

Look unto the Rock

Isaiah 51:1–12 · This week: He Hath Borne Our Grievs, and Carried Our Sorrows, Isaiah 50–57

In the manual: **Come, Follow Me lesson 41, “He Hath Borne Our Grievs, and Carried Our Sorrows,” on Gospel Library**



START

The Lord told discouraged people to look back at the quarry they were cut from. “Look unto the rock whence ye are hewn,” he says in Isaiah 51:1.

READ TOGETHER

Isaiah wrote these chapters for the people who would one day be captives in Babylon, far from home. A quarry is a place where builders cut stone out of a hillside.

ISAIAH 51:1–3

¹Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. ²Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. ³For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

ISAIAH 51:11–12

¹¹Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. ¹²I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;

WHAT IT TEACHES

In verse 2, the rock is Abraham, and the quarry is Sarah. “I called him alone,” the Lord says, “and blessed him, and increased him.” An old man and an old woman with no children became a whole people. If the Lord could do that, he could bring the captives home.

Verse 3 promises that the Lord will make Zion’s desert “like Eden,” with “joy and gladness” and “the voice of melody.” In verse 11, the redeemed come home singing, and sorrow and mourning flee away.

The Lord who speaks in this chapter is Jehovah, the premortal Jesus Christ. In verse 12 he says, “I, even I, am he that comforteth you.” Then he asks why his people should fear “a man that shall die.” The rulers of Babylon would pass away, and the Lord’s salvation lasts forever (verse 6). That is why he tells his people to stop fearing what others say about them (verse 7).

TALK ABOUT IT

What do you know about the faithful people our family came from? How can remembering them help when the future feels uncertain?

TAKE TO CHURCH

The Lord turned one faithful old couple into a nation. He can build a bright future out of small beginnings in our lives too.

Put On Thy Strength



Isaiah 52:1–10 · This week: He Hath Borne Our Grievs, and Carried Our Sorrows, Isaiah 50–57

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START

Isaiah calls to Jerusalem like a parent waking a child on a big day. “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments.”

READ TOGETHER

In Isaiah 52:2, the Lord tells the captives to shake off the dust, rise up, and loose the bands from their necks. In 1838 Joseph Smith answered questions about these verses, and his answers are in Doctrine and Covenants 113:7–10.

ISAIAH 52:1–3

¹Awake, 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.

²Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. ³For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

ISAIAH 52:7

⁷How 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!

WHAT IT TEACHES

Putting on strength, the answer says, means putting on the authority of the priesthood, the power Israel had lost (Doctrine and Covenants 113:8). Loosing the bands means that scattered people return to the

Lord (Doctrine and Covenants 113:10). Zion’s strength comes from God, and he gives it back to her.

Verse 3 adds, “Ye have sold yourselves for nought; and ye shall be redeemed without money.” Israel had drifted into captivity and gained nothing for it. Their freedom would come without money too. Peter wrote that we are redeemed with “the precious blood of Christ” (1 Peter 1:18–19).

In verse 7, a messenger runs over the hills with good news. “How beautiful upon the mountains are the feet of him that bringeth good tidings.” Abinadi said these messengers are the prophets and everyone who publishes peace, and above all the Lord himself, the founder of peace (Mosiah 15:13–18).

TALK ABOUT IT

Isaiah says the feet of messengers with good news are beautiful. Who has brought good news about Jesus Christ to you, and how could you do the same for someone this week?

TAKE TO CHURCH

The Lord tells his people to wake up and put on the strength he gives. He calls the feet of everyone who shares his gospel beautiful.

Man of Sorrows

Isaiah 53:1–6 · This week: He Hath Borne Our Griefs, and Carried Our Sorrows, Isaiah 50–57

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START

Isaiah described the Savior more than 700 years before he was born. The Book of Mormon prophet Abinadi later recited this whole chapter to King Noah’s priests (Mosiah 14).

READ TOGETHER

The Lord calls him “my servant” (Isaiah 52:13). He would grow up plain and ordinary, “as a root out of a dry ground,” with nothing in his looks to make people want him (Isaiah 53:2).

ISAIAH 53:3–6

³He 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. ⁴Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵But 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. ⁶All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

WHAT IT TEACHES

Read verse 4 slowly. “Surely he hath borne our griefs, and carried our sorrows.” The people who watched him suffer thought God was punishing him. Isaiah says the pain he carried was ours.

