

Come Follow Me Lesson 8
2 Nephi 11-25 – Feb 16-23

2 Nephi 11

Chapter 11 is the introduction to the 13 Isaiah chapters that follow.

16 Chapters are quoted in the Book of Mormon. Another 31 paraphrases in the Book of Mormon.

The Savior challenged us to search the words of Isaiah for they are great. Nephi told us: 2 Nephi 25:4 - Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the ^aspirit of ^bprophecy. When the Savior visited the Nephites following his resurrection he said regarding the writings of Isaiah after quoting Isaiah 54, in 3 Nephi 23:1-3 - AND now, behold, I say unto you, that ye ought to ^asearch these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of ^bIsaiah. 2 For surely he spake as touching all things concerning my people which are of the house of Israel; ^atherefore it must needs be that he must speak also to the Gentiles. 3 And all things that he spake have been and ^ashall be, even according to the words which he spake. Elder Bruce R. McConkie said: “It just may be that my salvation (and yours also!) does in fact depend upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them.” (*Ten Keys to Understanding Isaiah*, p. 78) Here are the basic keys to be able to better understand Isaiah:

1. Pay the price in study and effort.
2. Have the spirit of prophecy
3. Understand the manner of prophesying of the Jews
4. Become familiar with the geography of the Holy Land and regions surrounding it
5. Learn of the judgments of God and the fulfillment of his prophecies
6. Understand the historical setting of Isaiah’s writings
7. Use the Book of Mormon
8. Study all scriptures and learn them thoroughly
9. Use the edition of the Bible published by the Church
10. Isaiah is understood line upon line.

Another thing to keep in mind is that Isaiah did not always speak in chronological order, so each chapter needs to be looked at carefully within its own historical context.

According to Jewish authorities, Isaiah’s father Amoz was the brother of Amaziah, the father of Uzziah, which would make Isaiah of royal lineage and a cousin of Uzziah, king of Judah. His ministry was between 742-700 BC. The covenant people were not carrying out their mission to bless the nations of the earth and were resisting all of God’s efforts to reclaim them.

Jacob saw his Redeemer—The law of Moses typifies Christ and proves he shall come. [Between 559 and 545 B.C.]

1 AND now, ^aJacob spake many more things (we only have a small portion of the records) to my people at that time; nevertheless only these things have I caused to be ^bwritten, for the things which I have written sufficeth me.

2 And now I, Nephi, write ^amore of the words of ^bIsaiah, for my soul delighteth in his words. (Of the

importance of the prophecies of Isaiah, the Bible Dictionary states: “Isaiah is the most quoted of all the prophets, being more frequently quoted by Jesus, Paul, Peter, and John (in his Revelation) than any other O.T. prophet. Likewise the Book of Mormon and the Doctrine and Covenants quote from Isaiah more than from any other prophet. The Lord told the Nephites that ‘great are the words of Isaiah,’ and that all things Isaiah spoke of the house of Israel and of the gentiles would be fulfilled (3 Ne 23:1-3). “...The reader today has no greater written commentary and guide to understanding Isaiah than the Book of Mormon and the Doctrine and Covenants. As one understands these works better he will understand Isaiah better, and as one understands Isaiah better, he more fully comprehends the mission of the Savior, and the meaning of the covenant that was placed upon Abraham and his seed by which all the families of the earth would be blessed.”) For **I will liken his words unto my people, and I will send them forth** unto all my children, for **he verily ^csaw my ^dRedeemer, even as I have seen him.**

3 And my brother, **Jacob, also has ^aseen 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 ^bthree, God hath said, I will establish my word. (the law of witnesses – 3 – Isaiah, Nephi and Jacob)

Nevertheless, God sendeth more ^cwitnesses, (the 8 witnesses, plus others) and he proveth all his words. (Jeffrey R. Holland said: “I am suggesting here that Nephi, Jacob, and Isaiah are three early types and shadows of Oliver Cowdery, David Whitmer, and Martin Harris, if you will—witnesses positioned right at the front of the book where Oliver, David, and Martin would be positioned—that Nephi, Jacob, and Isaiah are the three great ancient witnesses of the Book of Mormon—or more particularly, the first three great witnesses in the Book of Mormon testifying to the divinity of Jesus Christ, the Son of God, he who will be the central, commanding, presiding figure throughout the Book of Mormon. Nephi stresses this idea himself when he writes in the eleventh chapter of 2 Nephi: [verses 2-3].”)

4 Behold, **my soul delighteth in ^aproving unto my people the truth of the ^bcoming of Christ;** for, for this end hath the ^claw of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the ^dtypifying of him.

5 And also **my soul delighteth in the ^acovenants of the Lord** which he hath made to our fathers; yea, **my soul delighteth in his ^bgrace, and in his justice, and power, and mercy in the great and eternal plan of ^cdeliverance from death.** (Plan of salvation)

6 And **my soul delighteth in proving unto my people that ^asave Christ should come all men must perish.** (Since this is Nephi’s introduction to Isaiah, what will Isaiah focus on? Christ.)

7 For if there be ^ano Christ there be no God; and if there be no God we are not, for there could have been no ^bcreation. But there is a God, and ^che is Christ, and he cometh in the fulness of his own time.

8 And now I write ^asome of the words of Isaiah, that whoso of my people shall see these words may lift up their hearts and rejoice for all men. Now these are the words, and ye may liken them unto you and unto all men. (“Gospel principles do not tarnish with time, nor do they apply with greater effect in one day than in another. The Lord has said, ‘What I say unto one I say unto all’ (D&C 93:49). The art of gospel teaching is to make timeless principles timely. Nephi did this by taking those prophecies that were made to the entire house of Israel and specifically applying them to his own family, who are part of the house of Israel.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 149) Gene R. Cook: “It is absolutely essential to apply the scriptures to yourself...[when] we’re searching to apply them to our own hearts is when they really come alive...If you really want to come unto the Lord, if you really want to draw close to Him and find out how He is, how He works, how He thinks, what He counts to be important and what He doesn’t, you’ll find it in the scriptures.” (*LDS Church News, Deseret News*, Nov. 19, 1988) Brigham Young: “Do you read the Scriptures, my brethren and sisters, as though you were writing them, a thousand, two thousand, or five thousand years ago? Do you read them as though you stood in the place of the men who wrote them? If you do not feel thus, it is your privilege to do so, that you may be as familiar with the spirit and meaning of the written word of God as you are with your daily walk and conversation, or as you are with your workmen or with your

households.” (*Discourses of Brigham Young*, p. 128 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.63))

2 Nephi 12

Write the following phrases on pieces of poster board and display the posters in the room. Refer to them periodically as you study 2 Nephi 12–24.

- The Scattering of Israel
- The Gathering of Israel
- The Millennium
- Prophecies about Jesus Christ

Show students these four phrases. Explain that Isaiah wrote about many topics and often jumps quickly from one to another. But in 2 Nephi 12–24 he frequently returns to these four major topics. Ask students to watch for how often these topics are taught and what Isaiah says about them.

Isaiah sees the latter-day temple, gathering of Israel, and Millennial judgment and peace—The proud and wicked shall be brought low at the Second Coming—Compare 2 Nephi 12. [Between 559 and 545 B.C.] (Here Nephi is quoting Isaiah. Anytime one prophet quotes another prophet, the law of witnesses applies.)

1 THE word that ^aIsaiah the son of Amoz ^bsaw concerning Judah and Jerusalem.

2 And it shall come to pass in the ^alast days, (The principle features of both Zions will be the temple that will be established in each Zion, and the Lord who will sit as king in the throne rooms of the temples (D&C 133:12-13) 12 Let them, therefore, who are ^aamong the Gentiles flee unto ^bZion. 13 And let them who be of ^aJudah flee unto ^bJerusalem, unto the ^cmountains of the Lord’s ^dhouse.) (JST when ~~the~~ the ^bmountain of the LORD’s ^chouse shall be ^destablished in the top of the mountains, and shall be exalted (The temple represents the highest point on earth which symbolically connects heaven and earth; it is where God’s word is revealed to his prophets.) above the hills; and all ^enations shall flow unto it. (The Prophet Joseph Smith said: “All nations (which means some people from all nations) shall come to obey the God of all nations and to build the kingdom of God. For something to flow like a river, up a mountain, a power greater than gravity must be at work; this power is the power of God and of the temple.)

3 And many people shall go and say, Come ye, and let us ^ago up to the ^bmountain of the LORD, to the ^chouse of the God of Jacob; and he will ^dteach us of his ways, (The Lord will teach us through revelation given through his prophets and apostles, through the scriptures, and by way of personal revelation. Specifically, we will learn of God’s ways in his temple.) and we will walk in his paths: for out of ^eZion shall go forth the ^flaw, and the word of the LORD from Jerusalem. (The Salt Lake Temple and Conference Center. President Hinckley, Oct Conf. 2000, p. 89. Law is Constitutional of the United States of America – President Harold B. Lee. See Micah.4:1-2, These will be the two religious capitals for the kingdom of God during the millennium. One will be located in Independence, Missouri; the other will be found in old Jerusalem. Both centers will be called Zion and Jerusalem, and they will possess great temples.)

4 And he shall ^ajudge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn ^bwar any more. (During the Millennium. Joseph Smith: “There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.” (*Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 268.) “Give me the money that has been spent on war, and I will clothe every man, woman, and

child in an attire of which kings and queens would be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hillside with a place of worship, consecrated to the gospel of peace.” (Charles Sumner, as quoted by Gordon B. Hinckley, *Ensign*, Mar. 1971, 20)” (K. Douglas Bassett, *Commentaries on Isaiah in the Book of Mormon*, [American Fork, UT: Covenant Publishing Co., 2003], 37))

5 (this verse Isaiah switches back to his own time) O house of Jacob, come ye, and let us ^awalk in the ^blight of the LORD. (added by BofM and JST: yea, come, for ye have all ^agone astray, every one to his ^bwicked ways. 2 Nephi 12:5)

6 ¶ (Isaiah is speaking to the Lord in prayer.) Therefore (JST and BofM – O Lord,) thou hast forsaken thy people the house of Jacob, (Isaiah lists Israel’s sins.) because they ^abe replenished from the east, (They looked to Assyria and their gods for religion.) and (hearken unto) ~~the~~ ^bsoothsayers (false prophets) like the Philistines, and they ^cplease (Heb means to “clasp hands” or to participate and make covenants in apostate temple systems with those who are not affiliated with the true Israelite temple. It also means that they should not intermarry with those who do not belong to the covenant Israel.) themselves in the children of strangers.

