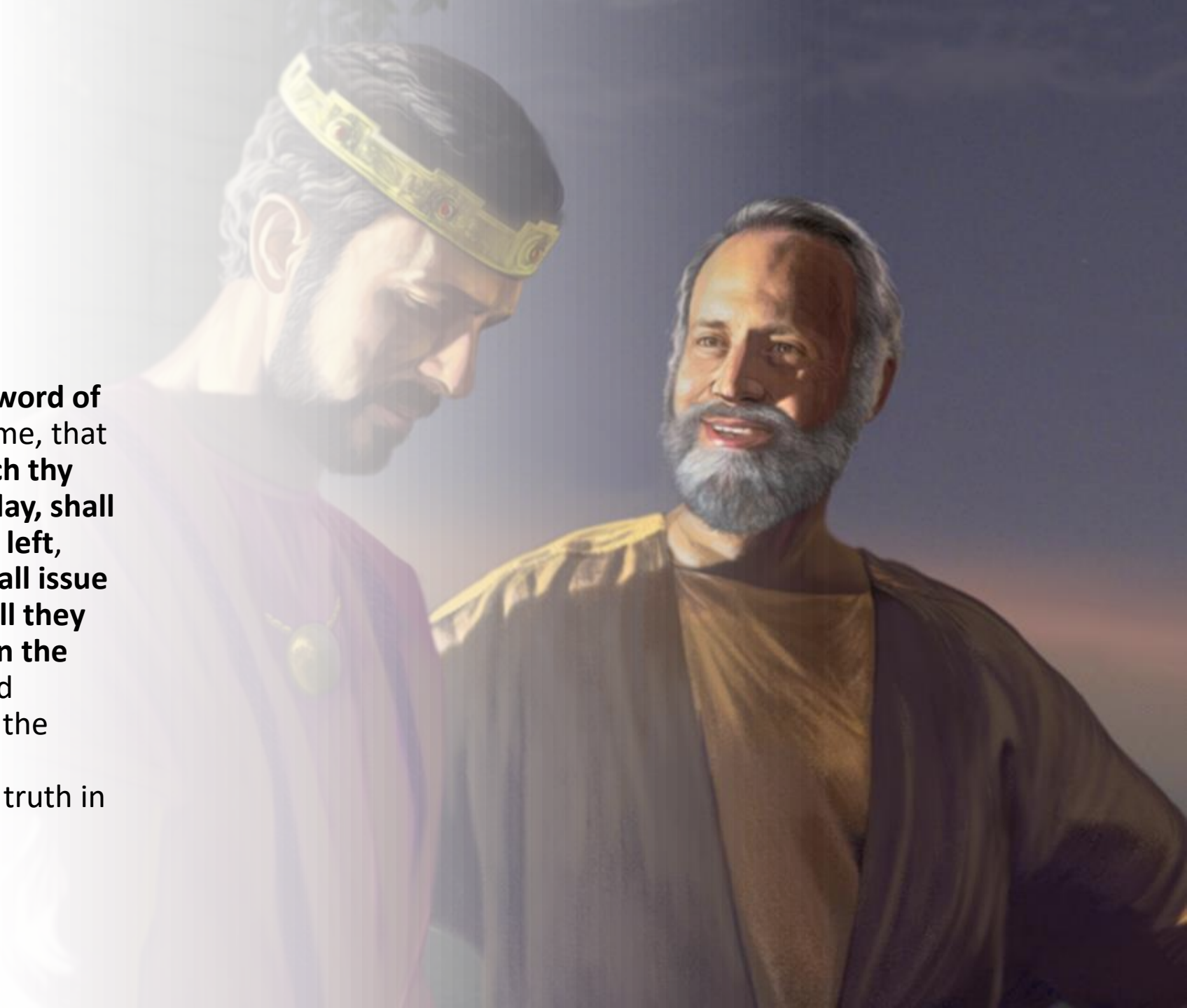
Isaiah 38



Isaiah 39 –
Hezekiah
reveals Judah's
wealth to
Babylon



Then said Isaiah to Hezekiah, **Hear the word of the LORD** of hosts: Behold, the days come, that **all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left,** saith the LORD. And of **thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.** Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days (Isaiah 39.5-8).



Isaiah 40

Comfort ye, comfort ye my people... speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned... (Isaiah 40.1-2, King James Version)

Comfort, oh comfort My people,
Says your God.
Speak tenderly to Jerusalem,
And declare to her
That her term of service is over,
That her iniquity is expiated;
For she has received at the hand of the LORD
Double for all her sins.

The Jewish Study Bible, p. 860

Speeches in Isaiah 40-48

Chapters 40-48 consist of several long speeches. In each, Isaiah marshals evidence to show the depressed exiles that (1) God is genuinely powerful, and **the Babylonian conquest does not indicate that God was defeated by some other alleged god or some other force**; (2) God continues to love the nation Israel, and the Babylonian conquest does not indicate that God has abandoned Israel; (3) God is reliable, and what God promises God does; and therefore (4) the exiles can be sure that they will soon return to their land.

Speeches in Isaiah 40-48

The prophet frequently seems to be **responding to specific complaints**, doubts, and expressions of hopelessness among the exiles. A few of these statements made by Deutero-Isaiah's listeners are cited explicitly (e.g., 40.27; 49.14; 50.1; 50.2). Each speech appearing in these chapters moves through several types of reasoning to support these assertions; then the speech ends, and another one begins.

