

2 Nephi 11–25: Isaiah Handout

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1. Isaiah in Book of Mormon 31.8% or 33.5%

A third of Isaiah is quoted (21/66 chapters and 433/1292 verses).

“Comparison with the King James Bible in English shows that there are *differences in more than half of the 433 verses* of Isaiah quoted in the Book of Mormon, while about 200 verses have the *same wording as KJV*.” (2 Ne 12:2^a footnote)

Non-LDS scholars believe Isaiah was written by 2-3 people.

Chap	Book of Mormon	Exile	Isaiah
1–39	2–14, 29	Before 587 BC	1
40–54	48–49, 52–54	During exile	2
60–66		After 537 BC	3 or 2

Isaiah → Cyrus (Isa 44, 45)

2. Great are the Words of Isaiah [~80% from Nephi]

1. “my soul *delighteth* in the words of Isaiah” (2 Ne 25:5; 11:2)
2. “I know that they shall be of *great worth* unto them in the *last days*; for in that day shall they *understand* them; wherefore, for *their good* have I written them.” (2 Ne 25:8)
3. Christ: “a commandment I give unto you that ye *search these things diligently*; for *great* are the words of Isaiah.” (3 Ne 23:1)

The gospel doctrine lesson manual has an average of **5.1** chapters per lesson. 48% of the lessons have 2-5 chapters; 48% have 6-10 chapters; only this lesson has more than 11 chapters.

Class Member Study Guide has no questions or lookups. It only has the *italicized* part of the following quote by Elder Packer, “The Things of My Soul,” *Ensign*, May 1986. Notice the parts of the quote that were omitted

I speak to those who have never read the Book of Mormon. This includes many members who have started to read it several times, but, for one reason or another, have never finished it. ...

You will not read many pages into it until you catch the cadence of that language and the narrative will be easy to understand. ... Then, just as you settle in to move comfortably along, you will meet a barrier. The style of the language changes to Old Testament prophecy style. For, interspersed in the narrative, are chapters reciting the prophecies of the Old Testament prophet Isaiah. They loom as a barrier ... beyond which the casual reader, one with idle curiosity, generally will not go.

You, too, may be tempted to stop there, but do not do it! Do not stop reading! Move forward through those difficult-to-understand chapters of Old Testament prophecy, even if you understand very little of it. Move on, if all you do is skim and merely glean an impression here and there. Move on, if all you do is look at the words.

Soon you will emerge from those difficult chapters to the easier New Testament style which is characteristic of the rest of the Book of Mormon. Because you are forewarned about that barrier, you will be able to surmount it and finish reading the book. ...

Perhaps only after you read the Book of Mormon and return to the Bible will you notice that the Lord quotes Isaiah seven times in the New Testament; in addition, the Apostles quote Isaiah forty more times. One day you may revere these prophetic words of Isaiah in both books. The Lord had a purpose in preserving the prophecies of Isaiah in the Book of Mormon, notwithstanding they become a barrier to the casual reader.

Those who never move beyond the Isaiah chapters miss the personal treasures to be gathered along the way.

How many understand and enjoy reading Isaiah?

3. Why was Isaiah quoted?

- a. To “more fully *persuade* them to *believe* in the *Lord their redeemer*” (1 Ne 19:23)
Of the 433 Isaiah verses in Book of Mormon, 391 (92%) deal with the ministry and attributes of Jesus. Isaiah uses 61 names and titles of deity 708 times (about 1.9 times per verse). (JRH)
- b. That as a scattered remnant of Israel, “ye may have *hope*” (1 Ne 19:23–24)
- c. “That ye may *learn* and *glorify the name of your God*” (2 Ne 6:4)
- d. *Isaiah* “*saw my Redeemer*,... and my brother, *Jacob*, also has seen him as *I* have seen him; wherefore, I will send their words forth unto my children to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word.” (2 Ne 11:2–3)
- e. To prove “the coming of *Christ*” and that without Christ “all men must perish.” (2 Ne 11:4–6)
Angel said Christ (2 Ne 10:3) (HEB Messiah = GR Christ)
- f. “My soul *delighteth* in the *covenants* of the Lord” (2 Ne 11:5)
- g. That they may “*lift up their hearts and rejoice for all men*” (2 Ne 11:8)
- h. That “ye may *liken them unto you and unto all men*.” (2 Ne 11:8)
- i. “That they may know the *judgments of God*” (2 Ne 25:3)

4. Keys to Understanding Isaiah

Nephi: “Isaiah spake many things which were *hard* for many of my people to understand” (2 Ne 25:1).

1. Be “filled with the *spirit of prophecy*.” (4; Al 17:2–3; Rev 19:10)
2. “*Search* these things diligently” (3 Ne 23:1; 20:11). “*Search* the prophecies of Isaiah” (Morm 8:23).
3. Live in the last days, “when they shall come to pass ... for in that day shall they understand them” (7–8).

