



Isaiah 50-57

Come, Follow Me

The Servant Songs

1. Isaiah 42.1-4
2. Isaiah 49.1-9
3. Isaiah 50.4-11
4. Isaiah 52.13-53.12



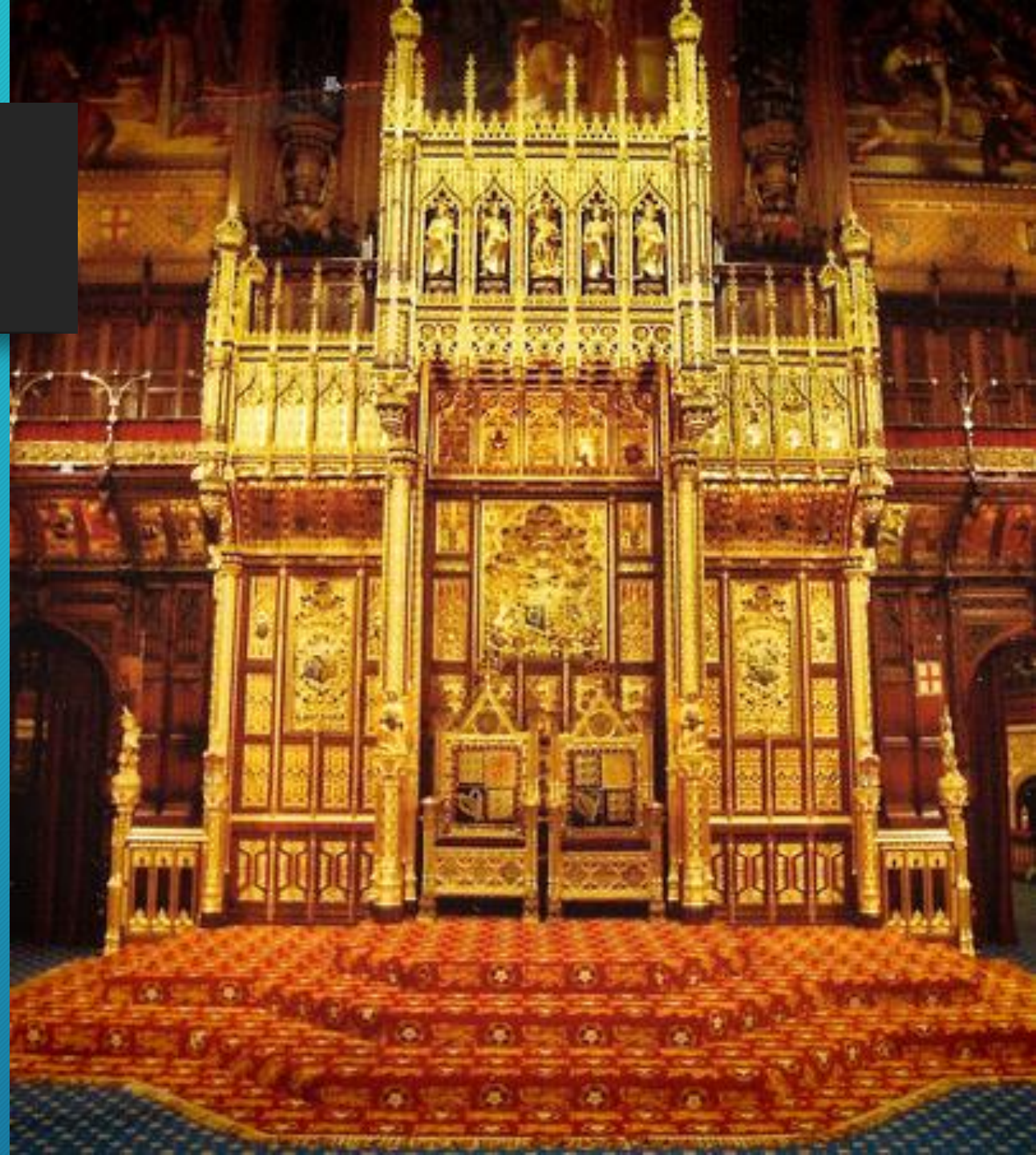
Do you see Jesus in these passages?

Isaiah 52.13 - 53.12 "A root
out of dry ground" ...
"despised... stricken...
afflicted... oppressed."



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



Isaiah 52

They shall know my name – Isaiah 52.6

The feet being established – Isaiah 52.7

They shall see eye to eye – Isaiah 52.8

The Lord has made bare his arm – 52.10



Isaiah 53.7



The Promise from Inside the Holy of Holies: Isaiah 54.17

NO weapon that is formed against thee shall prosper! (Isaiah 54.17 = Judah; 3 Nephi 22.17 = Nephites; D&C 71.9 = Joseph; D&C 109.28 = Modern Saints)

This promise (and others like it) are related to the temple promises of invulnerability that were **given to the kings and queens of the ancient world** as well as the promises associated in the temple today given to the Saints of God. These promises come to the recipient from God, who is speaking from the Holy of Holies, so in one way of examining these promises, they are ***outside of time***. (See: Margaret Barker, *The Temple Roots of the Liturgy*, p. 7-8)

The holy of holies was also beyond time. To enter was to enter eternity.

Philo says that the veil 'separated the changeable parts of the world... from the heavenly region which is without transient events and is unchanging (Questions on Exodus 2.91). The best known example of a timeless experience is the vision of Jesus in the wilderness when he was taken to a high place and saw 'all the kingdoms of the world in a moment of time' (Luke 4.5). In the *Apocalypse of Abraham* the patriarch was taken up to heaven where he saw the stars far below him (Ap.Abr.20.3). The Eternal One then said to him: 'Look now beneath your feet at the firmament and understand the creation that was depicted of old on this expanse...' (Ap.Abr.21.1). **Abraham sees the firmament as a screen on which the history of his people is revealed to him.**

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The detail which links this experience of the firmament to the holy of holies is to be found in *3 Enoch*, an undateable text which describes how R. Ishmael the high priest ascended to heaven...

The association of ascent, high priesthood and the sanctuary experience persisted, and thus we find here in *3 Enoch* the explanation of the vision described in the *Apocalypse of Abraham*. The firmament on which Abraham saw the history of his people was the veil...

The visionary saw history depicted on the veil, on the other side, so to speak, of matter and time.



History seen in the sanctuary, whether this was described as a tower or as Sinai, was history seen outside the limitations of space and time *and this explains why histories in the apocalyptic writings are surveys not only of the past but also of the future as everything was depicted on the veil.*

See: Margaret Barker, [Beyond the Veil of the Temple. The High Priestly Origin of the Apocalypses.](#)

Your soul shall live – Isaiah 55.3

Let him return – 55.7

My ways are higher than your ways – 55.9

The trees of the field shall clap – 55.12

Instead of thorns & briers – fir & myrtle trees – 55.13

All of creation will rejoice in the final redemption of the earth, of Zion, and all of the sons of Adam and Eve in a resurrected, glorified state.

See D&C 128.17-23



Even dry trees will yield fruit! -
Isaiah 55

Isaiah 56.1-6 "I will give
thee an everlasting
name..."



Isaiah 57 is a parody of the New Year rites of the Ancient Near Eastern cultures

See also Isaiah 46. See: Douglas Van Buren, *The Sacred Marriage in Early Times in Mesopotamia*, *Orientalia*, 1944, NOVA SERIES, Vol. 13 (1944), pp. 1-72.