

2 Nephi 11–25: Isaiah Handout

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1. Isaiah in Book of Mormon

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

2. Great are the Words of Isaiah

- “My soul *delighteth* in the words of Isaiah” (2 Ne 25:5; 11:2)
- “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)
- Christ: “a commandment I give unto you that ye *search these things diligently*; for *great* are the words of Isaiah.” (3 Ne 23:1)

3. Why was Isaiah quoted?

- 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)
- That as a scattered remnant of Israel, “ye may have *hope*” (1 Ne 19:23–24)
- “That ye may *learn* and *glorify the name of your God*” (2 Ne 6:4)
- 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)
- To prove “the coming of *Christ*” and that without Christ “all men must perish.” (2 Ne 11:4–6)
- “My soul *delighteth* in the *covenants* of the Lord” (2 Ne 11:5)
- That they may “*lift up their hearts* and *rejoice for all men*” (2 Ne 11:8)
- That “ye may *liken them unto you and unto all men*.” (2 Ne 11:8)
- “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).

- Be “filled with the *spirit of prophecy*.” (25:4; Al 17:2–3; Rev 19:10)
- “*Search* these things diligently” (3 Ne 23:1; 20:11). “*Search* the prophecies of Isaiah” (Morm 8:23).
- Live in the last days, “when they shall come to pass ... for in that day shall they understand them” (25:7–8).
- Be “taught after the manner of the things of the Jews” (25:5).
 - “Know concerning the *regions* round about” (25:6)
 - Learn “the *manner of prophesying* among the Jews.” (25:1)
 - Know *history* of the house of Israel.
 - Know *covenants* of the house of Israel.
- “Liken them unto you and unto all men” (25:5).
- Understand the words as used or contained in the Scriptures
- Know basic themes and outline of Isaiah.

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 ^{2nd} Jerusalem; takes captives ^{4th} 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 (2 Ne 12:9; 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

- Daughter → city
- Tall trees → proud people
- Wings → power to move, act
- Horses, chariots, swords → war
- Animals often symbolize men (sheep, goats; lamb of God)
- “their *sin* [is] *even as Sodom* ...” (2 Ne 23:9; Isa 13:9).
“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)

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

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: ² And it shall come to pass in the last days,

{when} the mountain of the LORD’s house

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;

^A for *out of Zion*

^B shall go forth the law,

^B and the word of the LORD

^A from Jerusalem.

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

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;

^a their land is also full of horses,

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

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.

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}.

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, and {shall} bear a son, and shall call his name Immanuel ^[HEB With us is God].
¹⁵ Butter and honey shall he eat,
^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	1st Fulfillment 2 Ne 18; Isa 8:3	Later Fulfillment <i>Mt 1:21</i> ; 2 Ne 19; Isa 9:6
Mother	Virgin	Propheticess <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 <i>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.

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.
³ And one cried unto another, and said: Holy, holy, holy, is the *LORD* of Hosts; the whole earth is full of his glory.
⁴ And the posts of the door moved at the voice of him that cried, and the house was *filled with smoke*.
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.
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*;
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)
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]—
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.

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.



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.



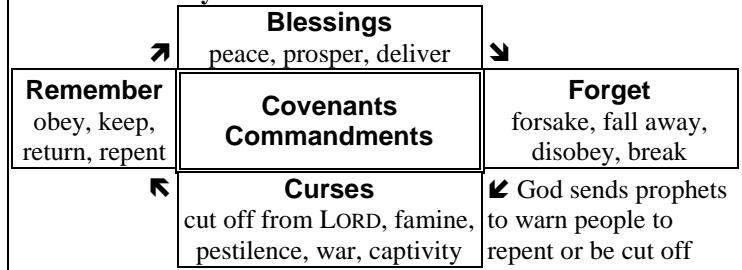
15. Multiple Names for Nations (2 Nephi 17; Isaiah 7)

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

- Covenants, Christ, Current Events, Coming Events
- Coming of Christ, Scattering of Jews, Day of the Gentiles, Gathering of Israel, and Judgment of the World
- 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).

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).

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).

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)

Gathering to homelands: After reading Isa 48–49, Nephi said “⁵ 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