Isaiah 53

Preliminary Concept:

Isaiah is about two periods in Christian History. If there is anyone who understands this, they should consider themselves to have the gift of interpretation. In order to understand the time, you have to understand Daniel’s seventy weeks of Christianity with the abomination at the sixty-second week and the redemption of Zion at the sixty-ninth week. All of Christianity implies that Isaiah 53 is a prophesy of Jesus Christ. Mormons know that Jesus Christ is the Stem of Jesse, but still think Isaiah 53 allegorically tells us of the Son of God. All of Isaiah is allegorically about the Root of Jesse and the Rod of Jesse as servants of the Lord. Each chapter switches form one period to the other. Mormons do not like to recognize that they began at the sixty-second week of Christianity, created the abomination, and because of this the Lord put off the redemption of Zion until the sixty-ninth week of Christianity. The key servant of the restoration is Joseph Smith and he is the Root of Jesse. Isaiah 53 will be listed from the left and other scriptures will be indented.

1 Who hat1h believed our report? and to whom is the arm of the Lord revealed?

One can read the first verse and know that Isaiah 53 is not Jesus Christ. It is a question as to who will receive the arm of the Lord? If we can determine what the arm of the Lord means, we can perhaps answer the question as to who.

[John 12:38](https://www.lds.org/scriptures/nt/john/12.38?lang=eng#37)

That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

John seems to indicate that Jesus Christ is the arm of the Lord.  This is true, but who will receive it? According to Hebrew association, Lord in the case of Isaiah was Jehovah. According to Mormon believe, this is the Son of God. I do not say John was in error, because he was more likely referring to Jesus Christ with his voice as the arm of the Lord. This requires the higher priesthood of Melchisedec that was eventually given to the apostles where the voice of the Lord continued even after his resurrection.

[D&C 1:14](https://www.lds.org/scriptures/dc-testament/dc/1.14?lang=eng#13)

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

The Lord indicates that the arm of the Lord shall be revealed. This was to Joseph Smith and the Lord indicates hearing *his voice* or the *voice of his servants*. The priesthood is only part of the process. If the Lord does not speak or we can no longer hear his voice, we may still have the priesthood, but are cut off from the Spirit of the Lord. We may still have the Holy Ghost, but not the *voice of the Lord*. The voice of the Lord is His *arm*. All Christian Churches do not understand this and thus interpret Isaiah 53 as Jesus Christ without considering as to who the *arm* is revealed.

[D&C 45:45-47](https://www.lds.org/scriptures/dc-testament/dc/45.45-47?lang=eng#44)

45 But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud

46 Wherefore, if ye have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth.

47 Then shall the arm of the Lord fall upon the nations.

This seems to reflect the time of the resurrection, but note *your redemption shall be perfected.* This is the time that the arm of the Lord will *fall upon the nations.* If it was with the early Apostles and also with Joseph Smith, one wonders if the *arm* was lost.

[Daniel 11:6](https://www.lds.org/scriptures/ot/dan/11.6?lang=eng#5)

6 And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

Those who do not know that Daniel is allegorical prophecy of Christianity will remain in darkness. This includes the Mormons. There is the pronoun *he* and *her.* He is the *Knights Templar* and she is the Church of the *Roman Empire* before the split between Rome and the Greek Orthodox. This preceded the dark ages. A branch of the Roman Empire shall stand up and deal against the King of the North. Neither of these kingdoms had the *arm* of the Lord *as she shall not retain the power of the arm; neither shall he stand, nor his arm.* Sometime before, both lost the *arm of the Lord* and this included the priesthood.

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

This is Joseph Smith. The root out of dry ground identifies him as the Root of Jesse. Many use this to explain that Jesus Christ was ugly, but the *no form nor comeliness* means that the Gentiles will not see the beauty of the fullness of the Gospel that Joseph Smith received. The early leaders that followed Joseph Smith even changed the fullness to be something that the new saints could tolerate. This was the abomination foretold by Daniel. What fallowed were desolations. Because of the change, the Lord withdrew his voice or *arm*:

[D&C 136:42](https://www.lds.org/scriptures/dc-testament/dc/136.42?lang=eng#41)

42 Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. So no more at present. Amen and Amen.