The Jewish Study Bible, p. 860-861.

Isaiah 40.27 The Lord is hidden from us and we have no *mishpat!*

Isaiah 49.14 Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

Isaiah 50.1 Where is the bill of your mother's divorcement?

Isaiah 50.2 Is my hand shortened at all, that it cannot redeem?



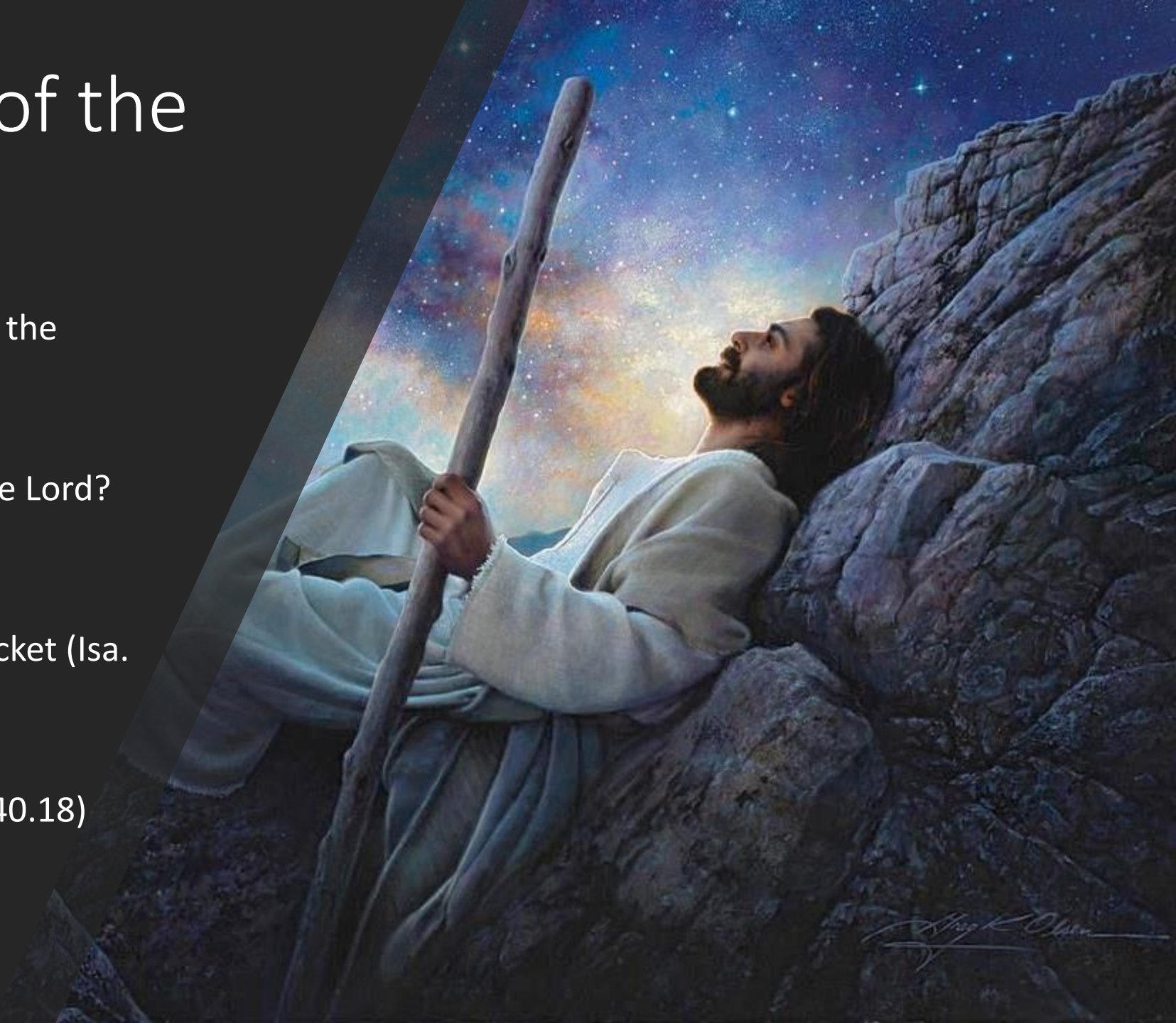
The Greatness of the Lord

Who has measured the waters in the hollow of his hand? (Isa. 40.12)

Who hath directed the Spirit of the Lord? (Isa. 40.13)

The nations are as a drop of a bucket (Isa. 40.15)

To whom will ye liken God? (Isa. 40.18)



Isaiah 40.31

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.



God to Israel:



But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend (Isaiah 41.8).

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע אַבְרָהָם אֱהָבִי

Isaiah 41.14

MT: Fear not, **thou worm Jacob**, *and* ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.

LXX: Ιακωβ ὀλιγοστός Ισραηλ ἐγὼ ἐβοήθησά σοι λέγει ὁ θεὸς ὁ λυτρούμενός σε Ισραηλ

My translation of the LXX: Little Jacob, Israel, I will protect you, says God, I will deliver you Israel. (Or: "I am delivering you.")

The Septuagint does not describe Jacob as a worm.

Εβοηθησα= aor/act/ind/1s of βοηθεω= help, succor, bring aid.

Ολιγοσος= little, small.

Λυτουμενος= participle of λυτρω= to have delivered via ransom.