[see; prophets, scripture aids, scriptures on CD, other books]

Nephi explains Isaiah after quoting. Relate explanation to Isaiah’s words.

4. Be “taught after the manner of the things of the Jews” (5).
 - a. “Know concerning the regions round about” (6)
[106 place names]
 - b. Learn “the *manner of prophesying* among the Jews.” (1)
[symbolism, types, poetic parallelism, tenses, Hebrew]
 - c. Know *history* of the house of Israel.
[BD; 1&2 Kings]
 - d. Know *covenants* of the house of Israel.
[BD; Abrahamic and Mosaic covenants]
5. “Liken them unto you and unto all men” (5).
6. Understand the words as used or contained in the Scriptures (archaic, alternate meanings, Hebrew)
7. Know basic themes and outline of Isaiah.

OUTLINE: The outline below gives a brief summary of sections of the 13 chapters in this lesson. Only the five shaded sections are in the teacher’s manual. After quoting these chapters, Nephi said

- “I know that they shall be of *great worth* unto them *in the last days*; for in that day shall they *understand* them; wherefore, *for their good* have I written them.” (2 Ne 25:8)
- Nephi quoted Isaiah so we could liken his words unto us, “have hope”, “glorify God”, know the judgments of God, lift up our hearts, rejoice for all men, believe in Christ, and learn of Christ’s coming and covenants.
- What is of great worth that gives us hope? Obviously the latter-day prophecies but what about all the history and old fulfilled prophecies? Jerusalem is wicked, Assyria was already done, Babylon shortly (hope for his family),

5. Outline of Isaiah 2–14 (2 Nephi 12–24) (Par-Und)

Isaiah	Section Headings
2:1–5	The mountain of the LORD (JEHOVAH)
2:6–9	Isaiah’s address (prayer) to JEHOVAH
2:10–22	Day of JEHOVAH
3:1–12	Ruin prophesied for Jerusalem and Judah
3:13–4:1	Judgment against the daughters of Zion
4:2–6	Those who escape judgments are cleansed
5:1–7	Song of the vineyard
5:8–25	A list of sins and woes against the wicked
5:26–30	An ensign to the nations: gathering of Israel
6:1–13	Isaiah saw JEHOVAH and is called to be prophet
7:1–9	Ephraim and Syria war against Judah
7:10–16	Sign to Ahaz: the Immanuel prophecy
7:17–25	Assyria’s invasion of Judah
8:1–4	Immanuel prophecy: first fulfillment
8:5–10	Rejecting JEHOVAH, the waters of Shiloah
8:11–15	JEHOVAH is like a temple to the righteous
8:16–9:2	Sealing the testimony and the Law
9:3–7	The Messiah—son becomes the new king
9:8–10:4	Judgment against northern kingdom of Israel
10:5–11	Assyria: instrument in JEHOVAH’s hand
10:12–19	JEHOVAH destroys Assyria
10:20–27	Remnant of Israel shall return
10:28–34	Assyria marches to Jerusalem causing terror
11:1–5	The stem of Jesse prophecy
11:6–10	Glorious conditions of the Millennium
11:11–16	An ensign shall gather Israel
12:1–6	Israel’s songs of salvation
13:1–5	LORD of Hosts calls forth his hosts
13:6–22	Judgment on Babylon
14:1–3	Israel will be gathered and rest from sorrow
14:4–11	Fall of the king of Babylon
14:12–23	Fall of Lucifer
14:24–27	JEHOVAH is in control of nations: fall of Assyria
14:28–32	Judgment against the Philistines

6. History (see BD: Israel, kingdom of; Judah, kingdom of)

Year	Key Events
740 BC	Isaiah begins ministry to kingdom of Judah
721 BC	Assyrians capture kingdom of Israel (lost 10 tribes)
701 BC	Assyrians surround but don’t conquer Jerusalem / Judah
605 BC	Babylon begins to rule Judah
600 BC	Lehi leaves Jerusalem with plates of brass
587 BC	Babylon destroys 2 nd Jerusalem; takes captives 4 th Zedekiah
537 BC	King Cyrus of Persia allows Jews to return to Judah

7. Types

“Nephi chose ... plain and simple declarations. But ... it was not always appropriate so to do. Because of ... wickedness. ... Isaiah ... often spoke in figures, using types and shadows. ... Their messages were, in effect, hidden in parables.” Isaiah is “the prophet of the restoration.” (10 keys)

Isaiah saw the near future and the last days. Because of the similarity of events, near events in Isaiah’s prophecy are types of latter-day events. Assyria, like the Lamanites, was a scourge to stir God’s people up to a remembrance of their duty to love God and neighbor (1 Ne 2:4; 2 Ne 5:25). Their kings sent armies to conquer other nations. Babylon represented spiritual wickedness while Zion represented the pure in heart.