This was a revelation to Brigham Young. In verse 18 the Lord said, *“I will redeem Zion in my own due time.”* The reason the Lord withdrew his voice or in other words the Spirit of the Lord was because of the abomination.

[D&C 103:18-20](https://www.lds.org/scriptures/dc-testament/dc/103.18-20?lang=eng#17)

18 And as your fathers were led at the first, even so shall the redemption of Zion be.

19 Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence.

20 But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land.

The Lord is talking about the redemption of Zion that he later told Brigham Young, *“I will redeem Zion in my own due time.”*  The fathers represented the time of Moses when Moses sent Israel into the land of promise with the Lords angels but not His presence. Mormons should understand that His presence withheld was the higher priesthood but a very few would retain the *arm* other than prophecy without the ability to interpret. Before the redemption of Zion the Lord will send his angels and also his presence. This makes it possible for the priesthood and the Gift of the Holy Ghost to continue from Joseph Smith. The Lord uses His presence, but not His voice. In order to distinguish the two, the presence is allegory for the higher priesthood, and His voice is allegory for the Holy Sprit of Promise, which was held back from the Mormon saints after they rejected the higher law or as tradition explains as the Law of Consecration. Israel never heard of the higher law. The tablets Moses broke included them, but had to return to the mountain a second time to receive just the Ten Commandments. Christianity does not understand this.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

*He* refers to the one who receives the arm of the Lord. He is not the Lord himself. Joseph Smith was a *man of sorrow, and acquainted with grief. We hid as it were our faces from him* means the saints’ literally worshiped Joseph Smith, but *as it were,* the saints rejected the Law of Consecration.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isaiah used grief three times. Jesus Christ atoned for our sins but did not carry *our sorrows*. The saints *esteemed* Joseph *stricken, smitten of God, and afflicted.* God took Joseph Smith because the saints did not keep the Lord’s commandments of heaven. If they did, Joseph would have lived to be eighty-five and Christ would have come into his Kingdom of Heaven on earth.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

This again is thought to be Jesus Christ, who was not wounded for our transgressions, but rather died for our sins. Joseph Smith *was bruised for* the *iniquities* of the saints. *The chastisement of our peace was upon* Joseph Smith who lost his life. Our peace could only come by obedience to the Laws of Heaven. Eventually because of *his stripes, we are healed* when the redemption of Zion comes.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Joseph Smith *was oppressed, and he was afflicted.* Joseph himself said before he was jailed the last time that *he was like a lamb to the slaughter.* If this were Jesus Christ, perhaps *he* should be capitalized. It seemed that translators new something that was correct. Yet *he openeth not his mouth:*

[2 Nephi 3:17-18](https://www.lds.org/scriptures/bofm/2-ne/3.17-18?lang=eng#16)

17 And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.

18 And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.

The key to understanding Isaiah 53 comes form 2 Nephi 3. This is clearly a prophecy of Joseph Smith. He would be thought of as *a Moses.* He will write the word of the Lord as Joseph hears his voice, but the Lord *will not loose* Joseph’s *tongue.* A spokesman will come *later* and declare the understanding of all prophecy to the remnants of Lehi and the Jews. The term *later* is used because the Lord did not want Joseph to *open his mouth* for the same reason that all prophets could not declare any interpretation of the prophecies they received. This is not literal a interpretation, as most think, but being able to see through the allegory is limited to certain powers. It is reasonable to think that after 2012 and the computer age along with special searching methods, someone beyond this writer will see and declare.