7 Their land also is full of silver and gold, (the people were wealthy and materialistic and did not seek God first) neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots: (horses and chariots are a symbol of warfare)

8 Their land also is full of ^aidols; they ^bworship the work of their own hands, that which their own fingers have made:

9 And the ^amean (poor) man ^bboweth (not – BofM and JST) down, and the great man humbleth himself (not, JST and BofM 2 Ne 12:9): therefore forgive them not. (Not worshipping the true God. Isaiah has testified against Israel and now according to the custom of the court the judge will deliver his sentence. In this case, the judgment will be delivered by Jesus Christ during the “day of Jehovah.” See v 12.)

10 ¶ (The events that will accompany the Second Coming will be dreadful for the wicked and the proud and haughty; they will be brought down into the dust through the power, might, and glory of Jesus Christ, and God alone will be exalted.) (JST – O ye wicked ones) Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory (the glory) of his majesty (JST shall smite thee).

11 (JST And it shall come to pass that) The lofty looks of (JST men) ~~man~~ (man) shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be ^aexalted in that ^bday.

12 For the ^aday of the LORD of hosts (JST soon cometh upon all nations, yea upon everyone; yea) ~~shall~~ *be* upon ~~every one that is~~ (JST the) ^bproud and lofty, and upon every *one* (JST who) ~~that~~ *is* lifted up; and he shall be brought ^clow:

13 (JST Yea and the day of the Lord shall come) ~~And~~ upon all the ^acedars of Lebanon, (JST for they) ~~that~~ *are* high and lifted up, and upon all the oaks of Bashan, (Symbolically, the scriptures consistently use trees to represent men. Green trees are righteous people and dry trees represent the wicked. Oaks and cedars are like proud people, who, Isaiah informs us, are “high and lifted up,” and the “day of the Lord” shall come upon them too.)

14 And upon all the high mountains, and upon all the hills (JST and upon all the nations) ~~that~~ (which) *are* lifted up, (false temples)

15 (JST And upon every people) And upon every high tower, and upon every fenced wall, (Man’s attempts to protect themselves.)

16 (And upon all the ships of the ^asea, JST and 2 Ne 12:16) And upon all the ^aships of Tarshish, and upon all pleasant pictures. (pleasure crafts. “Pleasant pictures” refers to the standard or figure heads of the ships. Reynolds, Sjordahl, Commentary on the Book of Mormon, p. 325. [The ships of the sea] The added phrase from the Book of Mormon is also found in the ancient Greek (Septuagint) text. “All the ships of the sea,” represents the commercial enterprises of the proud and lofty. Tarshish is believed to be a location in Spain. Her ships were renowned for their strength, size, and ability to successfully complete long voyages. These too will be stripped from the wicked when the Lord returns. Brewster,

Isaiah Plain and Simple, 20.)

17 And the loftiness of man shall be bowed down, and the ^ahaughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the ^aidols he shall utterly abolish.

19 And they shall go into the ^aholes of the rocks, and into the caves of the earth, for (the) ^bfear of the LORD, (JST shall come upon them) and ~~for~~ the glory of his majesty (JST shall smite them), when he ariseth to shake terribly the earth.

20 In that day (Second Coming) a man shall ^acast his idols of silver, and his idols of gold, which (JST he hath) they made *each one* for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD (JST shall come upon them), and ~~for~~ the glory of his majesty (JST ~~of the Lord~~ (of his glory) shall smite them), when he ariseth to shake terribly the earth.

22 Cease ye from ^aman, whose breath *is* in his nostrils: for ^bwherein is he to be accounted of? (Don't trust in the arm of flesh.)

2 Nephi 13

Judah and Jerusalem shall be punished for their disobedience—The Lord pleads for and judges his people—The daughters of Zion cursed and tormented for their worldliness—Compare 2 Nephi 13. (Verses 1-8 is a chiasmus)

1 ^aFOR, behold, the Lord, the LORD of hosts, doth take away from ^bJerusalem (A) and from Judah the stay (supply) and the staff (support), the whole (JST staff) stay of ^cbread, (B) and the whole stay of water, (physical and spiritual famine – pulling all of the props out will cause it to fall)

2 The mighty man, (C) and the man of war, the judge, and the prophet, and the prudent, and the ^aancient,

3 The captain of fifty, and the honourable man, (D) and the counsellor, and ^athe cunning artificer, and the ^beloquent orator. (Isaiah lists 11 types of people as a way to represent all who achieve community honor status. All these will be removed from Jerusalem.)

4 And I will give ^achildren (JST unto them) *to be* their princes, and babes (E) shall rule over them. (These terms may refer to the untrained and young who will become rulers because community authority has been taken away by the Lord.)

5 And the people shall be oppressed, every one (F) by another, and every one by his neighbour (anarchy): the child shall behave himself proudly against the ^aancient, (E') and the base against the honourable. (no respect for authority, no common sense)

6 When a man shall take hold of his brother of the house of his father, (JST and shall say) *saying*, Thou hast clothing, be thou our ruler (D'), and *let* (JST not) this ^aruin (JST come) *be* under thy hand:

7 In that day shall he swear, saying, I will not be (C') ^aan healer; for in my house *is* neither bread (B') nor clothing: make me not a ruler of the people.

8 For ^aJerusalem is ruined (A'), and Judah is ^bfallen: because their tongue(s) and their doings (JST have been) ~~are~~ against the LORD, to provoke the eyes of his glory. (The people would be so desolate for leadership that they would select rulers because they had the distinction of being able to dress decently, but even family leaders would refuse to help.)

9 ¶ The she(o)w of their countenance doth witness against them; (Isaiah warned that the disobedient cannot hide the effects of their transgression from others.) and (JST doth) they declare their ^asin (JST to be even) as ^bSodom, they (JST cannot) hide *it not*. Woe unto their soul(s)! for they have rewarded evil unto themselves. (verses 6-9 describe the conditions after the city's destruction in 587BC. The prophet Jeremiah, an eyewitness to Judah's fall, recorded it vividly in Jer 40-42)

10 Say ye (JST un)to the ^arighteous, that *it* (JST is) *shall be* well with (JST them) *him*: for they shall

^beat the fruit of their doings.

11 Woe unto the ^awicked! (JST for they shall perish) ~~it shall be ill with him:~~ for ^bthe reward of (JST their) ~~his~~ hands shall be (JST upon them) ~~given him~~.

12 ¶ (JST And) ~~As for~~ my people, children *are* their oppressors, and ^awomen rule over them (untrained and young – breakdown of traditional family, men are weak leaders. President Ezra Taft Benson said: And so today, the undermining of the home and family is on the increase, with the devil anxiously working to displace the father as the head of the home and create rebellion among the children. The Book of Mormon describes this condition when it states, “And my people, children are their oppressors, and women rule over them.” And then these words follow – and consider these words seriously when you think of those political leaders who are promoting birth control and abortion: “O my people, they who lead thee cause thee to err and destroy the way of thy paths. CR, Oct 1970, p.21). O my people, they (JST who) ~~which~~ ^blead thee cause *thee* to err, and destroy the way of thy paths. (leadership without gospel values)

13 (Another courtroom scene where the Lord is both prosecutor and judge. Remember, Christ is both our advocate and our judge.) The LORD standeth up to ^aplead, and standeth to judge the people.

14 The LORD will enter into ^ajudgment with the ^bancients of his people, and the ^cprinces thereof: for ye have ^deaten up the vineyard; (those who should have been protectors of the people have oppressed the people) the ^espoil of the ^fpoor ~~is~~ in your houses.

15 What mean ye (JST ?) ~~that~~-ye ^abeat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the ^adaughters of Zion (Society is lost when women turn to evil. This does not refer to women only, but men, too. It means for people to dress modestly. Answers to Gospel Questions 5:172-74) are ^bhaughty, and ^cwalk with stretched forth necks and ^dwanton eyes, walking and ^emincing *as* they go, and making a tinkling with their feet: (The anklets were generally so wrought as in walking to make a sound like little bells. Sometimes the two ankle-rings were fastened together, which would oblige the fair wearer to walk with small, mincing steps. Alfred Edersheim, Sketches of Jewish Social Life, p. 201)

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will ^adiscover their secret parts. (This is an idiom which means they would be put to shame.)

18 In that day the Lord will take away the bravery of *their* tinkling ornaments ~~about their feet~~, and ~~their~~ ^acauls, and ~~their~~ ^bround tires like the moon, (Originally that word “tyre” meant “an ornamentation, dress or apparel.” The word “attire” comes of the same origin and the modern reference to an automobile tire, etc., comes from the original sense that the tire was the “attire,” “clothing,” or covering of the wheel. Loren Marin, Isaiah: An Ensign to the Nations, p. 165-74)

19 The chains (a type of earring), and the bracelets, and the ^amufflers, (veils)

20 The bonnets, and the ornaments of the legs, (This may refer to a stepping chain which was worn by women fastened to the ankle band of each leg so that the wearer was forced to walk elegantly with short steps. Bells were often attached to this chain to make a sound. Loren Martin, Isaiah: An Ensign to the Nations, 165-74) and the headbands, (The term in Hebrew means “a band or sash worn around the waist. Loren Martin, Isaiah: An Ensign to the Nations, 165-74) and the tablets, (perfume boxes or an ornament of precious metals or jewelry of a flat form, worn about the person.) and the earrings, (stands for amulets or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formula were inscribed.)

21 The rings, (signet ring) and nose jewels,

22 The ^achangeable suits of ^bapparel, and the mantles, and the wimples (shawls), and the cringing pins, (Heb for purse)

23 The ^aglasses, (mirror or transparent clothing. “Glasses,” are probably the small metallic mirrors. The Septuagint, however, and a number of eminent commentators, understand the word to mean “transparent garments,” referring to the garments of this gauze or other material so delicately made as

to reveal the form of the wearer. James M. Freeman, *Manners and Customs of the Bible*, p. 253) and the fine linen, (A wide garment made of linen, worn on a naked body, under the outer clothes.) and the hoods (turbans), and the veils.