Thou *worm* Jacob – Isaiah 41.14

Parry's commentary on Isaiah 41.14

As our enemies will be as "nothing" before us (41.11-12), so are we as nothing before the Lord. Yet, despite our mortal and spiritual weakness, the Lord will support and sustain us; he will protect and defend us. Twice he states, "I will help thee" and twice he commands, "Fear not" (Isaiah 41.13-14).

(Peterson, Parry, and Parry, *Understanding Isaiah*.)



Isaiah 41.18-20 Images of Fertility

Rivers in high places, fountains in the midst of valleys, dry land springs of water, cedar tree, myrtle tree, oil tree... see, know, consider, and understand.

CREATION

Moving East

FALL

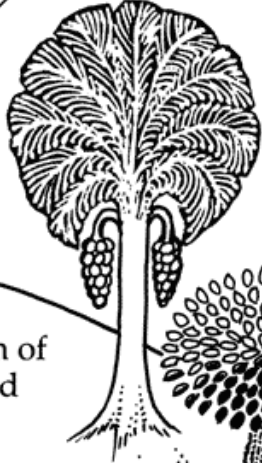
Moving West

ATONEMENT

throne in heaven



tree of life



tree of the knowledge of good and evil



mountain of the Lord

Garden of Eden



cherubim and flaming sword

Pison

Gihon

Euphrates

Hidekel

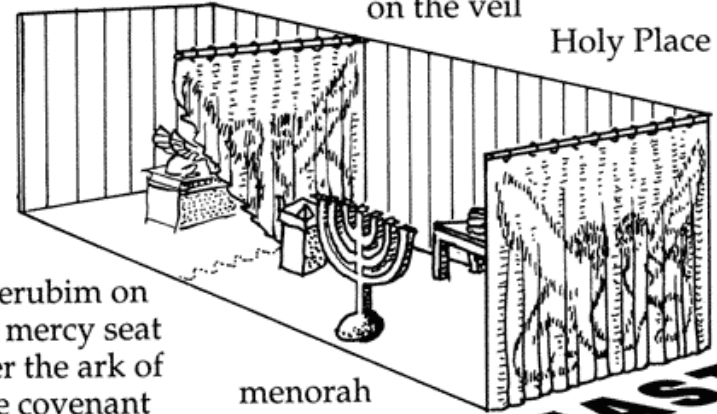
Adam & Eve worship at altar



Holy of Holies

cherubim on the veil

Holy Place



cherubim on the veil

cherubim on the mercy seat over the ark of the covenant

menorah

Mosaic Tabernacle

bronze laver

bronze altar

EAST

God speaks to the Idols of confusion – Isa. 41.21-29.

Produce your cause! (v. 21)

Show the things to come! (v. 23)

You are NOTHING! (v. 24)

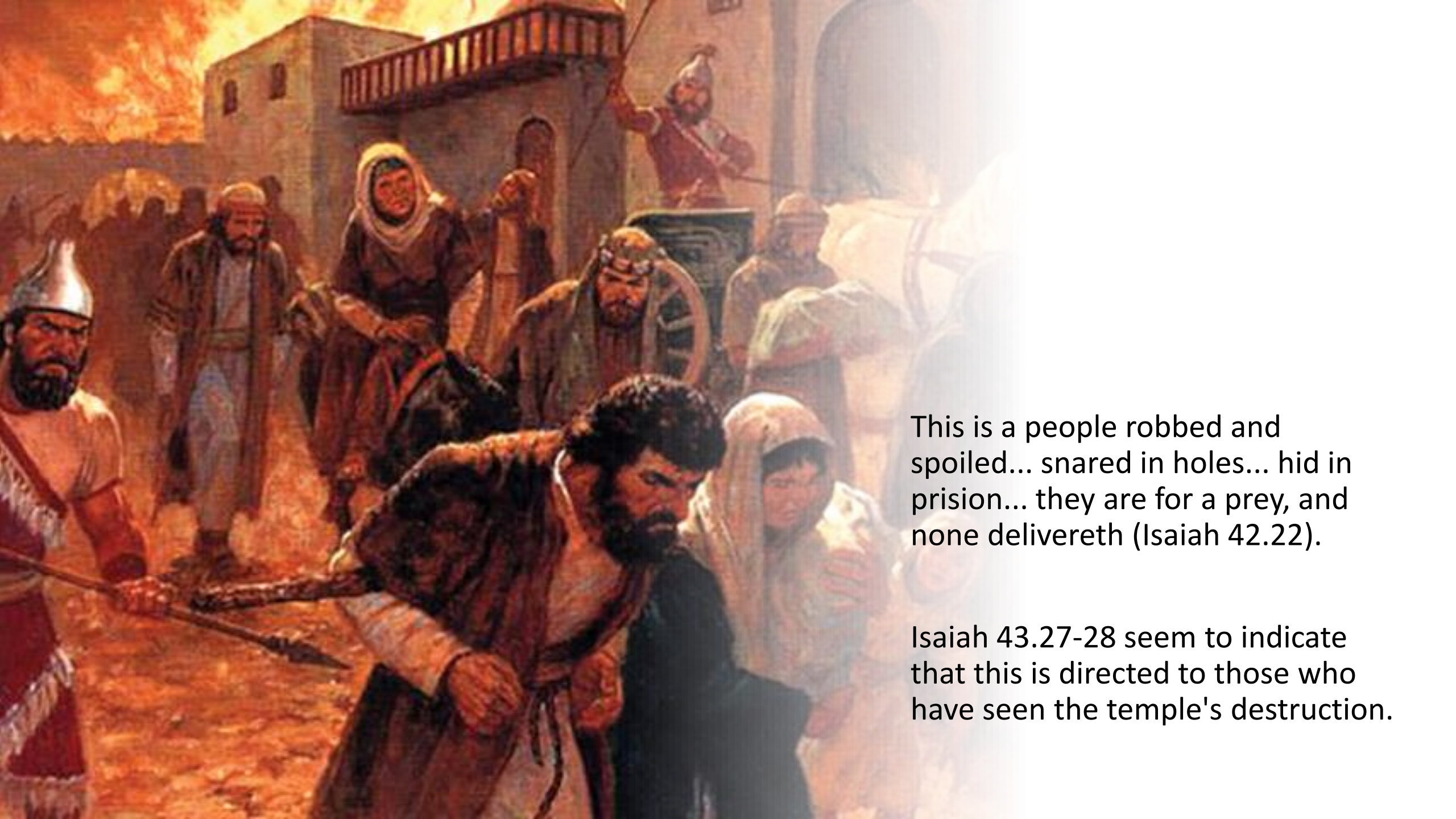
Who has declared from the beginning? (v. 26)