The Lord did not want Joseph to explain what will happen to the saints or interpret any prophecy regarding them. This can be understood that prophets do open their mouths to prophecy but they often fall into transgression. In the case of Joseph, the Lord did give much prophecy to Joseph, but it was given in allegory. If Joseph explained anything, he would be opening his mouth. This was not to happen because the redemption of Zion was to be hid up until time of the end. When we understand, they the wall of the New Jerusalem will go up again without the voice of the Lord.

[Mosiah 15:13](https://www.lds.org/scriptures/bofm/mosiah/15.13?lang=eng#12)

31 Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Joseph Smith *was taken from prison* many times. In this he never suffered judgment. To be *cut off out of the land of the living* is to not see the redemption of Zion because *he was stricken* from the church because of the *transgression of* the saints.

[D&C 130:14-46](https://www.lds.org/scriptures/dc-testament/dc/130.14-16?lang=eng#13)

14 I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following:

15 Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter.

16 I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face.

Joseph had already seen the physical face of Jesus Christ. He was also hearing his voice over one hundred and thirty times. Joseph was asking about the coming of the Son of Man, but the Lord said to *see the face of the Son of Man.* The Lord did not want Joseph to trouble him more on this matter because that would give an interpretation of prophecy that the Lord did not want Joseph to know. The only conclusion we can come to is that if Joseph lived to eighty-five, the Lord would cut his season short in righteousness and reveal his face to many. Since that did not happen, we have to wait until the redemption of Zion.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Jesus Christ did not make *his grave with the wicked.* This is a literal interpretation. If Joseph Smith made his grave with both the wicked and the rich in his death, it would imply that the rich are the wicked. This would also imply that Joseph died among the wicked saints, who would not live the Law of Conservation.This would not apply to Jesus Christ.

10 ¶ Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

How could this be Jesus Christ if the Lord *bruised him*? *For he shall prolong his days* does not mean his physical age, but to prolong his knowledge of the Lord among the nations. This means *he shall see his seed* or the result of his mission. It is easy to apply this to Jesus Christ as well as Joseph Smith. God did not bruise the Lord and put Him to grief. The Lord however bruised Joseph Smith and *put him to grief.* This makes *his soul an offering for sin* among the wicked saints.

*By his knowledge shall my righteous servant justify many.* Joseph Smith was the servant of the Lord. Because of his service *he shall bear the iniquities* of the saints by being taken from them.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

The tendency to apply the above to Jesus Christ is an assumption because He bore the sin of all. Joseph Smith bore the sins of the saints because they rejected the Law of Consecration. This was the same that the early Gentiles accepted for a time, but many of the Jews rejected. When the Protestants changed the Law to fit the Mosaic tithe, they ruled the world and ever Christian church did the same, including the Mormons. This was the *transgression* of the Mormon saints after receiving the fullness of the gospel. Daniel called it the Abomination of desolation.

Conclusion

The Lord writes in a way so prophecy can fill the need of many years. No one would see that the Root of Jesse would come because it was in allegory. John was write if we conclude the arm of the Lord to be the voice of Jesus Christ, but without it today all we have is the Gift of the Holy Ghost, because of the abomination. The Restoration was still able to keep the priesthood and the Gift of the Holy Ghost until all would learn that the redemption of Zion will come. We just do not have the voice of the Lord, which is His arm to build the Kingdom of Heaven. The restoration was the second attempt, but now we must learn the words of Christ correctly and build heaven without the hand of the Lord. As soon as the LDS Church learns the truth that the voice of the Lord is his arm in which they lost but still have the priesthood and the Gift of the Holy Ghost, they must understand that the Holy Spirit of Promise is the voice of the Lord and his arm. The priesthood does not have the power to seal individuals into their exaltation. The priesthood has only the power to seal the covenants made until Jesus Christ speaks again. Those who link the Holy Ghost and the Holy Spirit of Promise as one in the same, are keeping us in darkness until a few call upon the Lord and are willing to live the Laws of heaven. Only then will Jesus Christ come in those clouds because the world will not understand until seven churches (woman) will cleave unto one Christ. What we have to learn is how to make our own apparel, which is allegory for loving our neighbor as ourselves.