8. Lost in Translation

Original writings to Masoretic text (MT) (c. AD 1000)

For centuries scribes made hand copies of scriptures. The MT differs from the Greek translation (Septuagint or LXX) made about 200 BC, and from the Dead Sea Scrolls (DSS) texts also dating to about 200 BC. For example, 2 Ne. 12:16 (Isa 2:26) says,

And upon all the *ships of the sea*, (Septuagint)
and upon all the *ships of Tarshish*, (MT)
and upon all pleasant pictures ^[luxury ships]. (MT, Septuagint)

Both the Septuagint and the plates of brass included books that are not currently in the Hebrew Bible.

Hebrew MT to King James English (c. AD 1600)

Although *elohim* means gods (*im* = plural), it is translated as God (of the Jews), gods (of pagans), angels (Ps 8:5). Sheol (spirit world) is translated as hell.

King James English to My English (today)

Some archaic words are no longer used, e.g., cauls, wimples (Isa 3:18, 22). Some words have changed meaning, e.g., mufflers (Isa 3:19); “nursing fathers” (Isa 49:23).

- Isle of the sea → requires travel by sea to get there
- Dragon → jackal or wild dog
- Girdle → sash
- Mean man (Isa 2:9) → ordinary or average man

LDS footnotes (HEB, GR, IE, OR) explain the meaning of some words. *Isaiah has more footnotes*. Headings summarize chapters. *LDS View* (<http://ldsview.byu.edu>) allows us to (a) see Hebrew words, how they were translated, and a brief definition, (b) search for words or phrases (e.g., “day of the Lord”) to see how they are used in the scriptures, (c) see 30 foreign language translations, and (d) read *Guide to the Scriptures* in English. Other translations of Isaiah or Nephi can help us understand old words.

Language of Symbolism

1. Daughter → city
2. Tall trees → proud people
3. Wings → power to move, act
4. Horses, chariots, swords → war
5. Animals often symbolize men (sheep, goats; lamb of God)
6. “their *sin* [is] *even as Sodom* ...” (Isa 13:9). **Legal crimes**
“this was the iniquity of ... Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy” (Ezek 16:49)

For examples of how the people of Sodom legalized murder, theft, adultery, bearing false witness, etc., see my Old Testament Lesson #09 at www.sviewp.com.

Hebrew Names

Hebrew names had meanings, e.g., Isaiah (Jehovah is salvation), Maher-shalal-hash-baz (to speed, spoil, hasten, plunder), Shearjashub (the remnant shall return), Immanuel (God is with us), Lucifer (morning star, son of dawn)

Modern Revelation

The best explanations of Isaiah are in the JST, Book of Mormon, Doctrine and Covenants, and the writings of prophets.

Commentaries

Commentaries can help us understand old words or meanings, Hebrew idioms, symbols, and Hebrew names. They also give the interpretation of the author. These writings can be helpful *supplements* suggesting possibilities. As we read the scriptures, the Spirit will help us understand and apply the scriptures.

Marion G. Romney: When I drink from a spring I like to get the water where it comes out of the ground, not down the stream after the cattle have waded in it. ... I appreciate other people's interpretation, but when it comes to the gospel we ought to be acquainted with what the Lord says. (MGR)

9. Poetic Parallelism (Idea "rhymes") (Par-Und+Para)

"The second line ... was 'not expected to be (nor regarded as) mere restatement' of the first half, but was meant to 'add to it, often particularizing, defining, or expanding the meaning, and yet also to hearken back' to it." (Par-Har)

{ } = 2 Nephi and/or JST; [] = alternate translation

I like to use the formatted version below showing parallel ideas or "idea rhymes" with underline and italics.

THE MOUNTAIN (TEMPLE) OF THE LORD (2 Ne 12; Isa 2)

¹ The word that **Isaiah**, the son of Amoz, saw concerning Judah and Jerusalem:

Isaiah was of royal lineage, cousin to Uzziah, king of Judah

² And it shall come to pass in the **last days**,
{ when } the **mountain** of the **LORD's house**

Mountains="nature's temples" where with effort one can meet God halfway and see farther

shall be *established* in the top of the mountains,
and shall be *exalted* above the hills,
and all *nations* shall flow unto it.

³ And many *people* shall go and say,

Come ye,

and let us go up

to the *mountain* of the LORD,
to the *house* of the God of Jacob;
and he will *teach us* of his ways,
and we will walk in his paths;

strait & narrow path leads through gate of baptism to temple.

^A for *out of Zion*

^B shall go forth the law,

^B and the word of the LORD

^A from *Jerusalem*.