They are vanity, nothing, wind and confusion! (v.29)





Servant Song #1 – Isaiah 42.1-4



This is a people robbed and spoiled... snared in holes... hid in prison... they are for a prey, and none delivereth (Isaiah 42.22).

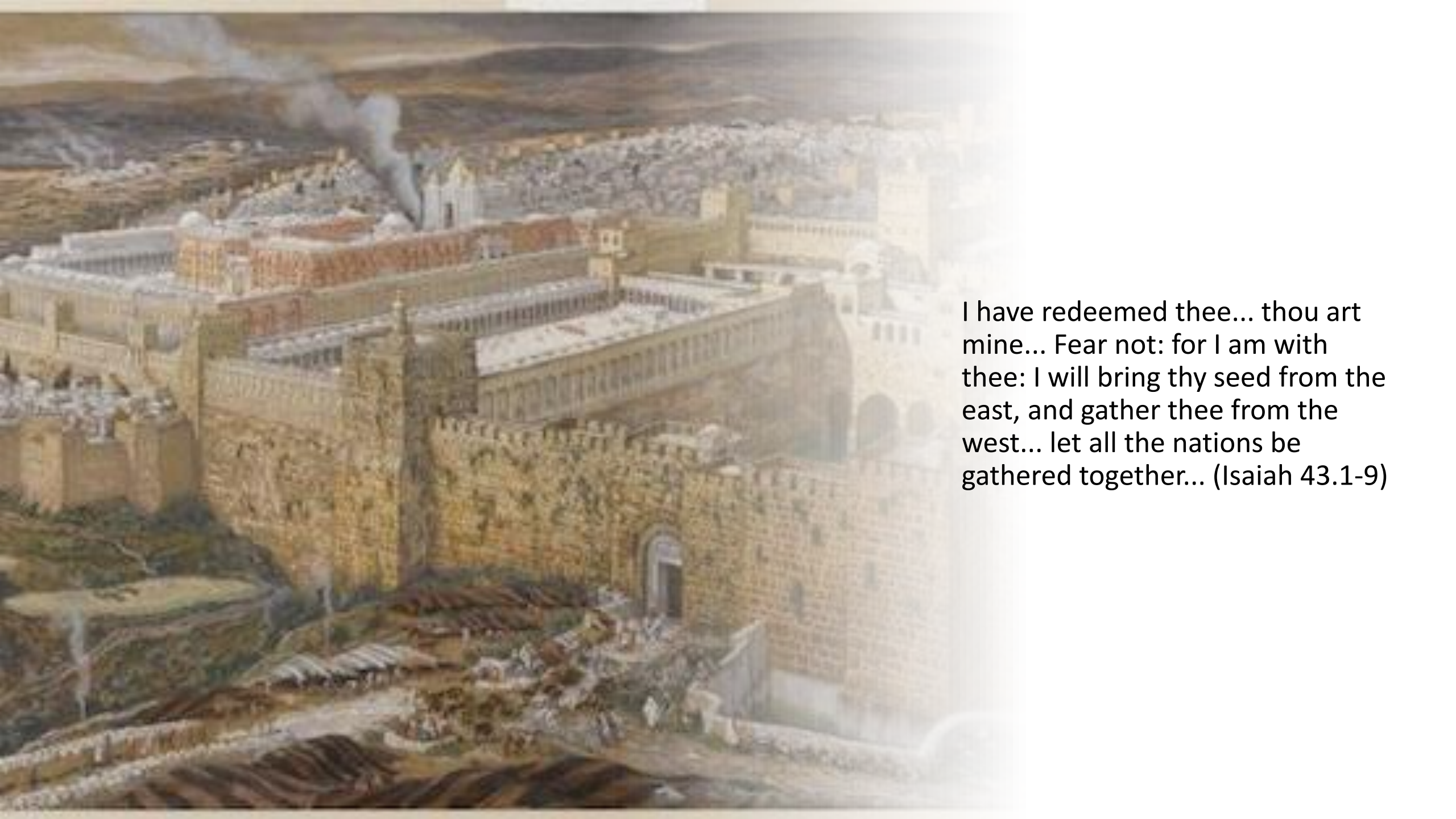
Isaiah 43.27-28 seem to indicate that this is directed to those who have seen the temple's destruction.