24 And it shall come to pass, ~~that~~ instead of sweet smell there shall be stink; (from all of the dead bodies killed in battle) and instead of a girdle ^a a rent; and instead of well set hair ^b baldness; (slaves had shaved heads) and instead of ^c a stomacher (nice robe) a girding of sackcloth; ~~and~~ ^d burning (branding a mark of a slave) instead of ^e beauty. (Wilford Woodruff: “I have been hoping...that the sayings contained in that chapter [Isa. 3] would never apply to the daughters of Zion in our day; but I believe they will...Some of the daughters of Zion do not seem willing to forsake the fashions of Babylon. I to such would say hasten it, and let the woe that is threatened on this account come, that we may get through with it, then we can go on and build up the Zion of God on the earth...Think not, ye elders of Israel, ye sons and daughters of Zion, that we are going to live after the order of Babylon always. We are not. We shall be chastised and afflicted, and shall feel the chastening rod of the Almighty, unless we serve the Lord our God, and build up his kingdom.” (*The Discourses of Wilford Woodruff*, 226-227 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 82) The description does not really refer to “women.” The phrase “daughters of Zion” is an idiom, a “Hebraism of scripture.” It is symbolic. It refers to those who are or ought to be building Zion. It refers to the people as a whole. Loren Martin, *Isaiah: An Ensign to the Nations*, 162.)

25 Thy ^a men shall fall by the sword, and thy mighty in the war.

26 And her (Jerusalem) ^a gates shall ^b lament and ^c mourn; and she (shall be) ~~being~~ ^d desolate (and) shall sit upon the ^e ground.

2 Nephi 14

Zion and her daughters shall be redeemed and cleansed in the Millennial day—Compare 2 Nephi 14.

(Verse 1 belongs with the previous chapter) 1 AND in that day ^a seven women (shows the scarcity of men after the battle - seven may be symbolic or literal) shall take hold of one ^b man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy ^c name, to take away our ^d reproach. (The conditions under which these women would accept this marriage are contrary to the Lord’s order of marriage. In the proper covenant relationship, the husband is supposed to take care of the wife. D&C 132:58-61. “...’seven women’ (meaning simply a lot of women) will request a man’s hand in marriage. Economic problems will be such that these women will be willing to provide their own food and clothing, contrary to the usual marriage customs. According to the Hebrew scriptures (Exodus 21:10), a man was required to provide a wife with food and clothing; but in this case Isaiah observes that the women are willing to waive that right. Having a good knowledge of the importance of marriage, they request a man to take away their reproach. In Isaiah’s day and, indeed, in many parts of the Near East today, it was and is a disgrace to remain unmarried.” (*Book of Mormon compendium*, by Sidney Sperry, chapter 11, 2 Nephi 14))

2 In that day shall the ^a branch (Jesus Christ is called the branch. Also, an offshoot of the house of Israel is often called “a righteous branch.” Jacob 2:25, 1 Ne 15:12, 2 Ne 3:5) of the LORD be ^b beautiful and glorious, and the ^c fruit of the earth ~~shall be~~ excellent and comely ~~for~~ (to) them that are ^d escaped (survivors of the coming destruction – the escaped of Israel will consist of both Jews and other members of the house of Israel D&C 133:11-13) of Israel. (The fruit are the righteous of Israel who are true temple worshippers, for they shall be called “holy” or a temple people.)

3 And it shall come to pass, (JST they that are) ~~that he that is~~ ^a left in ^b Zion, and ~~he that~~ remaineth in ^c Jerusalem, shall be called holy, ~~even~~ every one that is ^d written among the living in Jerusalem: (It is significant that the survivors of God’s judgment will be a temple-oriented people, for it is their temple

orientation that will help them escape his judgments. We have been commanded, “Stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly. D&C 87:8; 45:32)

(**Moroni quotes 4 & 5** When Moroni visited Joseph Smith, he quoted v. 4&5 and said that this prophecy was soon to be fulfilled.) 4 ^aWhen the Lord shall have ^bwashed away the filth of the daughters of Zion (cleansed the earth), and shall have ^cpurged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of ^dburning. (Second Coming) (Being cleansed is a process in which the Holy Ghost plays a prominent role. Joseph Smith taught that “as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham.” Teachings, p. 149-50 (The glory of Zion shall be her defense. Elder Orson Pratt suggested that the fulfillment of Isaiah’s prophecy would be literal: “The time is to come when God will meet with all the congregation of his Saints, and to show his approval, and that he does love them, he will work a miracle by covering them in the cloud of his glory. I do not mean something that is invisible, but I mean that same order of things which once existed on the earth so far as the tabernacle of Moses was concerned, which was carried in the midst of the children of Israel as they journeyed in the wilderness...But in the latter days there will be people so pure in Mount Zion, with a house established upon the tops of the mountains, that God will manifest himself, not only in their Temple and upon all their assemblies, with a visible cloud during the day, but when the night shall come, if they shall be assembled for worship, God will meet with them by his pillar of fire; and when they retire to their habitations, behold each habitation will be lighted up by the glory of God, - a pillar of flaming fire by night. Did you ever hear of any city that was thus favored and blessed since the day that Isaiah delivered this prophecy? No, it is a latter-day work, one that God must consummate in the latter times when he begins to reveal himself, and show forth his power among the nations.” Journal of Discourses 16:82)

5 And the LORD will create upon every dwelling place of mount ^aZion, and upon her assemblies, a ^bcloud and smoke by day, and the shining of a flaming ^cfire by night: for upon all (everyone) the glory (of Zion) shall be a defence. (This should read “Canopy.” Thus Zion and her inhabitants shall be protected by God from spiritual harm in the same way that individuals are protected from physical harm by seeking shelter during the heat of the day or in great storms.)

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of ^arefuge, and for a covert from storm and from rain. The storms remove the wicked out of their places as chaff is removed from the wheat, while the righteous, like wheat, are gathered into protected units and preserved in the Lord’s temples and other holy places. Joseph Smith: “...The time is soon coming, when no man will have any peace but in Zion and her stakes. “I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of man has said that the mother shall be against the daughters, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place.” (Teachings of the Prophet Joseph Smith, p. 161 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 134))

2 Nephi 15

The Lord’s vineyard (Israel) shall become desolate and his people be scattered—Woes shall come upon them in their apostate and scattered state—The Lord shall lift an ensign and gather Israel—Compare 2 Nephi 15.

This chapter is divided into two parts. Part 1: 1-7 is the song of the vineyard and Part 2: 8-30 the bitter crop that is produced. The song contains two parts. 1-6 the song, 7 the interpretation. The Lord, who planted the bride in a fertile hill and provided for her expected her to bring forth good seed or fruit. But instead she brought fourth bad fruit, and so the bridegroom let her go to waste, reaping the natural consequences of her sowing. The song shows the great love and attention that the Lord has shown to the house of Israel throughout the ages, including in our own dispensation.

1 (JST And then) ^aNow will I sing ^bto my wellbeloved a song of my beloved (Christ) touching his ^cvineyard. (Israel) My wellbeloved hath a vineyard ^din a very fruitful hill:
2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower (set prophets) in the midst of it, and also made a winepress therein (for a good harvest): and he looked that it should bring forth grapes (faithful people), and it brought forth wild grapes. (apostasy)
3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. (I'll give you the facts, you be the judge.)
4 What could have been done more to my vineyard, that I have not done in it? (The main question) wherefore, when I looked (planned) that it should bring forth grapes, (it) brought ~~it~~ forth ^awild grapes? (.)
5 And now go to; I will tell you what I will do to my ^avineyard: I will ^btake away the hedge (divine protection) thereof, and it shall be eaten up; and (I will) break down the ^cwall thereof, and it shall be trodden down:
6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns (false doctrines and behaviors): I will also command the clouds that they rain no rain upon it. (the spirit withdraws and no prophets)
7 For the ^avineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for ^bjudgment, ~~but~~ (and) behold oppression; for righteousness, but behold ^ca cry. (riotous living) (A parable of the destruction and scattering of Israel (Judah))

8-25 presents a series of six woes, all of which demonstrate the low spiritual state of certain groups. The first woe (8-10) speaks out against the improper use of land; the second (11-17) contains the prophetic word on the manner in which those of the world improperly and with evil intent eat, drink, and make merry; the third (18-19) is directed against those who are wicked and mock God and his divine plan; the fourth (20) speaks against liars and those who fight against the things of God; the fifth (21) deals with conceited individuals who believe themselves to be wise; and the sixth (22-23) accuses those who give bribes and belittle the righteous.

8 ¶ Woe unto them that ^ajoin ^bhouse to house, *that* lay field to field, till *there be* no place, that they may ^cbe placed alone in the midst of the earth! (This refers to building up great landed estates by oppressive means. This woe is pronounced on the wealthy landowners who covet and buy up property, thus depriving the poor of their heritage. Hoyt W. Brewster, Jr., *Isaiah Plain and Simple*, 46. Ownership of property is not condemned. The only question is, how did the owner get it, and to what use does he put it? Reynolds & Sjodahl, *Commentary on the Book of Mormon*, 1:334)

9 In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one ^abath, (8 ½ gallons) and the seed of an homer (6 ½ bushels of seed) shall yield an ephah (a ½ bushel). (This shows how unproductive the land will become because of wickedness. The KJV states ten acres, but the Hebrew reads ten yoke or the amount ten yoke of oxen could plow in a day, which is equivalent to about five acres. Terry B. Ball, *Voice of Old Testament Prophets: The 26th Annual Sidney B. Sperry Symposium*, 59)

11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, ~~and~~ (and) ^awine inflame them!

12 And the harp, and the ^aviol, (lyre) the ^btabret, (drum) and pipe (instruments associated with worship of the Lord), and wine, are in their feasts: but they ^cregard not the ^dwork of the LORD, neither consider the operation of his hands. (hypocritical worship)

13 ¶ Therefore my people are gone into ^acaptivity, because *they have* no ^bknowledge: (revelation) and their honourable men *are* famished, and their multitude dried up with thirst. (The Prophet Joseph Smith said: “The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence, it needs revelation to assist us, and give us knowledge of the things of God.” *Teachings*, p. 217)

14 Therefore hell hath enlarged herself, (they had to add on to hell to make room for you) and opened her mouth without measure (in riotous living): and their glory, and their multitude, and their ^apomp, and he that rejoiceth, shall descend into it.

15 And the mean (poor) man shall be brought down, and the mighty man shall be humbled, and the eyes of the ^alofty shall be humbled: (everyone needs humbling)

16 But the LORD of hosts shall be exalted in ^ajudgment, and God that is ^bholy shall be sanctified in righteousness. (The Lord will triumph)

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. (destruction complete)

18 Woe unto them that ^adraw iniquity with cords of ^bvanity, and sin ^cas it were with a cart rope: (you are tethered to your sins)

19 That say, Let him make ^aspeed, *and* ^bhasten his work, that we may ^csee *it*: and let the counsel of the ^dHoly One of Israel draw nigh and come, that we may know *it*! (It is up to God to prove to us that he exists)

20 ¶ Woe unto them that call ^aevil ^bgood, and good evil; that put ^cdarkness for ^dlight, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto ~~them that are~~ (the) ^awise in their own ^beyes, and ^cprudent in their own sight!