Millennium: old and new Jerusalem called Zion

Gordon B. Hinckley: I believe that prophecy applies to the historic and wonderful Salt Lake Temple. But I believe also that it is related to this magnificent hall. For it is from this pulpit that the law of God shall go forth, together with the word and testimony of the Lord. (*Ensign*, Nov. 2000)

Harold B. Lee: I have often wondered what that expression meant, that out of Zion shall go forth the law. Years ago I went with the brethren to the Idaho Falls Temple, and I heard in that inspired prayer of the First Presidency a definition of the meaning of that term 'out of Zion shall go forth the law.' Note what they said: 'We thank thee that thou hast revealed to us that those who gave us our constitutional form of government were men wise in thy sight and that thou didst raise them up for the very purpose of putting forth that sacred document [the Constitution of the United States—see D&C 101:80]. ... We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of this land by reason of their freedom and under thy guidance and be constrained to adopt similar governmental systems, thus to fulfill the ancient prophecy of Isaiah and Micah that "... out of Zion shall go forth the law and the word of the Lord from Jerusalem.'" (*Ensign*, Nov. 1971, 15; First Presidency quotation from Improvement Era, Oct 1945, 564)

⁴ And he shall *judge* among the nations,
and shall [*settle the case* for] many people;
and they shall beat *their swords* into plow-shares,
and *their spears* into pruning-hooks—
nation shall not lift up sword against *nation*,
neither shall *they* learn war any more.

⁵ O house of Jacob,

^a come ye

^b and let us walk

^c in the *light of the LORD*;

^a {yea, come,

^b for ye have all gone astray,

^c every one to his *wicked ways*}.

ISAIAH'S ADDRESS (PRAYER) TO JEHOVAH

⁶ Therefore, {O Lord}, thou hast **forsaken** thy people,

forsaken→cut off from presence of the Lord: "the strength of the Lord was not with us; yea, we were left to ourselves, that the Spirit of the Lord did not abide in us; therefore we had become weak like unto our brethren" (Morm 2:26)

the house of Jacob, because they be replenished from the east,

IE are filled, supplied with teachings, alien beliefs.

and {*hearken* unto} soothsayers like the Philistines,
and they [*clasp hands* with] the children of strangers.

⁷ ^a Their land also is full of silver and gold,

^b *neither is there any end* of their treasures;

Seeking riches not God

^a their land is also full of horses,

^b *neither is there any end* of their chariots.

Military might

⁸ Their land is also full of idols;
they worship the *work* of their own hands,
that which their own fingers have made.

⁹ And the [*ordinary*] *man* boweth {not} ^[PM omits] down,
and the *great man* humbleth himself {not},
therefore, forgive him ^[KJV them] not.

Isaiah testifies against Israel in LORD's courtroom. Now, the judge delivers sentence

THE DAY OF JEHOVAH: PROUD WILL BE HUMBLLED (v. 10–22)
¹⁰ {O ye wicked ones,} *enter into the rock, and hide thee in the dust, for {the} fear of the Lord and the glory of his majesty {shall smite thee}.*

Description of the “day of the LORD” or 2nd coming in symbolic and plain terms

10. Multiple Fulfillments (Par-Und+Para)

“All things that [Isaiah] spake *have been and shall be*” (3 Ne 23:3). “I would speak unto you concerning things which *are*, and which *are to come*; wherefore, I will read you the words of Isaiah.” (2 Ne 6:4). “The thing that *hath been*, it is that which *shall be*; and that which *is done* is that which *shall be done*: and there is no new thing under the sun” (Eccles 1:9). “Many of Isaiah’s prophecies can be, have been, or will be fulfilled in more than one way and in more than one dispensation.” (JRH, 73).

SIGN TO AHAZ: THE IMMANUEL PROPHECY (2 Ne 17; Isa 7)

^{A 10} Moreover, the *LORD* spake
^B again unto Ahaz, saying:
^{C 11} Ask thee a sign of the *LORD* thy God;
^C ask it either in the depths, or in the heights above.
^{B 12} But Ahaz said:

^A I will not ask, neither will I [test] the *LORD*.
¹³ And [Isaiah] said: Hear ye now, O house of David; is it a small thing for you to [*try the patience of*] men, but will ye [*try the patience of*] my God also?
¹⁴ Therefore, the *LORD* himself shall give you a sign—

Behold, [the] *virgin* shall conceive,
 Par-Und: *virgin*= physically untouched OR pure and undefiled; (lives law of chastity)

SOED *virgin* (1) an unmarried or chaste maiden or woman
 BMRC Heb: a virgin or a young maiden of childbearing age

and {shall} bear a son,
Son = many of Christ’s titles include son
 and shall call his name Immanuel ^[HEB With us is God].

¹⁵ Butter and honey ^{Samson} shall he eat,
Butter & honey are basics of pastoral/poor culture (7:21-22)

^a that *he may know to refuse the evil*
^b and {to} choose the good.
¹⁶ ^a For before the *child shall know to refuse the evil*
^b and choose the good,

the land that thou abhorrest shall be forsaken of both her kings.
¹⁷ The *LORD* shall bring *upon thee*, and *upon thy people*, and *upon thy father's house*, days that have not come from the day that Ephraim departed from Judah, ^[NIV —he will bring] the king of Assyria.