Exiles taken from Judah to Babylon (597 & 586 BC)

→

THE BABYLONIAN EMPIRE c. 600 BC



I have redeemed thee... thou art mine... Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west... let all the nations be gathered together... (Isaiah 43.1-9)

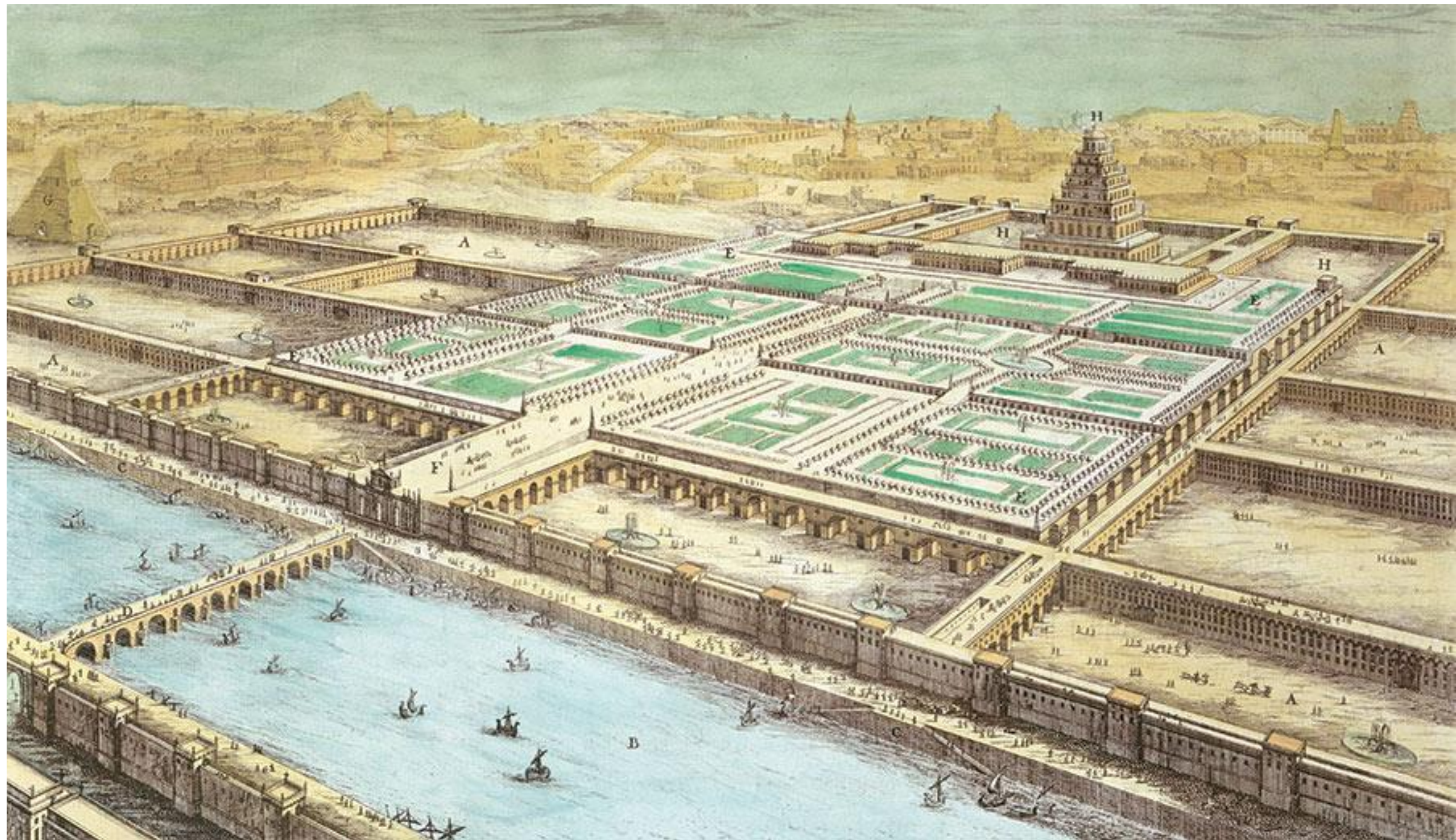


The Cyrus Prophecy – Isaiah 44.28-45.1

Cyrus, he is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid (Isaiah 44.28). [Pictured: The Cyrus Cylinder]





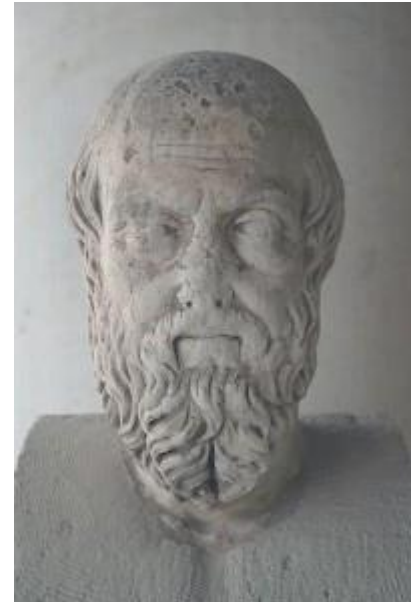




Herodotus on the capture of Babylon

Hereupon the Persians who had been left for the purpose at Babylon by the, river-side, entered the stream, which had now sunk so as to reach about midway up a man's thigh, and thus got into the town. Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would never have allowed the Persians to enter the city, but would have destroyed them utterly; for they would have made fast all the street gates which gave access to the river, and mounting upon the walls along both sides of the stream, would so have caught the enemy, as it were, in a trap. But, as it was, the Persians came upon them by surprise and so took the city. Owing to the vast size of the place, the inhabitants of the central parts (as the residents at Babylon declare) long after the outer portions of the town were taken, knew nothing of what had chanced, but as they were engaged in a festival, continued dancing and reveling until they learnt about the capture. Such, then, were the circumstances of the first taking of Babylon.