22 Woe unto ~~them that are~~ (JST the) mighty to ^adrink ^bwine, and men of strength to mingle strong drink:

23 Which ^ajustify the ^bwicked for reward, (bribes) and ^ctake away the righteousness of the righteous from him! (deprive the innocent of their rights)

24 Therefore as the fire devoureth the ^astubble, and the flame consumeth the chaff, ~~so~~ their ^broot shall be as rottenness (no posterity in the next life), and their blossom(s) shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the ^aanger of the LORD kindled against his people, and he hath ^bstretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, **but his hand is stretched out still.** (you can still repent)

(This section introduces two divine activities that will attract members of the house of Israel to their gathering places or their lands of promise. God will hold up a flag, or standard, or ensign unto all the nations of the earth around which Israel may rally; and God will attract the attention of Israel through a hiss or a whistle. A third divine activity is listed in a later section of Isaiah: God will cause a trumpet to be blown, which will serve as a signal for the tribes to gather around the ensign. 18:3,7. These three activities symbolize the manner by which the earth's inhabitants will be called to Zion in the latter days after they accept the gospel of Jesus Christ.)

26 ¶ And he will lift (The Lord will play an active role in the restoration of the gospel in the latter-days.) up an ^aensign (a flag or rallying point, the true gospel) to the nations from far (America is far from Israel), and will ^bhiss (whistle, signal) unto them from the ^cend of the earth: and, behold, they shall

^dcome with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: (Nothing will impede those who come to Zion. The Saints will not be weary, stumble or sleep, and their loins will be girded, their shoes will be latched, and their equipment and vehicles will be ready and prepared. Those who gather to Zion are compared to a strong and mighty lion in its prime, who roars, catches its prey and carries it away with no fear.)

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: (This is the protection God will provide to those who come to Zion.)

29 Their roaring ~~shall be~~ like a lion, (JST 29) they shall roar like young ^alions: yea, they shall roar, and lay hold of the ^bprey, and shall carry ~~it~~ away safe, and none shall deliver ~~it~~. (None will stop the gathering)

30 And in that day they shall roar against them like the roaring of the sea: and if ~~they~~ (JST they) look unto the land, (the land of the wicked) behold darkness *and* sorrow, and the ^alight is ^bdarkened in the heavens thereof. (The spiritual light will not be found among the wicked. Elder LeGrand Richards said that Isaiah's prophecies of the restoration of the gospel would occur in the times when there are trains and airplanes. Although he couldn't name them by name, he certainly describes them. Israel Do You Know, p. 182.)

2 Nephi 16

Isaiah sees the Lord—His sins are forgiven—He is called to prophesy—He prophesies of the rejection by the Jews of Christ's teachings—A remnant shall return—Compare 2 Nephi 16.

1 ^aIN the year that king Uzziah died (about 740BC) I ^bsaw also the ^cLord sitting upon a ^dthrone, high and lifted up, (exalted) and ^ehis train (skirt of his robe, authority or power, Heb: wake, light) filled the temple. (Joseph Smith informs us that Isaiah's vision was connected to the experience wherein his calling and election were made sure and he was given the gift of the Second Comforter, Jesus Christ. *Teachings*, p. 150-151)

2 Above it stood the ^aseraphims: (angels) each one had six wings; with twain he covered his face (shows respect for God), and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, (three times represents the very best) is the ^aLORD of hosts: the whole earth is full of his ^bglory.

4 And the ^aposts of the door moved (shook) at the voice of him that cried, and the house was filled with ^bsmoke. (Isaiah is trying to explain what it was like to see a vision of the celestial realms, but words don't do it justice. The Prophet Joseph Smith said, "Could we read and comprehend all that has been written from the days of Adam, on the relation of man to God and angels in a future state, we should know very little about it. Reading the experiences of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject." *Teachings*, p. 324)

5 ¶ Then said I, Woe is (unto) me! for I am ^aundone; (completely overwhelmed) because I *am* a man of ^bunclean (so imperfect) lips, and I dwell in the midst of a people of unclean lips: for mine eyes have ^cseen the ^dKing, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live ^acoal in his hand, *which* he had taken with the tongs from off the altar (atonement):

7 And he laid *it* upon my ^amouth, and said, Lo, this (atonement) hath touched thy lips; and thine iniquity is ^btaken away, and thy sin purged. (The result of the atonement. The Holy Ghost cleanses by fire and

makes us equal to our callings)

8 Also I heard the voice of the Lord, saying, Whom shall I ^asend, and who will go for us? Then said I (said), Here *am* I; ^bsend me. (Because of the atonement, Isaiah has confidence to accept his call. Isaiah was sent to bear witness of Christ. Each of us that have been given a work to do in helping to build God's Kingdom on earth also said; Here am I, send me.)

9 ¶ And he said, Go, and tell this people, ^aHear ye indeed, but (JST they understood) ^bunderstand not; and see ye indeed, but (JST they) ^cperceived not. (These are those who are so spiritually dead as not to understand the words of the prophets.)

10 Make the ^aheart of this people fat, and make their ears heavy, and ^bshut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. (The last half of Isaiah 6:10 may be misread that the Lord does not want the people to be converted and healed.

The real meaning of the last part of the verse, as it is fully quoted in the New Testament [Acts 28:26-27; Matthew 13:14-15] is a declaration that the people did not want to understand, lest they should be converted so that the Lord could heal them. Monte S. Nyman, *Great Are the Words of Isaiah*, 50-51)

11 Then said I, Lord, ^ahow long? And he (JST said) answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, (as long as there are people)

12 And the LORD have removed men far away, (Israel exiled into other nations.) and *there* (shall) be a great forsaking in the midst of the land.

13 ¶ But yet ~~in it~~ (JST there) shall be a tenth (remnant), and (JST they) ~~it~~ (Israel) shall return, and shall be eaten (pruned as by animals, apostates cut out): as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed shall be the ^bsubstance thereof. (Some of Israel would survive the destruction and scattering. Israel may look dead, but there is still life in it. Both kinds of trees are robust and cannot be destroyed merely by chopping them down, for the remaining stumps will regenerate the tree by sending forth new shoots. Terry Ball, *Thy People Shall Be My People and Thy God My God*, 29)

2 Nephi 17

Since chapter 7-14 are not Old Testament lessons, I have not gone back and inserted the JST verses. These are strictly from the Book of Mormon.

Ephraim and Syria wage war against Judah—Christ shall be born of a virgin—Compare Isaiah 7. [Between 559 and 545 B.C.] (This prophecy has a direct application for us although it was literally fulfilled when Assyria invaded ancient Israel. Assyria is a type and symbol of the warring nations that will exist in the latter days, shortly before the Second Coming. The text provides a number of clues regarding this, including Isaiah's fourfold use of the formula "in that day", a phrase that often pertains to our own day. Further, if we accept the Lord's sign of Immanuel (i.e., if we accept Jesus Christ and his atonement), we will be protected during the wars in the last days. The central messages for us in the section are that we should trust the Lord's word that comes through his prophet, rather than rely on the arm of flesh, and Judah's inhabitants should find comfort in knowing that a "remnant of Israel shall return" to Israel, as the Lord has promised. *Understanding Isaiah*, p. 68)

1 ^aAND it came to pass in the days of ^bAhaz the son of ^cJotham, the son of Uzziah, king of Judah, that ^dRezin, king of Syria, and ^ePekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the Lord unto Isaiah: Go forth now to meet Ahaz, thou and Shearjashub (A remnant shall return) thy son, at the end of the ^aconduit of the upper pool in the highway of the fuller's field;

4 And say unto him: Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands (smoldering wood), for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying:

6 Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, yea, the son of Tabeal.

7 Thus saith the Lord God: ^aIt shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus, Rezin; and within three score and five years shall Ephraim be ^abroken that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will ^anot believe surely ye shall not be established.

10 Moreover, the Lord spake again unto Ahaz, saying:

11 Ask thee a ^asign of the Lord thy God; ask it either in the depths, or in the heights above.

12 But Ahaz said: I will not ask, neither will I ^atempt the Lord.

13 And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore, the Lord himself shall give you a sign (This prophecy has dual application. It refers to Isaiah's son and it refers to Jesus Christ. Isaiah's wife was a prophetess, not a virgin, but she was to bear a son.)—Behold, a ^avirgin shall conceive, and shall bear a son, and shall call his name ^bImmanuel. (Messianic prophecy.)

15 Butter and ^ahoney shall he eat, that he may know to refuse the evil and to choose the good.

16 For ^abefore the child shall know to refuse the evil and choose the good, (Before he is 8 years old) the land that thou abhorrest (the northern kingdom of Ephraim) shall be forsaken of ^bboth her kings.

(Ephraim's and Syria's. 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, later 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, 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 section 128 verse 22 of the Doctrine and Covenants. *Christ and the New Covenant*, 79)

17 The Lord shall ^abring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that ^bEphraim departed from Judah, the king of Assyria.

18 And it shall come to pass in that day (When the prophet uses the phrase "in that day" he is usually referring to our day.) that the Lord shall hiss (whistle) for the fly that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria. (The fly and the bee refer to soldiers. They shall be everywhere in the kingdom of Judah. Donald W. Parry: The Lord will signal or prompt the Assyrian armies (here referred to as "bees") to come down on Judah. The *Lord shall whistle* to the bees is a symbol built on an actual ancient practice, for Cyrillus of Alexandria (ca. a.d. 400) wrote about beekeepers who whistled to bees to get them to return to their hives. *Understanding Isaiah*, 78)

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the Lord shave with a ^arazor that is hired, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard. (Those sold into slavery are shaved all over their bodies. This also means that no part of the land will be free.)

21 And it shall come to pass in that day, a man shall nourish a young cow and two sheep; (These refer to the desolation that will exist after the Assyrian invasion and destruction.)