Verse 5 says “with his stripes we are healed.” Stripes are the marks a whip leaves. Before Jesus was crucified, Pilate had him scourged, or whipped

(Matthew 27:26). Verse 6 includes everyone. “All we like sheep have gone astray,” and the Lord laid on him “the iniquity of us all.”

Alma taught that Jesus would take upon himself the pains and sicknesses of his people, so that he would know how to help us (Alma 7:11–12). His Atonement covers our sins. It also covers grief, loneliness, and sickness that are nobody’s fault.

Elder David A. Bednar taught what that means for each of us. “There is no physical pain, no spiritual wound, no anguish of soul or heartache, no infirmity or weakness you or I ever confront in mortality that the Savior did not experience first.”

Elder David A. Bednar, “Bear Up Their Burdens with Ease,” General conference, April 2014

TALK ABOUT IT

Which of the griefs and sorrows in these verses have you felt? How does it help to know the Savior has already carried them?

TAKE TO CHURCH

Isaiah 53:4 says, “Surely he hath borne our griefs.” That includes the grief any of us is carrying this week.

As a Lamb

Isaiah 53:7–12 · This week: He Hath Borne Our Grievs, and Carried Our Sorrows, Isaiah 50–57

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START

On a desert road south of Jerusalem, a traveler from Ethiopia sat in his chariot reading Isaiah 53 aloud. He could not tell who it was about (Acts 8:26–34).

READ TOGETHER

He was the treasurer of the queen of Ethiopia, on his way home from worshiping in Jerusalem. The Spirit sent Philip, a leader in the early Church, to run beside the chariot. Philip “began at the same scripture, and preached unto him Jesus” (Acts 8:35).

ISAIAH 53:7–9

⁷He 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. ⁸He 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. ⁹And 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.

ISAIAH 53:12

¹²Therefore 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.

WHAT IT TEACHES

The traveler was reading verse 7. A lamb stands still for the shearer. When the chief priests accused

Jesus, and again when Pilate questioned him, he answered nothing, and Pilate marveled (Matthew 27:12–14). He had the power to stop it all, and he chose to stay silent.

Verse 9 says he would be “with the rich in his death.” Jesus was buried in the new tomb of a rich disciple, Joseph of Arimathea (Matthew 27:57–60).

Verse 10 promises that “he shall see his seed.” Abinadi explained that his seed are the people who listen to the prophets and trust him to take away their sins (Mosiah 15:10–11). When we follow him, we become his family.

The chapter ends by saying he “made intercession for the transgressors.” To make intercession is to plead for someone. On the cross, Jesus prayed for the people who crucified him, “Father, forgive them; for they know not what they do” (Luke 23:34).

TALK ABOUT IT

The traveler said he could not understand without someone to guide him (Acts 8:31). Who has helped you understand the scriptures, and who could you help?

TAKE TO CHURCH

When the traveler asked who Isaiah 53 was about, Philip began at that same verse and taught him about Jesus.

Everlasting Kindness



Isaiah 54:1–10; 57:15–19 · This week: He Hath Borne Our Grievs, and Carried Our Sorrows, Isaiah 50–57

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START

In Isaiah 54:2, the Lord tells Zion to make her tent bigger, with longer ropes and stronger stakes, because her family is about to grow. The Church uses this picture when it calls a group of wards a *stake*.

READ TOGETHER

In this chapter Israel is like a wife who thinks her husband has left her for good. Her husband is the Lord. “For thy Maker is thine husband” (Isaiah 54:5).

ISAIAH 54:7–8

⁷For a small moment have I forsaken thee; but with great mercies will I gather thee. ⁸In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

ISAIAH 54:10

¹⁰For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

WHAT IT TEACHES

The Lord speaks honestly about the exile. “For a small moment have I forsaken thee; but with great mercies will I gather thee.” Next to his mercy, even the long years in Babylon were a small moment.

The word translated “kindness” in verses 8 and 10 is the Hebrew word *hesed*. It means the loyal love God has for people bound to him by covenant. Mountains can move and hills can fall, and his kindness stays.

President Russell M. Nelson explained what *hesed* means for us. “Because of our covenant with God, He will never tire in His efforts to help us, and we will never exhaust His merciful patience with us.”