See: <https://www.livius.org/sources/content/herodotus/cyrus-takes-babylon/>



Bel (Marduk) boweth down,
Nebo stoopeth, their idols
were upon the beasts, and
upon the cattle... (Isaiah 46.1)



Nabu, son of Marduk, scribe, holder of the Tablets of Destiny. British Museum.



He was endowed with great wisdom, like his father; and **he acted as scribe to the gods**; he had charge of the Tablet of Fate of the gods and had the power of prolonging the days of men. **Like the Egyptian Thoth**, his eyes travelled over the circuit of the heavens and over all the earth. He was the personification of knowledge and, as a god of vegetation, he caused the earth to produce abundant crops.

(E. A. Wallis Budge, *Babylonian Religious Beliefs*, Barnes and Noble, 2005, p. 83.)

Isaiah 46 Jehovah compared/contrasted with Merodach or Marduk



MARDUK, ARMED WITH THUNDERBOLTS, IN BATTLE WITH THE SPIRIT OF CHAOS

Babylonian bas-relief now in the British Museum.

מרדך





The Processional Way in Ancient Babylon for the New Years Akiti / Akitu (Zagmuk) Festival

—
I will carry you!

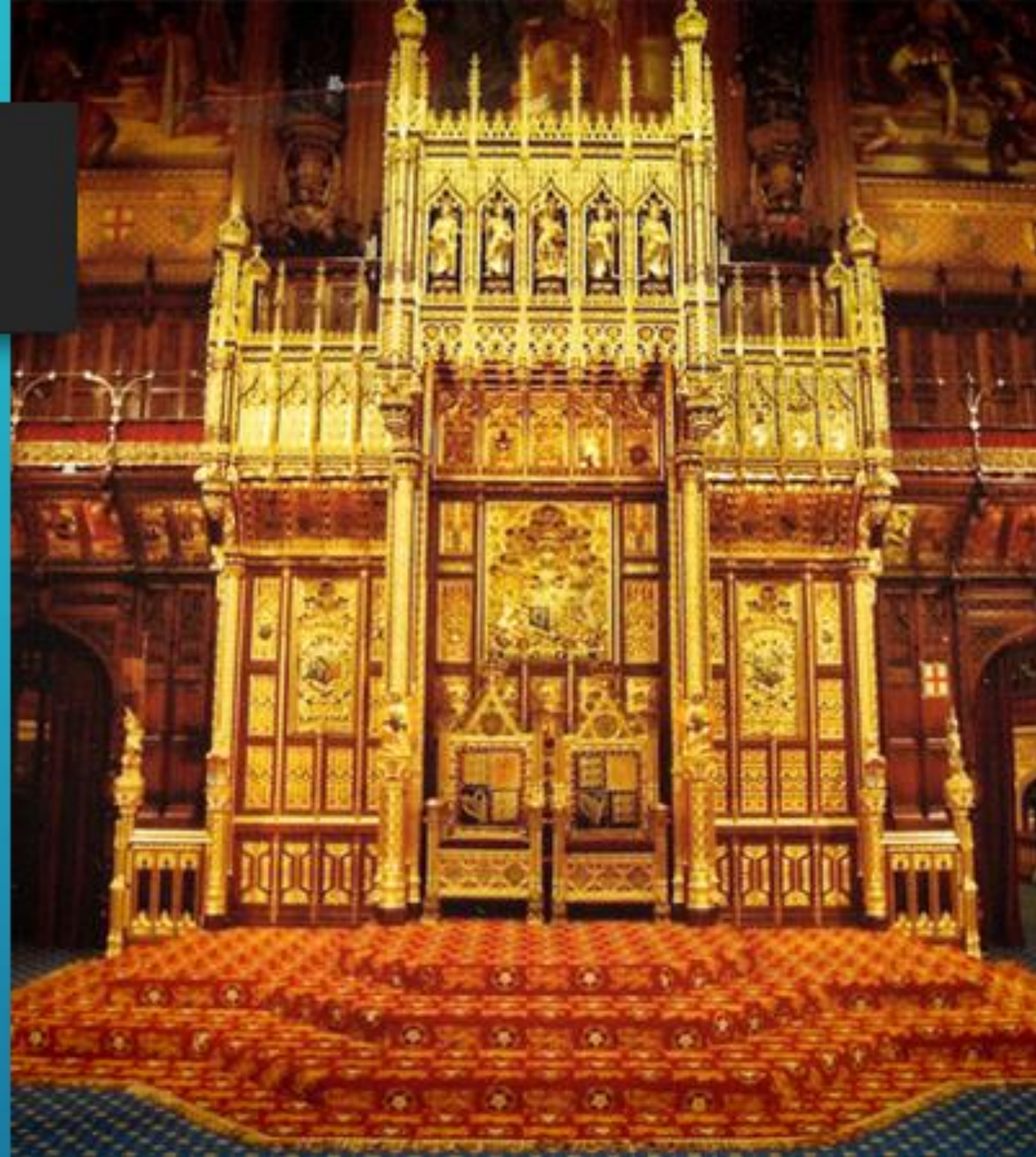
Isaiah 46.1-4

Matthew 11.28-30



Isaiah 47 and Isaiah 52 - The Great Exchange

Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. - Isaiah 47:1



Notice what the Virgin Daughter of Babylon says...