Immanuel Prophecy 2 Ne 7; Isa 7:14–17		1 st Fulfillment 2 Ne 18; Isa 8:3	Later Fulfillment <i>Mt 1:21</i> ; 2 Ne 19; Isa 9:6
Mother	Virgin	Prophetess	<i>She</i> (Mary)
Conception	Shall conceive	She conceived	<i>Shall bring forth</i>
A son is born	Shall bear a son	Bare a son	<i>A son</i> (1:21) a child is born, a son is given (9:6)
Ritual naming	Call his name Immanuel	Call his name, Maher-shalal-hash-baz	<i>Call his name Jesus</i> [God is help or Savior]; his name shall be called, <i>Wonderful Counselor</i> , The Mighty God, The Everlasting Father, The Prince of Peace.

First fulfillment (2 Ne 18; Isa 8)

³ And I went unto the prophetess ^{IE his wife}; and she conceived and bare a son. Then said the Lord to me: Call his name, Maher-shalal-hash-baz.
 [to speed, spoil, hasten, plunder; Destruction imminent]
⁴ part prophetic name like Christ
⁴ For {behold}, the child shall {not} have knowledge to cry, My father, and my mother, [about two years old]
 before the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.
 [fulfilled when Assyria attacked in 734–732 BC.]

Jeffrey R. Holland: “There are plural or parallel elements to this prophecy, as with so much of Isaiah’s writing. The most immediate meaning was probably focused on Isaiah’s wife, a pure and good woman who brought forth a son about this time, the child becoming a type and shadow of the greater, latter fulfillment of the prophecy that would be realized in the birth of Jesus Christ. The symbolism in the dual prophecy acquires additional importance when we realize that Isaiah’s wife may have been of royal blood ^{as was Isaiah}, and therefore her son would have been royalty of the line of David. Here again is a type, a prefiguration of the greater Immanuel, Jesus Christ, the ultimate son of David, the royal King who would be born of a literal virgin. Indeed, his title Immanuel would be carried forward to the latter days, being applied to the Savior in [D&C 128:22].” (*Christ and the New Covenant*, 79; Bytheway, 110)

11. Isaiah Saw Christ in Heavenly Temple (2 Ne 16; Isa 6)

¹ In the year that king Uzziah died, I **saw also the Lord** sitting upon a *throne*, high and lifted up, and [the hems of his *robe*] filled the *temple*.

² Above it stood the *seraphim*; each one had six wings; with [two] he covered his face, and with [two] he covered his feet, and with [two] he did fly.

HEB *seraphim*= burning ones; not KJV *seraphims*→geeses

wings→power to move or act (D&C 77:4);

HEB *wings*= veils → cover head/feet in reverence

³ And one cried unto another, and said: **Holy, holy, holy** ^[HEB], is the LORD of *Hosts*; the whole earth is full of his glory.

Hosts = armies

⁴ And the posts of the door moved at the voice of him that cried, and the **house** ^{temple} was *filled with smoke*.

Smoke: prayers, God's presence, eternal fires, purified by fire

⁵ Then said I: Wo is {unto} me! for I am *undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the LORD of Hosts.

*unworthy or nothing compared to God (like Moses felt)

HEB cut off; i.e., he was overwhelmed by his consciousness of the sins of himself and his people

⁶ Then flew one of the seraphim unto me, having a *live coal* in his hand, which he had taken with the tongs from off the *altar*;

IE a symbol of cleansing [by holy ghost to endure presence]

⁷ And he laid it upon my mouth, and said: [Behold], this has touched thy lips; and *thine iniquity* is taken away, and *thy sin* purged.

⁸ Also I heard the voice of the Lord, saying: *Whom shall I send*, and who will go for **us**? Then I said: *Here am I; send me*.

⁹ And he said: Go and tell this people—Hear ye indeed, but {they understood} not; and *see ye indeed*, but {they perceived} not.

¹⁰ Make the heart of this people fat, and make their ears heavy, and shut their eyes—lest they *see* with their eyes, and *hear* with their ears, and *understand* with their heart, and be *converted* and be *healed*. (Par-Und+Para)

Con-vert = turn with;

LDS footnote: Jesus quotes Isa 6:9–10: “And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is *waxed gross*, and their ears are *dull of hearing*, and their eyes *they have closed*; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be *converted*, and I should *heal* them. (Mt 13:14–16)

12. Old Words (2 Ne 13:16–14:1; Isa 3:16–4:1) (Par-Und+Para)

¹⁶ Moreover, the LORD saith: Because the daughters of Zion are haughty, and walk with stretched-forth necks and [flirtatious] eyes, walking [along in a prancing manner], and [^{NIV} with ornaments jingling on their ankles]—

“daughters of Zion”→Israel being unfaithful to covenant
New/old Jerusalem; Jerusalem/Samaria; women as sym pride

¹⁷ Therefore the *Lord* will smite with a scab the crown of the head of the daughters of Zion, and the *LORD* will [uncover their forehead]. ^[NIV baldness]

¹⁸ In that day the Lord will take away [^{NIV} their finery: the bangles and headbands and crescent necklaces, ¹⁹ the earrings and bracelets and veils, ²⁰ the headdresses and ankle chains and sashes, the perfume bottles and charms, ²¹ the signet rings and nose rings, ²² the fine robes and the capes and cloaks, the purses ²³ and mirrors, and the linen garments and tiaras and shawls.]