22 And it shall come to pass, for the abundance of milk they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass **in that day**, every place shall be, where there were a thousand vines at a thousand silverlings, which shall be for briers and thorns. **(The grapes shall be thorns.)**

24 With arrows and with bows shall men come thither, because all the land shall become briers and thorns. **(This prophecy was fulfilled when Assyria overran the land in 721 BC.)**

25 And all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle.

2 Nephi 18

Christ shall be as a stone of stumbling and a rock of offense—Seek the Lord, not peeping wizards—Turn to the law and to the testimony for guidance—Compare Isaiah 8. [Between 559 and 545 B.C.] (Isaiah presents three images of Jesus Christ that have special meaning for us today – water, temple and light. First Jesus is as essential to our spiritual salvation as water is to our physical salvation; that is to say, without water we will die physically, and without Christ we will die spiritually. Second, we will find peace and comfort in Jesus Christ if we permit him to be our temple (the focus of our worship), our cornerstone (the chief part of the building) and our sure foundation (where we can find sure footing). Third, as we walk through mortality, which is like passing in the shadow or in darkness, we receive great hope, comfort, and joy when we accept Jesus as our great light. *Understanding Isaiah*, p. 80)

1 MOREOVER, the word of the Lord said unto me: Take thee a great ^aroll, and write in it with a man's pen, concerning ^bMaher-shalal-hash-baz. **(to speed, spoil, hasten plunder. Israel will be destroyed quickly.)**

2 And I took unto me faithful ^awitnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess **(similar to the virgin Mary)**; and she conceived and bare a son. Then said the Lord to me: ^aCall his name, Maher-shalal-hash-baz. **(He is a type of Christ)**

4 For behold, ^athe child shall ^bnot have knowledge to cry, My father, and my mother **(about two to three years)**, before the riches of Damascus and the ^cspoil of ^dSamaria shall be taken away before the king of ^eAssyria. **(This prophecy means that before 2 or 3 years, the invasion of Assyria will occur.)**

5 The Lord spake also unto me again, saying: (Isaiah is talking about two types of water – the soft, rolling waters of Shiloah located near the temple mount of Jerusalem, and the waters of the Euphrates, a great river that often floods out of control. The waters of Shiloah are controlled and inviting, whereas the Euphrates is dangerous and destructive. The waters of Shiloah bring life to those who drink them; the Euphrates brings death to those who are swept up in its flood. Isaiah's images of the two waters are symbolic; the former represents Jesus, the King of Heaven, who is likened to the waters of life; the latter is the king of Assyria, who leads his great, destructive armies and “cover the earth [like a flood...and] destroy the inhabitants thereof.” *Understanding Isaiah*, p. 83)

6 Forasmuch as this people refuseth the waters of ^aShiloah that go softly, and rejoice in ^bRezin **(king of Syria)** and Remaliah's son; **(Pekah, king of Israel)**

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river **(Euphrates)**, strong and many, even the king of ^aAssyria and all his glory; and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah; he shall overflow and go over, he shall ^areach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ^aAssociate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. **(Although the inhabitants of the world attempt to protect themselves with temporal weapons,**

they will be destroyed or broken in pieces. The twice repeated phrase is probably the result of a scribal error. The repetition is not found in the Isaiah Scroll of the Dead Sea Scrolls. Understanding Isaiah, p. 85)

10 Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.

11 For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

12 Say ye not, A confederacy, to all to whom this people shall say, A ^aconfederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of Hosts himself (The literal translation from the Hebrew text reads, “make him a temple, the Lord of Hosts” meaning let the Lord be your temple, your place of holiness. Understanding Isaiah, p. 86), and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for a ^astone of ^bstumbling, and for a ^crock of ^doffense to both the houses of Israel, for a gin and a ^esnare to the inhabitants of Jerusalem. (Because Israel would reject the Messiah, they shall have troubles. Neal A. Maxwell said: “A stumbling block is defined as involving ‘something repugnant to one's prejudices’ (The Oxford English Dictionary)... A stumbling block of the Jews of Jesus' day, for instance, was their expectations about what the Messiah would do, such as emancipating them politically. To them, Jesus was not an emancipator, and his death was an unfulfilling stumbling block. This irony had been prophesied. The Greeks, on the other hand, regarded the whole idea of a resurrecting messiah as foolishness. (See Isaiah 8:14; 1 Corinthians 1:23; 1 Peter 2:8; 2 Nephi 18:14.)” (A Wonderful Flood of Light [Salt Lake City: Bookcraft, 1990], 71.))

15 And many among them shall ^astumble and fall, and be broken, and be snared, and be taken.

16 ^aBind up the testimony, seal the law among my disciples. (These actions fit into a divine sequence; the saints must first receive their endowments, then warn the world's inhabitants of God's coming judgments, which will be followed by the binding up of the testimony and the sealing of the law; finally the judgments of God will come. After the Lord's people have testified to and warned the nations, they will figuratively “bind” “tie up” or “shut up” their testimonies and “affix a seal” to the law of God. Understanding Isaiah, p. 88)

17 And I will wait upon the Lord (be patient), that ^ahideth his face from the house of Jacob, and I will look for him. (The literal translation reads “I will hope for him.” Spencer W. Kimball: Being human, we would expel from our lives physical pain and mental anguish and assure ourselves of continual ease and comfort, but if we were to close the doors upon sorrow and distress, we might be excluding our greatest friends and benefactors. Suffering can make saints of people as they learn patience, long-suffering, and self-mastery. The sufferings of our Savior were part of his education. *Faith Precedes the Miracle*, 98. Neal A. Maxwell: Since the Lord wants a people “tried in all things” (D&C 136:31), how specifically will we be tried? He tells us, I will try the faith and the patience of my people (see *Mosiah 23:21*). Since faith in the timing of the Lord may be tried, let us learn to say not only, “Thy will be done,” but patiently also, “Thy timing be done.” *Ensign*, May 2001, 59-61.)

18 Behold, I and the children whom the Lord hath given me are for ^asigns and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion. (Isaiah and his family are for signs to Israel. Israel will be destroyed, but later will be restored.)

19 And when they shall say unto you: Seek unto them that have ^afamiliar spirits, and unto ^bwizards that peep (whisper) and mutter—^cshould not a people seek unto their God for the living to hear from the dead? (Orson F. Whitney: “To those in quest of spiritual light, this word of counsel: Seek it only in the Lord's appointed way. Follow the advice of the Apostle James and the example of Joseph the Prophet. Never go upon the Devil's ground. Keep away from all deceptive influence. One may believe in hypnotism, without being a hypnotist, without surrendering one's will to the will of the person exercising that power—a very dangerous power when wielded by an unprincipled possessor. In like manner, one may believe spiritualism real, without becoming a spiritualist, without attending ‘séances,’ without

consulting ‘mediums,’ without putting trust in planchettes, ouija boards, automatic pencils, false impersonations, or in any way encouraging the advances of designing spirits, who thus gain an ascendancy over their victims, leading them into mazes of delusion, and often into depths of despair. Go not after them; and if they come to you, put them to the test. ‘Try the spirits.’ (1 Jn. 4:1) If they speak not according to revealed truth, if they conform not to divine standards, ‘it is because there is no light in them.’ (Isa. 8:20)” (*Saturday Night Thoughts* [Salt Lake City: Deseret News, 1921], 311 - 312 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 146))

20 To the ^alaw and to the testimony; and if they speak not according to this word, it is because there is no light in them. (The Spirit of the Lord was withdrawn from them.)

21 And they shall pass through it hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth and behold trouble, and ^adarkness, dimness of anguish, and shall be driven to darkness.

2 Nephi 19

Isaiah speaks Messianically—The people in darkness to see a great Light—Unto us a child is born—He shall be the Prince of Peace and shall reign on David’s throne—Compare Isaiah 9. [Between 559 and 545 B.C.]

1 ^aNEVERTHELESS, the dimness shall not be such as was in her vexation, when at first he lightly afflicted the ^bland of ^cZebulun, and the land of ^dNaphtali, (During Jesus’ day, these were the lands of Galilee.) and afterwards did more grievously afflict by the way of the Red Sea beyond Jordan in Galilee of the nations.

2 The people that walked in darkness have seen a great light (The Messiah); they that dwell in the land of the shadow of death, upon them hath the light shined. (Jesus lived in Galilee and was the light to the people who knew him.)

3 Thou hast multiplied the nation (Abraham’s posterity), and ^aincreased the joy—they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. (3-7 deal with the coronation of Jesus as King of kings during the Millennium. W. Cleon Skousen: In the King James Version this verse states that the people would NOT increase their joy, but the Book of Mormon gives the correct rendition. In fact, the King James translators inserted a marginal note indicating there was some question about the word “not.” The Revised Standard Version leaves out the “not” just as the Book of Mormon did nearly a century earlier. The word “not” obviously contradicts the next two phrases, which say that the joy of the people will be so exuberant that it will be similar to the happiness which always accompanies the gathering in of the harvest, or the happiness of those occasions when the booty is about to be distributed after a long, hard-fought campaign for victory. *Isaiah Speaks to Modern Times*, 222)

4 For thou hast broken the yoke of ^ahis burden, and the staff of his shoulder, the rod of his ^boppressor. (tools of the master over slaves. In biblical times, the staff and rod were used by taskmasters on slaves. A yoke was a wooden frame designed to harness together beasts of burden. These three items – the yoke, staff, and rod – signify oppression, or the burdens placed on Israel by its neighbors. Parry, *Visualizing Isaiah*, 79)

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but ^athis shall be with burning and fuel of fire.

6 For (All of the preceding has happened “because”) unto us a ^achild is born, unto us a son is given; and the ^bgovernment shall be upon his shoulder (Jeffrey R. Holland said: “The fact that the government would eventually be upon his shoulders affirms what all the world will one day acknowledge—that he is

Lord of lords and King of kings and will one day rule over the earth and his Church in person...All can take comfort from the fact that because the government—and the burdens thereof—will be upon his shoulders, they will be lifted in great measure from our own. This is yet another reference in Isaiah to the Atonement, the bearing away of our sins (or at very least in this reference, our temporal burdens) on the shoulders of Christ.” (*Christ and the New Covenant*, 80-81 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 150)); and his name shall be called, Wonderful, Counselor (In Hebrew it reads: Wonderful Counsellor), The ^cMighty God, The ^dEverlasting Father (Neal A. Maxwell said: “Jesus is even described as the Father, because he is the Father-Creator of this and other worlds. Furthermore, he is the Father of all who are born again spiritually. When we take upon ourselves his name and covenant to keep his commandments, we then become his sons and daughters, ‘the children of Christ.’ Additionally, since he and the Father are one in attributes and in purpose, Jesus acts for the Father through divine investiture, sometimes speaking as the Father.” (*Mosiah, Salvation Only Through Christ*, ed. By Nyman and Tate, pp. 5-6 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 62)), The Prince of ^ePeace. (These titles of Christ represent the type of service he would render to his people. He has four titles: wonderful Counselor, mighty God, everlasting Father, and prince of Peace.)