"I shall be a lady for ever..." (Isa. 47.7)

"I shall not sit as a widow..." (Isa. 47.8)

"No one sees me!" (Isa. 47.10)

"I am, and none else is beside me!"
(Isa. 47.10)



Isaiah 47 The Daughter of Babylon

Lucas Cranach the Elder, The
Whore of Babylon Illustration
for Luther's New Testament,
1522. The British Library,
London.

"In One Day" - see also: Rev.
18.8, 10, 17, 19. See also: D&C
87.6 "a full end of all nations."



Daughter Zion (Bat Tzion)



The metaphor of Jerusalem as “Daughter Zion” (*bat tzion* in Hebrew) has profound implications in the Hebrew Bible. Initially, Daughter Zion is positively likened to a daughter under the special regard of the father figure, God (2 Kings 19:21, Isaiah 37:22). With the Babylonian siege and destruction of Jerusalem (586 BCE), the personification turns dark; **she has brought this devastation upon herself by playing the harlot** (as in Isaiah 1:8, 21). In Lamentations, she is given voice and protests that she is punished far in excess of her sins. In the prophecies of consolation, dating to the return to Zion, Daughter Zion is forsaken no more and returns “home”—a joyful mother of children (as in Isaiah 54:1).



Engraving for postcard by Ephraim Moshe Lilien, produced for the 5th Zionist Congress in Basel, Switzerland, 1901. Inscription: "May our eyes behold your return in mercy to Zion."

The Waters of Judah

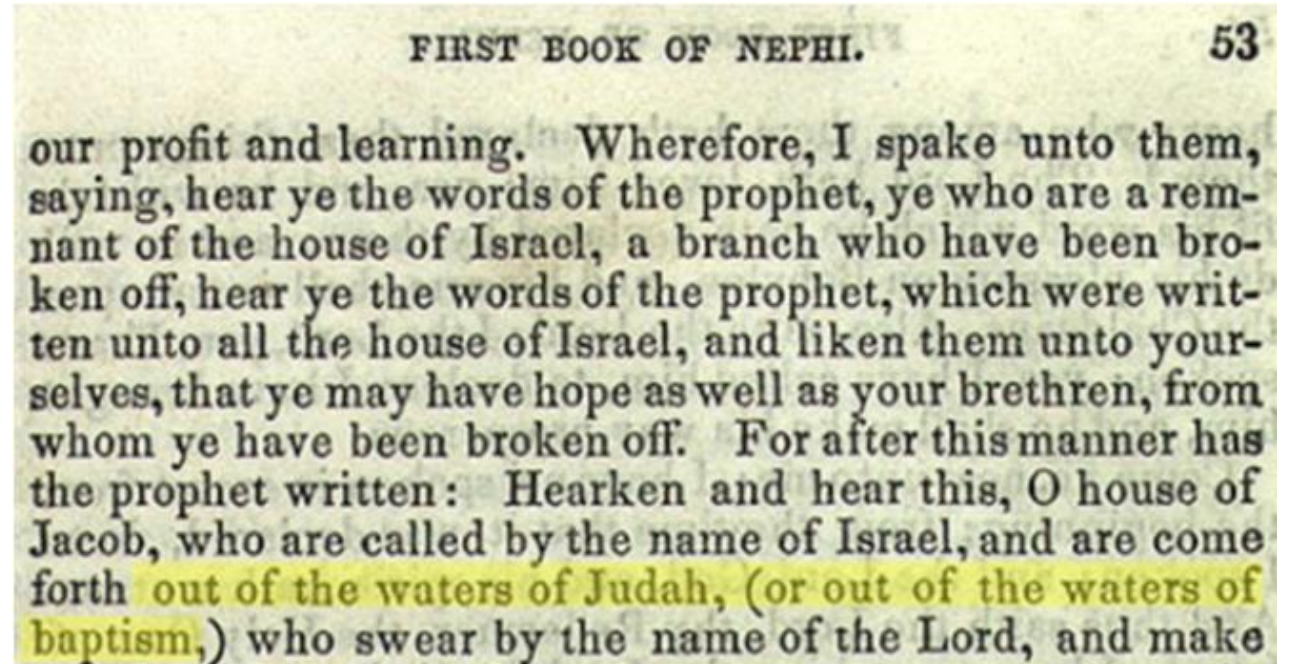
Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. (Isaiah 48.1)

Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, or out of the waters of ^bbaptism, who ^cswear by the name of the Lord, and make mention of the God of Israel, yet they swear ^dnot in truth nor in righteousness. (1 Nephi 20.1)

This gloss (a clarifying comment) by Joseph Smith first appeared in the 1840 edition of the Book of Mormon, and has been cited by critics of the Book of Mormon as evidence that Joseph Smith did not know what he was doing when he made this change.