²⁴ And it shall come to pass,

instead of [*fragrance*] there shall be stink;

and instead of a [*sash*], a [rope];

and instead of *well set hair*, baldness;

and instead of a [*majestic robe*], a girding of sackcloth;

[humiliation] instead of *beauty*.

²⁵ Thy *men* shall fall by the sword

and thy *mighty* in the war.

²⁶ And her [*entrances*] shall lament and mourn;

and *she* {shall be} desolate, {and} shall sit upon the ground.

^{14:1} And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.

[JST Isaiah includes 14:1 (4:1) as last verse of previous chapter.]

IE because of scarcity of men due to wars.

Seven may be literal or figurative.

IE the stigma of being unmarried and childless;

Contrast with Book of Mormon version

¹⁶ Moreover, the Lord saith: Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet—¹⁷ Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. ¹⁸ In that day the Lord will take away the bravery of their tinkling ornaments, and *cauls*, and *round tires like the moon*; ¹⁹ The chains and the bracelets, and the *mufflers*; ²⁰ The bonnets, and the *ornaments of the legs*, and the headbands, and the *tablets*, and the ear-rings; ²¹ The rings, and nose jewels; ²² The changeable suits of apparel, and the *mantles*, and the *wimples*, and the *crisping-pins*; ²³ The glasses, and the fine linen, and hoods, and the veils. ²⁴ And it shall come to pass, instead of sweet smell there shall be stink; and instead of a *girdle*, a *rent*; and instead of well set hair, baldness; and instead of a *stomacher*, a girding of sackcloth; burning instead of beauty. (2 Ne 13:16–24)

13. Prophetic Past, Present, and Future (Par-Und, 601)

A “prophet may speak in verbs that are past, present, or future, yet in every case he may be speaking of things that are yet to come. An example is found in Isaiah 53:2–3:

Future: ‘For he *shall* grow up . . . when we *shall* see him’

Present: ‘He *is* despised and rejected of men’

Past: ‘We *hid* as it were our faces from him; he *was* despised’”

Abinidi: “And now if Christ *had not come* into the world, *speaking of things to come as though they had already come*, there could have been no redemption.” (Mosiah 16:6)

14. Geography (2 Ne 20; Isa 10) (Par-Vis, 29, 31)

ASSYRIA MARCHES TO JERUSALEM CAUSING TERROR

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages ^[supplies].

29 They are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeah of Saul is fled.

30 Lift up the voice, O **daughter** of Gallim; cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day; he shall shake his hand against the **mount** of the **daughter of Zion**, the **hill of Jerusalem**.



Aiath (10 mi) to Nob (1-2 miles away) ~ cemetery

33 Behold, the Lord, the LORD of **Hosts** shall **lop** the **bough** with terror;

and the **high ones** of stature shall be **hewn down**; and the **haughty** shall be **humbled**.

34 And he shall **cut down** the **thickets of the forests** with **iron**, and **Lebanon** shall **fall** by a mighty one.



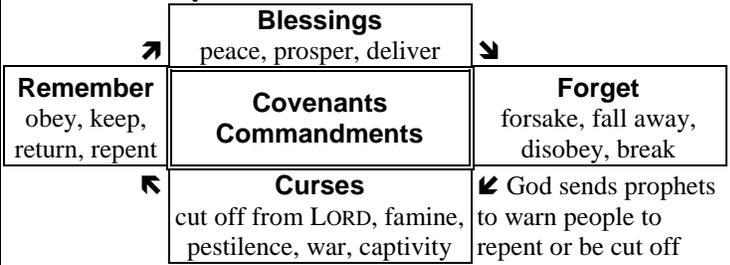
15. Multiple Names for Nations

In 2 Nephi 17 (Isaiah 7), Isaiah refers to a nation by name, capital, king, or “nick name”.