7 Of the increase of ^agovernment and peace ^bthere is no end, upon the throne of ^cDavid, and upon his kingdom to order it (The confusion of the telestial world will be replaced by the society of Christ), and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this. (Isaiah 9:9-10:4 is divided into four subsections. The first deals with pride (9:8-12), the second concerns evil leaders (9:13-17), the third decries the lack of love and kindness for others (9:18-21), and the fourth refers to social injustice (10:1-4). The four subsections are part of a single prophecy but are divided structurally with an identical poetic refrain at the end of each section: “For all this his anger is not turned away, **but his hand is stretched out still.**” *Understanding Isaiah*, p. 97.)

8 The Lord sent his word unto Jacob and it hath lighted upon Israel (This is directed to Ephraim, the northern kingdom. It also applies to us today.).

9 And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart:

10 The bricks are fallen down, but we will build with hewn ^astones; the sycamores are cut down, but we will change them into ^bcedars.

11 Therefore the Lord shall set up the adversaries of ^aRezin against him, and join his enemies together;

12 The Syrians before and the Philistines behind; and they shall ^adevour Israel with open mouth. For all this his ^banger is not turned away, **but his hand is stretched out still.**

13 For the people turneth not (they don’t repent) unto ^ahim that smiteth them, neither do they seek the Lord of Hosts.

14 Therefore will the Lord cut off from Israel head and tail, (The “head” (government) and the “tail” (false prophets). Nyman, *Great Are the Words of Isaiah*, 69) branch and rush ^ain one day.

15 The ^aancient, he is the head; and the prophet that teacheth lies, he is the tail.

16 For the ^aleaders of this people cause them to err; and they that are ^bled of them are destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have ^amercy on their fatherless and ^bwidows; for ^cevery one of them is a hypocrite and an ^devildoer, and every mouth speaketh ^efolly. For all this his anger is not turned away, but his ^fhand is stretched out still.

18 For ^awickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke.

19 Through the wrath of the Lord of Hosts is the ^aland darkened, and the people shall be as the fuel of the fire; ^bno man shall spare his brother. (The wicked shall destroy each other.)

20 And he ^ashall snatch on the right hand and be hungry; and he shall ^beat on the left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm— (There will be a famine)

21 Manasseh, ^aEphraim; and Ephraim, Manasseh (Ephraim will be against Manasseh and Manasseh will

be against Ephraim, and they will also be against Judah.); they together shall be against ^bJudah. For all this his anger is not turned away, **but his hand is stretched out still.** (In spite of Israel's rejection of Christ, His hand would still be outstretched beckoning for them to return to him.)

2 Nephi 20

Destruction of Assyria is a type of destruction of wicked at the Second Coming—Few people shall be left after the Lord comes again—Remnant of Jacob shall return in that day—Compare Isaiah 10. [Between 559 and 545 B.C.]

1 ^aWO unto them that decree ^bunrighteous decrees, and that write grievousness which they have prescribed;

2 To turn away the needy from judgment, and to take away the right from the ^apoor of my people, that ^bwidows may be their prey, and that they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, **but his hand is stretched out still.**

5 O Assyrian (**wicked nations of the last days**), the rod of mine anger, and the staff in their hand is ^atheir indignation.

6 I will send him ^aagainst a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but in his heart it is to destroy and cut off nations not a few.

8 For he saith: Are not my ^aprinces altogether kings?

9 Is not ^aCalno as ^bCarchemish? Is not Hamath as Arpad? Is not Samaria as ^cDamascus? (**These are the cities destroyed by Assyria.**)

10 As ^amy hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her ^aidols, so do to Jerusalem and to her idols?

12 Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion (**the temple mount**) and upon Jerusalem, I will punish the fruit (**works**) of the stout heart of the king of ^aAssyria, and the glory of his high looks. (**The destruction of Assyria is a type of the destruction of the wicked at the Second Coming.**)

13 For ^ahe saith: By the strength of ^bmy hand and by my wisdom I have done these things; for I am prudent; and I have moved the borders of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man;

14 And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ^aax boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood!

16 Therefore shall the Lord, the Lord of Hosts, send among his fat ones, leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a ^afire, and his Holy One for a flame, and shall burn and shall devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth.

19 And the ^arest of the trees of his forest shall be few, that a child may write them. (**The righteous that**

survive the Second Coming will be few, compared to those alive before his coming.)

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the ^ahouse of Jacob, shall no more again ^bstay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth.

21 The ^aremnant shall return, yea, even the remnant of Jacob, unto the mighty God.

22 For though thy people ^aIsrael be as the sand of the sea, yet a remnant of them shall ^breturn; the ^cconsumption decreed shall overflow with righteousness. (The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world. TPJS, p. 330.)

23 For the Lord God of Hosts shall make a ^aconsumption, even determined in all the land.

24 Therefore, thus saith the Lord God of Hosts: O my people that dwellest in Zion, (The whole of America is Zion itself, from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. Joseph Smith, Teachings, 362) ^abe not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the ^bmanner of Egypt. (The enemies of God will be destroyed.)

25 For yet a very little while, and the ^aindignation shall cease, and mine anger in their destruction.

26 And the Lord of Hosts shall ^astir up a scourge for him according to the slaughter of ^bMidian at the rock of Oreb; and as his rod was upon the sea so shall he lift it up after the manner of ^cEgypt.

27 And it shall come to pass in that day that his ^aburden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the ^banointing.

28 ^aHe is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages.

29 They are gone over the ^apassage; they have taken up their lodging at ^bGeba; Ramath is afraid; ^cGibeah of Saul is fled.

30 Lift up the voice, O daughter of ^aGallim; cause it to be heard unto Laish, O poor ^bAnathoth.

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

32 As yet shall he remain at ^aNob 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 ^ahigh ones of stature shall be ^bhewn down; and the ^chaughty shall be humbled.

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one. (Faithful latter-day saints are part of that remnant of Jacob who are trusting in the Lord and starting to overflow with righteousness.)

2 Nephi 21

Stem of Jesse (Christ) shall judge in righteousness—The knowledge of God shall cover the earth in the Millennium—The Lord shall raise an ensign and gather Israel—Compare Isaiah 11. [Between 559 and 545 B.C.] (This chapter was quoted by Moroni to Joseph Smith and said it was about to be fulfilled.)

1 ^aAND there shall ^bcome forth a rod out of the ^cstem (Christ) of Jesse, and a branch (Christ) shall grow out of his roots. (D&C 113: 1 WHO is the ^aStem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah? 2 Verily thus saith the Lord: It is Christ. 3 What is the ^arod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse? 4 Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of ^aEphraim, or of the house of Joseph, on whom there is laid much ^bpower. 5 What is the ^aroot of Jesse spoken of in the 10th verse of the 11th chapter? 6 Behold, thus saith the Lord, it is a ^adescendant of Jesse, as well as of Joseph, unto whom rightly belongs the ^bpriesthood, and the ^ckeys of the kingdom, for an ^densign, and for the gathering of my people in the ^elast days. “The Book of Mormon contains an important prophecy about a descendant of the ancient Joseph who would also be named Joseph and who

would do a great work of salvation among the Israelites to bring them to the knowledge of God's covenants in the last days. (2 Ne. 3:6-11, 14-15.) Joseph Smith, Jr., is this Joseph. His patriarchal blessing identifies him as the heir to the promises of Ephraim (son of the ancient Joseph), and he is called a pure Ephraimite by Brigham Young. (DS 3:250-54; WTP, pp. 125-27) "There is not the same recorded evidence of Joseph Smith being a descendant of Jesse through the tribe of Judah. However, there were occasions in earlier Church history when a number of the brethren, including Joseph Smith, claimed that they shared lineage with Jesus in the tribe of Judah. (See *Life of Heber C. Kimball* [1988], p. 185; JD 4:248; *Journal of President Rudger Clawson*, pp. 374-75; *Ivins Journal*, p. 21.) "In short, Joseph Smith fulfills the requirements as a descendant of Joseph through his son Ephraim. He was also a descendant of Judah through Jesse, and he may have descended through the same lineage as Jesus." (*Isaiah: Prophet, Seer, and Poet*, by Victor L. Ludlow, p. 172) Brigham Young: "It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fullness of the keys and power of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was fore-ordained in eternity to preside over this last dispensation." (*Discourses of Brigham Young*, p. 108 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.94) Bruce R. McConkie: "Christ is the Son of David, the Seed of David, the inheritor, through Mary his mother, of the blood of the great king. He is also called the Stem of Jesse and the Branch, meaning Branch of David. Messianic prophecies under these headings deal with the power and dominion he shall wield as he sits on David's throne, and have reference almost exclusively to his second sojourn on planet earth. "Jesse was the father of David. Isaiah speaks of the Stem of Jesse, whom he also designates as a branch growing out of the root of that ancient worthy. He recites how the Spirit of the Lord shall rest upon him; how he shall be mighty in judgment; how he shall smite the earth and slay the wicked; and how the lamb and the lion shall lie down together in that day—all of which has reference to the Second Coming and the millennial era thereby ushered in. (Isa.11.) As to the identity of the Stem of Jesse, the revealed word says: 'Verily thus saith the Lord: It is Christ.' (D&C 113:1-2.) This also means that the Branch is Christ, as we shall now see from other related scriptures. "By the mouth of Jeremiah, the Lord foretells the ancient scattering and the latter-day gathering of his chosen Israel. After they have been gathered 'out of all countries wither I have driven them,' after the kingdom has been restored to Israel as desired by the ancient apostles, in Acts 1:6, then this eventuality, yet future and millennial in nature, shall be fulfilled: 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.' (Jer 23:3-6) That is to say, the King who shall reign personally upon the earth during the Millennium shall be the Branch who grew out of the house of David. He shall execute judgment and justice in all the earth because he is the Lord Jehovah, even him whom we call Christ. "Through Zechariah the Lord spoke similarly: 'Thus saith the Lord of hosts:..I will bring forth my servant the BRANCH....I will remove the iniquity of the land in one day [meaning that the wicked shall be destroyed and the millennial era of peace and righteousness commence]. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.' (Zech. 3:7-10.) Of that glorious millennial day the Lord says also: 'Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne.' (Zech. 6:12-13.) "That the branch of David is Christ is perfectly clear. (*The Promised Messiah*, pp. 192-194 as taken from the 1981 Old Testament Institute Manual, p. 148))

2 And the ^aSpirit of the Lord shall rest upon him, the spirit of ^bwisdom and ^cunderstanding, the spirit of

counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord; and he shall not ^ajudge after the sight of his eyes, neither reprove after the hearing of his ears.

