Isaiah 52

This is a prophesy of the Rod of Jesse. The heading in the LDS King James Version says the following: *In the last days, Zion will return, and Israel will be redeemed—The Messiah will deal prudently and be exalted*. This is basically true, but there is a tendency to apply the servant referenced to by Jesus Christ. The Messiah is appropriate when you consider the three Davidic Kings and not one. That is the message of Isaiah. The left margin lists Isaiah 52 and additional references that come about will be indented.

[Isaiah 52:1](https://www.lds.org/scriptures/ot/isa/52.1?lang=eng" \l "p1" \t "_blank)

1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.

6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

[D&C 113:7-10](https://www.lds.org/scriptures/dc-testament/dc/113.7-10?lang=eng#p6)

7 Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

8 He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost.

9 What are we to understand by Zion loosing herself from the bands of her neck; 2d verse?

10 We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.

The tendency of Mormon tradition is not to apply this to the Mormon saints. The Lord however says *the last days* and those *who should hold the power of the priesthood to bring again Zion.* Mormon saints claim both to apply to them, but they will not think that they need to *return to that power which she* (Church) *has lost.* The Lord is really talking about the saints that still rejected the Law of Consecration given them through Joseph Smith. Zion lost herself by rapping her neck with the bands of protestant tradition. The Mormon Church has become the *scattered remnants.* They *are exhorted to return to the Lord from whence they have fallen.* You cannot apply this to lost Israel because they do not have the priesthood. You have to apply this to the Mormons who are in a *scattered condition among the Gentiles.* As Gentiles themselves, the Mormons fell from Heaven after 1844. The did not loose the priesthood or the Gift of the Holy Ghost, but they lost the voice of Jesus Christ after the Lord said to Brigham young, *“No more at Present, Ament and Amen.”*

[2 Thessalonians 2:3](https://www.lds.org/scriptures/nt/2-thes/2.3?lang=eng" \l "p2" \t "_blank)

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

[JST, 2 Thessalonians 2:3](https://www.lds.org/scriptures/jst/jst-2-thes/2.3?lang=eng" \l "p2" \t "_blank)

3 Let no man deceive you by any means; for there shall come a falling away first, and that man of sin be revealed, the son of perdition;

Before we can understand Isaiah 52, we must understand the *falling away first*. Every missionary is taught to apply this to the first Christian Church. This is basically untrue because the Mormons fell from heaven in much the same way that Capernaum fell. You have to go to the previous verse to obtain the subject correctly:

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Pual was refering to the second coming or the day of Christ is at hand. This suggests that the falling away would be before this day. This was the reason that Paul indicated that the falling away must come before. Joseph Smith corrected the verse to say *for there shall come a falling away first.* If that was say thirty years after we have to say what was the fall. Was it immorality under the Law of Moses or was the inability to live the economic law of Christ? If the latter, then then following awayt applies also to the Mormons who could not live the Law of Consecration.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

10 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

These two verses do not apply to the Restoration, but after the *waste places of Jerusalem—*meaningnone other that the destruction of the New Jerusalem estabished by Joseph Smith. The Lord may have comforted the saints, but he has not yet *redeemed Jerusalem. The* *Lord hath made bare his holy arm* to Joseph Smith*, but all the ends of the earth shall see the salvation of our God* has not transpired.

11 ¶ Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

12 For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rearward.

What do we *go…out from thence?* The language is not unlike the allegory of the Old Testement but pertains to those who accept the restoration. If this is correct they we need to leave the doctrines of traditon and seek after that which the Lord commanded us. It is difficult to separate oneself and it is also next to immposible to correct any Mormon. How can this be? If we acuire knowledge and understanding, it is the only way we can *go…out from thence?*

13 ¶ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

The last paragraph tells us of the Rod of Jesse. It is almost as if verse 13 is a contradiction of 14. This is the way the Lord speaks. The last is given first and the first is given next. The the last in verse 15 finely exprsses how the end will come about. For *his visage was so marred more than any man, and his form more than the sons of men* indicates what come before. To conclude this as Jesus Christ at his second coming does not make sence because you would have to return to Christ first coming to make sense out of the statement. It is more like the Rod of Jesse that begins to declare the truth, *many were astonied.* He would be rejected by his peers more than any other. *His visage* is his reputation that is *marred.* With this in mind, it makes more sence that this servant is rejected by all before *he shall be exalted and extolled, and be very high. Fot that which has not been told* before, many *shall…see. That which they had not heard shall they consider.*

The greatness of most comes after they die. Will that be the case with the Rod of Jesse. Conversion has to be extensive, otherwise many will just fall into the hole of darkness. It has to be more like the coming of the son of man:

[James 1:11](https://www.lds.org/scriptures/nt/james/1.11?lang=eng" \l "p10" \t "_blank)

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

[Joseph Smith—Matthew 1:26](https://www.lds.org/scriptures/pgp/js-m/1.26?lang=eng#p25)

26 For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.

[Romans 14:11](https://www.lds.org/scriptures/nt/rom/14.11?lang=eng" \l "p10" \t "_blank)

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Without being specific, the above is more like the traditional coming of the Messiah. Preceding this day is the Egyptian final tribulation that begins at the end of this century. Revelation calls it the seven last plagues that begins at the end of Daniel’ seventy-weeks prophecy. Zion must be redeemed before 2050 otherwise it cannot gradually consume the world after it starts in America. The plan of Satan is to destroy the American constitution. Currently the left has gone to its defense as the conservatives have done for a very long time. The time of the end is now and every one must prepare to receive Zion or suffer terribly under the final tribulation. Those who die before can teach their children only if understanding becomes their way of life. You will find no existing tradition that will be clear unless the Rod of Jesse declares the truth.