Nation	Capital	King	Other
Assyria	Ninevah		
Babylon			Chaldees
Syria	Damascus	Rezin	
Israel	Samaria	Pekah (son of Remaliah)	Ephraim
Judah	Jerusalem	Ahaz (son of Jotham, son of Uzziah)	House of David

16. Themes of Isaiah

- a. Covenants, Christ, Current Events, Coming Events
- b. Coming of Christ, Scattering of Jews, Day of the Gentiles, Gathering of Israel, and Judgment of the World
- c. Apostasy, Judgment, Restoration, Salvation
- d. **Covenant Cycle:**



Blessings: prosper in goods, children, cattle, crops; lender nation; peace in the land; no war or evil beasts in land; LORD will fight your battles and walk among you. (Lev 26:4–12; Dt 28:1–14)

Curses: Famine, drought; plagues, disease, pestilence; killed by wild beasts; anarchy, lawlessness; wives violated; children enslaved; many killed by sword (war); bondage; plundered and pillaged; birds eat unburied bodies; debtor nation; eat children; enemies destroy cities and property; taken captive to other nations; scattered among all people. (Lev 26:14– 39; Dt 28:15–68)

Nephi uses Isaiah to teach his people the covenant cycle with its blessing and curses. Nephi and others prophesied concerning Israelites in Israel or who had been led away to other lands like the Nephites who were on “an isle of the sea” (2 Ne 10:20–22).

Destruction: Four generations after Christ’s visit “a **speedy destruction** cometh unto my people” (2 Ne 26:9–11) and they shall “see wars ... pestilences, ... famines and bloodshed, ... until the people of Nephi shall become extinct. ... ¹⁴ Whosoever remaineth ... shall be numbered among the Lamanites” (Alma 45:10–14).

SOED destruction: 1. demolition, devastation, havoc, slaughter

Swept off the land: “It is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be **swept off** ... when they are ripened in iniquity” (Ether 2:9). “The Jews shall be scattered among all nations ... by other nations ... ¹⁶ for the space of many generations” (2 Ne 25:15–16).

Jews and Lehtes were swept off their land by death or by going to other lands. The Baja model suggests that even Lamanites were swept off the land to avoid death by famine and pestilence. Because Mesoamerica and the Great Lakes have evidence of civilization after AD 400, these models suggest that only Nephites were swept off by death or by becoming Lamanites.

Desolation: “O house of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers” (3 Ne 10:7). The Lord said “cities [will] be wasted without inhabitant, and the houses without man, and the land be utterly desolate” (2 Ne 16:11; Isa 6:11).

A “desolated” place is “deserted of people” and “made empty or bare” by the devastation and obliteration of buildings, crops, trees and everything of substance, rendering the land “without sign of life” and “unfit for habitation.” (Baja-Cursed) When the Jaredite people were swept off the land, their land was called the land of desolation. The Nephites called it the land of desolation.

Land will be cursed: “My vineyard ... brought forth wild grapes. ... ⁶ I will lay it waste; it shall not be pruned nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it.” (2 Ne 15:4–6; Isa 5:15–4–6)

Land to be blessed: “The Lord shall comfort Zion ... [and] 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. (2 Ne 8:3; Isa 51:3)

SOED comfort: 1. Strengthen, encourage, support, invigorate.

Gathering to homelands: After reading Isa 48–49, Nephi said ⁴⁵ “These things have been prophesied ... concerning all those who [have been and] shall ... be scattered ... among all nations. ... ⁷ After all the house of Israel have been scattered ... ¹² [The Lord] will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance” (1 Ne 22:7, 12).

17. Overview of Isaiah Chapters (BTW)

Chaps	Summary
1-12	Israel will be scattered, then gathered when they repent
13-23	Punishments of God will come on the wicked nations
24-27	Christ will overcome death, gather faithful in last days
28-35	Christ will judge the world. Israel will be gathered to Zion
36-39	How LORD saved Jerusalem from Assyrian invasion
40-46	Christ is the LORD and beside him there is no Savior
47-66	Christ will redeem his people and gather them to Zion

Conclusion

Leave enough time for conclusion!

That you “may know the judgments of God” and “may hope”

“Liken unto you and unto all men”

How does this apply to me and my family?

We are part of the gathering of Israel,
When bad times come, we can have “hope” because of God’s prophecies. (We know how it ends!),

What happens when Israel depends on arm of flesh; pride

Isa 2; 2 Ne 12 Mountain of the Lord’s House → prophecy fulfilled in our time → we understand it

Isa 10; 2 Ne 20 Assyrians at Nob → wait on Lord

Isa 7; 2 Ne 17 Immanuel prophecy → God is with us IF we keep covenants; Not if we trust in arm of flesh alliances

Isa 6; 2 Ne 16 Isaiah sees Lord → come, see, hear, understand → be converted and healed

We often hear that the Book of Mormon was written for us, not for the Nephites who never had Mormon’s abridgment. However, the small plates of Nephi (1 Nephi to Omni) that replaced the 116 pages, were not abridged and were available to Nephite prophets.

Isaiah “*saw my Redeemer, ... and my brother, Jacob, also has seen him as I have seen him*” (2 Ne 11:2–3). One reason for including Isaiah’s writings may have been to share with ancient and modern readers how a mortal can enter by the gate, follow the path to the tree of life, enter the presence of the Lord, and see visions of the past, present, and future. This suggests that people did and can receive the Second Comforter (TPJS 150–151) by following the path taught symbolically in the temple.