4 But with ^arighteousness shall he ^bjudge the poor, and reprove with equity for the ^cmeek of the earth; and he shall ^dsmite the earth with the ^erod of his mouth, and with the breath of his lips shall he slay the wicked. (Joseph Fielding Smith: In that day there shall be no "divided Christianity." All who will not

repent and receive the gospel shall soon be removed, and they who shall remain shall learn to worship the true and living God in spirit and in truth. The Church of Jesus Christ shall have sway over all the earth, for Christ shall be the King and Deliverer. Peace shall prevail both among men and among beasts. Satan shall be bound and his dominion, which he has held by usurpation and fraud since the beginning of the earth's temporal existence, shall come to an end. The rightful King shall reign and his saints shall possess the kingdom according to the vision of Daniel. Jerusalem shall become a righteous city when Israel is gathered and redeemed. Zion also shall be cleansed of all iniquity, and in that day, when Christ shall rule, the word of the Lord to Isaiah shall be fulfilled, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Doctrines of Salvation, 1:168-69. During all these years men dwelling in mortality will have the privilege of associating with those who have received their resurrection. Our Lord and Savior will be a familiar figure among the righteous saints. Instruction will be given by resurrected prophets. How could wickedness remain under such conditions? Those who have passed through the resurrection will not, however, dwell with those in mortality. They will not stay in earthly, or human homes nor sleep in the beds of mortals. Such a thing would be inconsistent. Joseph Smith has said: Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell on the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousands years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.-Compendium, pp. 274-5. The question naturally will arise, if the wicked are to be destroyed when Christ comes, then how can there be wicked men on the earth during the Millennium, as stated by Joseph Smith and Isaiah? It is quite evident that the "wickedness" during that time will be among those who are heathen, or have not come into the Church, and their wickedness consists of failure to receive the Gospel of Jesus Christ. Men will be free from the temptations of Satan; peace will be in the hearts of all men, and it is decreed that in time all will receive the truth, for the Gospel is to cover the earth as the waters do the sea. The Way to Perfection, 312-14)

5 And ^arighteousness shall be the girdle of his loins, (The Scriptures often make symbolic use of the girdle. When Jesus said to His disciples: "Let your loins be girdled about," it was as if He had said: "Be as men who have a long race to run; gather up the folds of your flowing robes, and fasten them with your girdle; that nothing may keep you back or impede your steps." In Bible language, "to be girdled" means: "to be ready for action." Fred H. Wight, Manners and Customs of Bible Lands, 93-94) and faithfulness the girdle of his reins. (Christ will judge us by looking into our hearts.)

6 The ^awolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling (fatling is probably not correctly translated, it should most likely be feed, they shall feed together) together; and a little child shall lead them. (Millennial day. Joseph Smith: "In pitching my tent we found three massasaguas, or prairie rattlesnakes, which the brethren were about to kill, but I said, 'Let them alone—don't hurt them! How will the serpent ever lose his venom, while the servants of God possess the same disposition, and continue to make war upon it? Men must become harmless, before the brute creation; and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the suckling child can play with the serpent in safety.' The brethren took the serpents carefully on sticks and carried them across the creek. I exhorted the brethren not to kill a serpent, bird or an animal of any kind during my journey unless it became necessary in order to preserve ourselves from hunger." (History of the Church, vol. 2, pp. 71-2) Hugh Nibley: "In Paradise, as everybody knows, all creatures lived together in peace. So too, in Zion

when it is restored to the earth, the lion shall lie down with the lamb. God's other creatures are an important part of the picture of heaven. A marvelous statement by Joseph Smith on this subject gives us a flash of insight into an amazing future: 'John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men; and He will glorify Himself with them.' Brigham Young said: 'The millennium consists in this, every heart in the Church and kingdom of God being united in one. . . . All things else will be as they are now, we shall eat, drink, and wear clothing. Let the people be holy . . . and filled with the Spirit of God, and every animal and creeping thing will be filled with peace; the soil of the earth will bring forth in its strength, and the fruits thereof will be meat for man.'" (*Approaching Zion*, p. 13))

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

9 They shall ^anot hurt nor ^bdestroy in all my holy mountain, for the ^cearth shall be full of the ^dknowledge of the Lord, as the waters cover the sea. (Joseph Fielding Smith: "The gospel will be taught far more intensely and with greater power during the millennium until all the inhabitants of the earth shall embrace it. Satan shall be bound so that he cannot tempt any man. Should any man refuse to repent and accept the gospel under those conditions then he would be accursed. Through the revelations given to the prophets we learn that during the reign of Jesus Christ for a thousand years, eventually all people will embrace the truth. Isaiah prophesied of the millennium as follows: [Isa 11:6-9 quoted] "This chapter in Isaiah Moroni quoted to the Prophet Joseph Smith and said to him it was about to be fulfilled. If the knowledge of the Lord covers the earth as the waters do the sea, then it must be universally received. Moreover, the promise of the Lord through Jeremiah is that it will no longer be necessary for anyone to teach his neighbor, ' . . . saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.'" (*Answers to Gospel Questions*, vol. 1, p. 111) Joseph Fielding Smith: "Some members of the Church have an erroneous idea that when the millennium comes all of the people are going to be swept off the earth except righteous members of the Church. That is not so. There will be millions of people, Catholics, Protestants, agnostics, Mohammedans, people of all classes, and of all beliefs, still permitted to remain upon the face of the earth, but they will be those who have lived clean lives, those who have been free from wickedness and corruption. All who belong, by virtue of their good lives, to the terrestrial order, as well as those who have kept the celestial law, will remain upon the face of the earth during the millennium. Eventually, however, the knowledge of the Lord will cover the earth as the waters do the sea. But there will be need for the preaching of the gospel, after the millennium is brought in, until all men are either converted or pass away. In the course of the thousand years all men will either come into the Church, or kingdom of God, or they will die and pass away." (*Doctrines of Salvation*, 1:86 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 181-182) Orson Pratt: Children will grow up without sin unto salvation, as a general thing, . . . mortality still continues, that people are subject to plagues, subject to pain, and subject to be afflicted. . . . when Jesus has been here in person a thousand years, and all the ancient Saints that have been resurrected, and the modern Saints also, after they have lived upon the earth for the space of a thousand years, it seems that Satan is to be loosed out of his prison, and permitted to go forth and tempt. Whom shall he tempt? Those whom Jesus has brought from heaven? No, they are beyond temptation. Whom will he tempt? Those that are yet mortal—the innumerable inhabitants of the earth. . . . He will tempt them. He will go out into the four quarters of the earth, and gather together all that he can overcome. . . . Satan will gather up his hosts, that have apostatized from the truth, and he will marshal them round about the city, and fire will descend from God out of heaven, and devour that portion of the army of Satan that is still mortal. . . . they will be consumed, the same as the wicked will have been consumed over a thousand years before that. JD, 21:324-26)

10 And in that day there shall be a ^aroot of Jesse, (Joseph Smith) which shall stand for an ensign of the people; to it shall the ^bGentiles seek; and his ^crest shall be glorious. (The root of Jesse spoken of is interpreted in D&C 113:6 as follows, 'it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.' This individual must be Joseph Smith. He is also spoken of as the "rod" in verse 1. "Quite obviously the 'root of Jesse' is a man, a descendant of Jesse and Joseph (as the Lord explains), who seems to have a great mission to perform in connection with gathering the remnant of Israel, as explained in Isaiah 11:11-16. I suggest that the 'rod' of verse 1 and the 'root of Jesse' of verse 10 refer to the same man, Joseph Smith. If the 'rod' in D&C 113:4 is the 'servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph', note that in verse 6 he seems to be more closely defined as a 'descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.' (Italics added.) Who better fits the description of the words in italics than Joseph Smith (see D&C 27:12-13; 86:8-11; 110:1-16; 115:18-19)? He rightly holds the priesthood and its keys by lineage, and surely no one disputes the fact that the keys of the 'gathering of my people' were conferred on him by Moses in the Kirtland Temple, April 3, 1836." ("The problem of the 'Rod' and the 'Root of Jesse' in Isaiah 11," *Improvement Era*, Oct. 1966, pp. 869, 914-15. as taken from the D&C Institute Manual, 1981, pp. 283-4) A careful reading of Romans 15:12 reveals that Paul refers to this Isaiah passage as having reference to Christ not Joseph Smith. This is natural because many of the early Apostles thought that the term "last days" referred to the time period in which they were living. Dr. Sidney B. Sperry has suggested that Paul was not correct in using this scripture to refer to Christ. "Examination of Romans 15:12 demonstrates that Paul was closely following the Septuagint LXX, (Greek translation) text of Isaiah 11:10 rather than the Hebrew. As a matter of fact, the LXX version is only a paraphrase of the original Hebrew. We notice that the Greek version of Isaiah 11:1 translates the Hebrew text, 'stem of Jesse,' as the 'root of Jesse' and uses the same phrase in Isaiah 11:10. Of interest is the fact that the Greek word *riza* (root) is used in both verses to translate different Hebrew words. Paul would be quick to discern that the 'root of Jesse' of the LXX text of Isaiah 11:1-5 was the Christ. And when he observed that the phrase 'root of Jesse' was used again in verse 10, he would naturally assume that it, too, had reference to the Christ. Hence the reason for his quotation in Romans 15:12.'" (*Book of Mormon Compendium*, p. 227 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 144) Hoyt W. Brewster, Jr.: Who, then, is the "root of Jesse?" It appears that the Prophet Joseph Smith is both the "rod" and the "root" that will come from Jesse. (See BMC, 223; DCBM 1:281; GAWI, 73-74.) He is the one upon whom the keys of the kingdom were bestowed, including the keys of the gathering of Israel. (See D&C 13:1; 27:12-13; 90:2-3; 110:11-16.) However, Victor Ludlow suggested that "Joseph Smith might not be the only 'root of Jesse' in these last days. Many presidents of the Church have been related to him by blood, and all have held the priesthood and the keys of the kingdom that he held. The 'root of Jesse' could also be that particular prophet who will hold the keys when Christ returns to preside personally over his kingdom. The term could even represent the office of the president of the Church. In any case, the 'root of Jesse' designates a great leader in the Church of Jesus Christ in this dispensation." (IPSP, 174.))