(Image: 1840 Edition of the Book of Mormon)

See: [Out of the Waters of Judah, Pearl of Great Price Central](#)



Israel comes from God! - Isaiah 48

48.1 The Waters of Judah

48.8 The womb

48.11 I will not give my glory unto another!

48.15 I have called him!





48.19 Thy seed had been as the sand!

48.19 His name should not have been cut off!

Isaiah 48 begins and ends with water! (Isaiah 48.1 and 48.21)

The Bull of Jacob

אַבִּיר יַעֲקֹב

Early 2,000 BC	Middle 1000 BC	Late 400 BC	Modern Today
			

In Hebrew "Abir Yaacov"-ABIR can mean "powerful one" or anything that has power. It is also claimed that Abir means "bull" and that *Abir Yaacov* could be translated as "Bull of Jacob".

See: Psalm 132:1-5, Genesis 49:24-25

אַבִּיר

'abbiyr

The Bull of Jacob

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Liege Belgium, Church of St. Bartholomew, 12th century

Astarte

Phoenician mother goddess, probably Astarte, seventh century BCE, holding a "sea" on her lap. In Ugaritic texts (before 1200 BCE) she is sometimes called Athirat Yammi, or "Athirat of the Sea." The sacred sea upon which she stood is now called the Sea (or lake) of Galilee. In these texts, she is the consort of El. Some sources refer to the "70 sons of Athirat," most likely the same as the "70 sons of El."

(Justin Watkins. "Athirat: As Found at Ras Shamra." *Studia Antiqua* 5, no. 1 (2007).
<https://scholarsarchive.byu.edu/studiaantiqua/vol5/iss1/6>





Astarte. Israel Department of Antiquities.



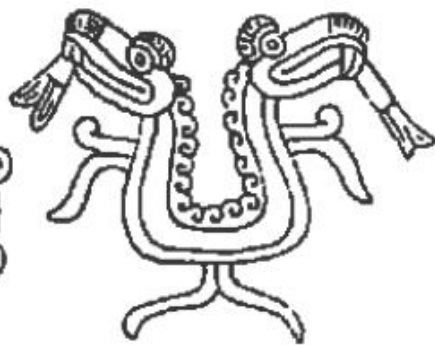
Hathor, goddess of ancient Egypt.



Mesoamerican mouth mask of rain god. Covarrubius 1957:132



Rabbit in womb. Borgia:10.



U shaped double headed serpents. Borgia:67.



Serpent in womb. Olmec style seal. Tlatilco.

COMBINATIONS OF ABBREVIATIONS



Clay plaque. Monte Albán.



Stone slab. Key Marco



Compass and globe design. Central patio of the palace of Quetzalpapálotl, Teotihuacan



*Masonic Square & Compass
G=Geometry & God, the Great Architect of the Universe.*



Ceremonial brooch of Seneca Chief, Red Jacket

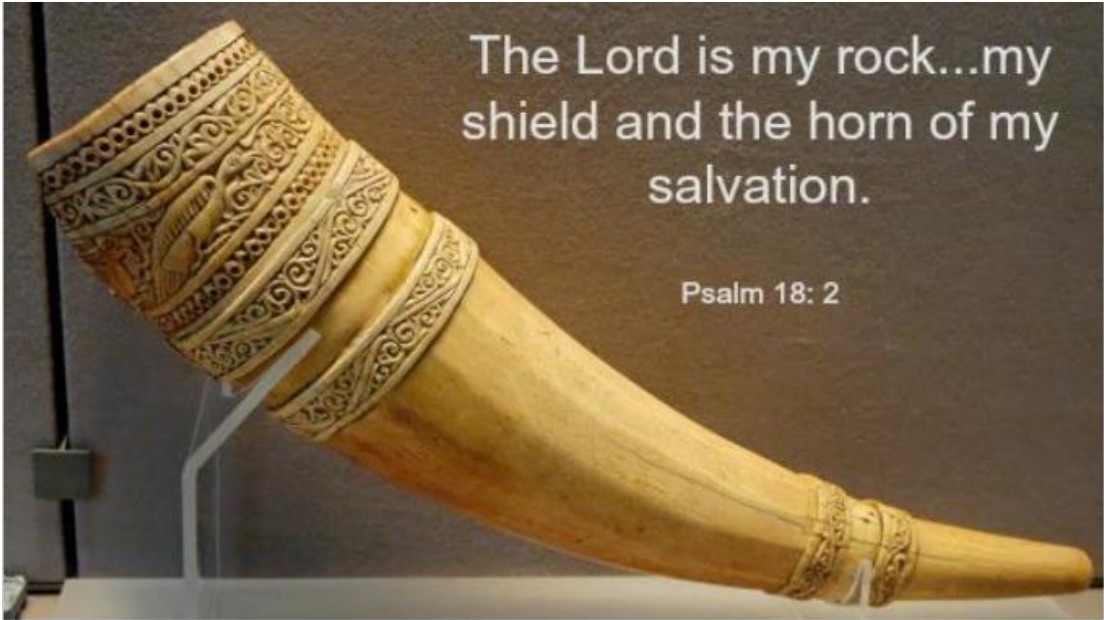


1,800 year old engraving upon a sea shell Casa Grande Museum, Arizona.

THE BIRTH SYMBOL



The birth of one becoming two as the water breaks the womb.



The Lord is my rock...my
shield and the horn of my
salvation.

Psalms 18: 2



13.33 x 7.50 in



The Servant Songs

1. Isaiah 42.1-4
2. Isaiah 49.1-6
3. Isaiah 50.4-11
4. Isaiah 52.13-53.12