When Nephi saw Lehi’s vision of the Tree of Life and its interpretation, he saw and wrote many things that would happen in the future. However, he was not allowed to write the last part of his vision that others like Isaiah and John had seen or would see (1 Ne 14:25–27). Now that we have received John’s writings in Revelation, we can see how Nephi used Isaiah’s writings to warn and prepare his people, their descendents, and us for the events of the last days that he saw but could not write.

Before writing the chapters from Isaiah included in this lesson, Nephi also quoted ISAIAH 48–49 (1 Ne 20–22) and 50–52:2 (2 Ne 7–8) which were skipped in lesson manual. Then chapters of Isaiah written by Nephi focus on (a) God’s love for and covenants with the House of Israel; (b) His purposes, foreknowledge, and power; (c) the role of the Messiah; (d) the scattering and gathering of Israel; (e) what God expects of his covenant people, and (f) how God has and will fulfill his covenants.

Isa 48- 1 Ne 20: *The Lord reveals his purposes to Israel—Israel has been chosen in the furnace of affliction and is to go forth from Babylon*

Isa 49- 1 Ne 21: *The Messiah will be a light to the Gentiles and will free the prisoners—Israel will be gathered with power in the last days—Kings will be their nursing fathers*

Isa 50- 2 Ne 7: *Isaiah speaks messianically—The Messiah will have the tongue of the learned—He will give his back to the smiters—He will not be confounded*

Isa 51+ 2 Ne 8: *In the last days, the Lord will comfort Zion and gather Israel—The redeemed will come to Zion amid great joy*

Quotes

NOTE: The yellow shading shows what is NOT on the handout that I use in class. The handout makes it possible to share information while only briefly referring to it in class. The handout and any other supplements for the lesson are at www.sviewp.com.

Sources:

ISAIAH

- JRH = Jeffrey R. Holland, *Christ and the New Covenant*, 72.
- Par-Und = Donald W. Parry, *Understanding Isaiah*.
- Par-Har = Donald W. Parry, *Harmonizing Isaiah*, 18.
- Par-Und+Para = Donald W. Parry, *Understanding Isaiah and Poetic Parallelisms in the Book of Mormon*.
- Par-Vis = Donald W. Parry, *Visualizing Isaiah*, 29, 31
- 10 keys = Bruce R. McConkie, 10 Keys, *Ensign*, Oct 1973, 80.
- BTW = John Bytheway, *Isaiah for Airheads*, 34; *The Old Testament for Latter-day Saint Families*, 469.
- MGR = Marion G. Romney, address to religious educators, 13 Apr. 1973; quoted by J. Richard Clarke, *Ensign*, Nov. 1982, 15

GENERAL

- BMRC = Dennis L. Largey, *Book of Mormon Reference Companion*.
- TBM = Hugh Nibley, *Teachings of the Book of Mormon*, 4 vols.
- OM = Original Manuscript
- PM = Printer's Manuscript
- LDS View = This computer program with the scriptures in 11 languages was previously sold in the Church Distribution Center as *Scriptures on CDM*. It can now be downloaded with the scriptures in up to 30 languages (<http://ldsview.byu.edu>). At <http://WordCruncher.com>, you can download WordCruncher and Webster's 1844 Dictionary (2nd Edition). If LDS View was downloaded first, WordCruncher will let you see the English scriptures and when you click on an English word, you can see Webster's 1844 definition.
- Other Bible Translations are at <http://www.blueletterbible.org/>

BAJA model

- Baja = www.achoiceland.com

MESOAMERICAN model

- Sorenson = John L. Sorenson, *An Ancient American Setting for the Book of Mormon*.
- *Reexploring* = John W. Welch, ed., *Reexploring the Book of Mormon*, <http://mi.byu.edu>
- Poulsen = homegeography.poulsenll.org/bomdirections.html

Hebraisms

- Par-Heb = Donald W. Parry, "Hebraisms and Other Ancient Peculiarities," <http://mi.byu.edu>
- Tved-Heb = John Tvedtnes, "The Hebrew Background of the Book of Mormon," chapter 8 in *Rediscovering the Book of Mormon*; <http://mi.byu.edu>

Other sources

- BD = *Bible Dictionary* (in English LDS Scriptures).
- GS = *Guide to the Scriptures* (in electronic LDS Scriptures)
- I-BofM = New Testament Institute manual, *The Life and Teachings of Jesus & his Apostles*, institute.lds.org
- KJV King James Version of the Bible.
- NIV = New International Version of the Bible

- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary
- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*
- Bauer = Walter Bauer, *Greek English Lexicon of the New Testament*
- EJ = *Encyclopedia Judaica*
- Rona = Daniel Rona, www.israelrevealed.com/comp-sup-r.htm.
- MM = Meridian Magazine, Gospel Doctrine, www.ldsmag.com
- beardall2000.com/gospdoct.shtml; www.gospeldoctrine.com