President Russell M. Nelson, “The Everlasting Covenant,” Liahona, October 2022

Isaiah 57:15 tells where this God chooses to live. He lives “in the high and holy place,” and he lives “with him also that is of a contrite and humble spirit.” When we come back after our mistakes, he says, “I have seen his ways, and will heal him” (Isaiah 57:18).

TALK ABOUT IT

Mountains are the most lasting things most of us can picture. What does it tell you about the Lord that his kindness outlasts them? Who needs to hear that this week?

TAKE TO CHURCH

The Lord says his kindness will stay after the mountains move. When we return to him with a humble heart, he promises to heal us.

Come to the Waters



Isaiah 55:1–11 · This week: He Hath Borne Our Grievs, and Carried Our Sorrows, Isaiah 50–57

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START

Isaiah 55 opens like a seller calling out in a busy market, except that everything is free. “Ho, every one that thirsteth, come ye to the waters.”

READ TOGETHER

Isaiah 54 promised that Israel would come home. Chapter 55 invites every nation to come too, even nations that never knew the Lord (Isaiah 55:5).

ISAIAH 55:1–2

¹Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. ²Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

ISAIAH 55:6–9

⁶Seek ye the LORD while he may be found, call ye upon him while he is near: ⁷Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. ⁸For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. ⁹For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

WHAT IT TEACHES

The Lord offers water, bread, wine, and milk “without money and without price.” Then he asks,

“Wherefore do ye spend money for that which is not bread?” People can spend their time and money on things that never fill them up. Jacob quoted these verses to the Nephites and invited them to come to the Holy One of Israel (2 Nephi 9:50–51).

Jesus made the same offer. At a feast in Jerusalem he stood and cried, “If any man thirst, let him come unto me, and drink” (John 7:37).

Verse 6 says to seek the Lord “while he may be found” and to call on him “while he is near.” He is near now. Prayer is the simplest way to call on him.

Verses 8 and 9 explain why the offer can be hard to believe. People expect to earn what they get. The Lord’s thoughts and ways are higher than ours, “as the heavens are higher than the earth,” and he gives his mercy freely.

TALK ABOUT IT

What do people spend time and money on that never fills them up? What is one way our family could seek the Lord while he is near this week?

TAKE TO CHURCH

The Lord offers his water without money and without price. Everyone who is thirsty is invited, and he is near.

An Everlasting Name

Isaiah 56:1–8 · This week: He Hath Borne Our Griefs, and Carried Our Sorrows, Isaiah 50–57

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START

On Thursday we met a traveler from Ethiopia reading Isaiah 53 in his chariot. Three chapters later in the same book, Isaiah has a promise for someone just like him.

READ TOGETHER

The traveler was a eunuch, a man who served in a royal court and could never have children (Acts 8:27). Under the law of Moses, eunuchs and some foreigners could not enter the congregation of the Lord (Deuteronomy 23:1–3).

ISAIAH 56:3–7

³ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

⁴ For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; ⁵ Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. ⁶ Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

⁷ Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

WHAT IT TEACHES

In verse 3, both of them feel left out. The stranger says, “The Lord hath utterly separated me from his

people,” and the eunuch calls himself “a dry tree,” with no children to carry on his name.

The Lord promises the eunuchs who keep his covenant “a place and a name better than of sons and of daughters” (verse 5). In Hebrew, “a place and a name” is *yad vashem*. Israel’s memorial to the Jews killed in the Holocaust is named for this verse, because so many of them had no family left to remember them.

Verse 6 gives the same promise to strangers who “take hold of my covenant.” When we take the sacrament, we promise to take upon us the name of Jesus Christ (Moroni 4:3). King Benjamin taught that covenant people are called by the name of Christ (Mosiah 5:7–9).

Verse 7 ends with the Lord’s house. “Mine house shall be called an house of prayer for all people.” Jesus quoted this verse when he drove the moneychangers out of the temple (Mark 11:15–17). His house has room for everyone who comes to him.

TALK ABOUT IT

Who might feel left out at church or at school, the way the stranger and the eunuch did? What could we do this week so they know they have a place?

TAKE TO CHURCH

The Lord promised people who felt left out a place in his house and a name that lasts forever. In the sacrament we take on the name of Jesus Christ.