11 And it shall come to pass in that day (the last days) that the Lord shall set his hand again the ^asecond time to recover the remnant of his people which shall be left, from ^bAssyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from ^cShinar, and from Hamath, and from the islands of the sea. (Joseph Smith "The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set His hand again the second time to recover the remnants of his people, which have been left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Isaiah xi, Romans xi: 25, 26 and 27, and also Jeremiah xxxi: 31, 32 and 33. This covenant has never been

established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made. “Christ, in the days of His flesh, proposed to make a covenant with them, but they rejected Him and His proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time... “Thus after this chosen family had rejected Christ and His proposals, the heralds of salvation said to them, ‘Lo, we turn unto the Gentiles;’ and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off.” (*History of the Church*, vol. 1, p. 313) Wilford Woodruff “Isaiah's soul seemed to be on fire, and his mind wrapt in the visions of the Almighty, while he declared, in the name of the Lord, that it should come to pass in the last days that God should set His hand again the second time to recover the remnant of His people, assemble the outcasts of Israel, gather together the dispersed of Judah, destroy the tongue of the Egyptian sea and make men go over dry-shod, gather them to Jerusalem on horses, mules, swift beasts, and in chariots, and rebuild Jerusalem upon her own heaps; while, at the same time, the destroyer of the Gentiles will be on his way; and while God was turning the captivity of Israel, he would put all their curses and afflictions upon the heads of the Gentiles, their enemies, who had not sought to recover, but to destroy them, and had trodden them under foot from generation to generation. At the same time the standard should be lifted up, that the honest in heart, the meek of the earth among the Gentiles, should seek unto it; and that Zion should be redeemed and be built up a holy city, that the glory and power of God should rest upon her, and be seen upon her; that the watchman upon Mount Ephraim might cry—‘Arise ye, and let us go up unto Zion, the city of the Lord our God;’ that the Gentiles might come to her light, and kings to the brightness of her rising; that the Saints of God may have a place to flee to and stand in holy places while judgment works in the earth; that when the sword of God that is bathed in heaven falls upon Idumea, or the world,—when the Lord pleads with all flesh by sword and by fire, and the slain of the Lord are many, the Saints may escape these calamities by fleeing to the places of refuge, like Lot and Noah.” (*History of the Church*, vol. 6, p. 26))

12 And he shall set up an ^aensign for the nations, and shall assemble the ^boutcasts of Israel, and ^cgather together the dispersed of Judah from the four corners of the earth. (Gordon B. Hinckley: “Rising above the Salt Lake Valley is a dome-shaped peak. Brigham Young saw it in a vision before the Saints left Nauvoo. He saw an ensign descend upon the hill and heard the voice of Joseph Smith say, ‘Build under that point ... and you will prosper and have peace.’ When Brigham Young first arrived in the valley, he immediately recognized the peak. On the morning of July 26, 1847, the men who would eventually comprise the new First Presidency, along with several members of the Twelve, climbed its slopes. This small group of priesthood leaders gazed out upon the valley below. ‘This is where we will plant the soles of our feet,’ President Young said, ‘and where the Lord will place his name amongst his people.’ As I now stand at Ensign Peak and see the valley below, I marvel at the foresight of that little group. These prophets, dressed in old, travel-worn clothes, standing in boots they had worn for more than a thousand miles, spoke of a millennial vision. It was both bold and audacious. It was almost unbelievable. Here they were, almost a thousand miles from the nearest settlement to the east and almost eight hundred miles from the Pacific coast. They were in an untried climate. They had never raised a crop here. They had not built a structure of any kind. They were exiles, driven from their fair city on the Mississippi into this desert region of the West. But they were possessed of a vision drawn from the scriptures and words of revelation: ‘And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth’ (Isa. 11:12).” (“Faith in Every Footstep: The Epic Pioneer Journey,” *Ensign*, May 1997, 64 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 184-185))

13 The ^aenvy of Ephraim also shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not ^benvy ^cJudah, and Judah shall not vex Ephraim. (LeGrand Richards “We are from Ephraim. The Lord expects us, since we are the custodians of his gospel as restored in these latter days, according to

my understanding, to extend the hand of friendship to Judah, because after all we are all descendants of the prophets Abraham, Isaac, and Jacob, and we come under the promises that through their descendants should all the nations of the earth be blessed. I do not know how the enmity and the envy between Ephraim and Judah can disappear except that we of the house of Ephraim, who have the custody of the gospel, should lead out in trying to bring to this branch of the house of Israel the blessings of the restored gospel... And it seems to me that the only way that the tribe of Judah can be sanctified to dwell in his presence forever and ever will be when we bring to them the gospel of the Lord Jesus Christ as the Savior promised them it would be brought in the latter days.” (*Conference Report*, Oct. 1956, pp. 23-24 as taken from the 1981 Old Testament Institute Manual, p. 150))

14 But they shall fly upon the shoulders of the ^aPhilistines towards the west; they shall spoil them of the east together; they shall lay their hand upon ^bEdom and ^cMoab; and the children of Ammon shall obey them. (Seven hundred years before the birth of the Savior, the Prophet Isaiah, looking down the vista of time, saw the Latter-day gathering of the scattered House of Israel, and said concerning them: “They shall fly upon the shoulders of the Philistines toward the West.” We recognize the fulfillment of that prophecy in the founding of this church by Joseph Smith, a lineal descendant of Abraham, Isaac, and Jacob, who thus lifted the Ensign for the gathering of their descendants from their long dispersion among the nations. But a part of the fulfillment rests with the Gentiles. Their steamships, their railroads, their means of rapid transit and communication – these are the shoulders of the Philistines, upon which the children of Ephraim have been and are being brought to the West, to the land of Zion, where the New Jerusalem is to rise, where the pure in heart will assemble, and the necessary preparation be made for the coming of the Lord in his glory. God works outside as well as inside his Church, and uses big things and little things for the accomplishment of his purposes. Orson F. Whitney, CR, Oct 1919, p. 69)

15 And the Lord shall utterly ^adestroy the tongue (tongue should be translated “gulf”) of the Egyptian sea; and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over ^bdry shod.

16 And there shall be a ^ahighway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

2 Nephi 22

In the millennial day all men shall praise the Lord—He shall dwell among them—Compare Isaiah 12. [Between 559 and 545 B.C.] (These are two hymns to be sung to the Lord in the future.)

1 ^aAND in that day thou shalt say: O Lord, I will praise thee; though thou wast angry with me thine anger is turned away, and thou comfortedest me.

2 Behold, God is my salvation; I will ^atrust, and not be afraid; for the Lord ^bJEHOVAH is my ^cstrength and my ^dsong; he also has become my salvation.

3 Therefore, with joy shall ye draw ^awater out of the wells of salvation.

4 And in that day shall ye say: ^aPraise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 ^aSing unto the Lord; for he hath done excellent things; this is known in all the earth.

6 ^aCry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.

2 Nephi 23

Destruction of Babylon is a type of destruction at Second Coming—It shall be a day of wrath and vengeance—Babylon (the world) shall fall forever—Compare Isaiah 13. [Between 559 and 545 B.C.]

1 ^aTHE burden (a prophecy of doom) of ^bBabylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain (temple), exalt the voice unto them, ^ashake the hand, that they may go into the gates of the nobles. (These three signs are evidence to the world of the truth of the restoration of the gospel: lift the ensign, call with a voice and beckon with the hand.)

3 I have commanded my sanctified ones, (“Jehovah’s *sanctified ones* (Josh. 3:5) are those who are temple worthy, who actually attend the temple, and who are made holy by Christ’s power. In ancient Israel the soldiers prepared for the holy war by participating in holy rituals connected with the temple (Deut. 23:10-15). In this dispensation, Jesus Christ’s soldiers (members of the Church) prepare for the battle against Babylon by participating in temple rituals.” (Donald W. Parry, Jay A. Parry, and Tina M. Peterson, *Understanding Isaiah*, 131 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 200)) I have also called my ^amighty ones, for mine anger is not upon them that rejoice in my highness.

4 The noise (voice) of the multitude in the mountains like as of a great people, a tumultuous noise of the ^akingdoms of nations ^bgathered together, the Lord of Hosts mustereth the hosts of the battle.

5 They come from a far country, (America is far from Israel.) from the end of heaven, (The end of heaven my simply suggest the farthest reaches of the earth. Parry, *Understanding Isaiah*, 132) yea, the Lord, and the weapons of his indignation, to destroy the whole land.

6 Howl ye, for the ^aday of the Lord is at hand (The Second Coming); it shall come as a destruction from the Almighty. (Brigham Young: “Do you think there is calamity abroad now among the people?” Not much. All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, ‘Come home; I will now preach my own sermons to the nations of the earth,’ all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction... You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbours, of their families, or for their own lives. They will be like the Jaredites who preceded the Nephites upon this continent, and will destroy each other to the last man, through the anger that the Devil will place in their hearts, because they have rejected the words of life and are given over to Satan to do whatever he listeth to do with them. You may think that the little you hear of now is grievous; yet the faithful of God’s people will see days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them.” (*Journal of Discourses*, 26 vols. [London: Latter-day Saints’ Book Depot, 1854-1886], 8: 123 - 124.))

7 Therefore shall all hands be faint, every man’s heart shall ^amelt; (fear)

8 And they shall be afraid; pangs and sorrows shall take hold of them; they shall be amazed one at another; their faces shall be as flames.

9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall ^adestroy the sinners thereof out of it.

10 For the ^astars of heaven and the ^bconstellations thereof shall not give their ^clight; the ^dsun shall be darkened in his going forth, and the moon shall not cause her light to shine. (The air will be filled with smoke and pollution such that we won’t be able to see the sun, moon or stars. This could be because of the great earthquake when the continents are brought back together.)

11 And I will ^apunish the world for evil, and the ^bwicked for their iniquity; I will cause the arrogancy of the ^cproud to cease, and will lay down the haughtiness of the terrible.

12 I will make a ^aman more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore, I will ^ashake the heavens, and the earth shall ^bremove out of her place, (“When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father

in heaven... When man fell, the earth fell into space, and took up its abode in this planetary system... This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father.” (*Journal of Discourses*, 17:143 as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 204)) in the wrath of the Lord of Hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, (gazelle) and as a sheep that no man taketh up; and they shall every man turn to his own people, and flee every one into his own ^aland.

15 Every one that is proud shall be thrust through; yea, and every one that is ^ajoined to the wicked shall fall by the sword.

16 Their ^achildren also shall be ^bdashed to pieces before their eyes; their houses shall be spoiled and their wives ravished.

17 Behold, I will stir up the ^aMedes against them, which shall not regard silver and gold, nor shall they delight in it.

18 Their bows shall also dash the young men to pieces; and they shall have no ^apity on the fruit of the womb; their eyes shall not spare children.

19 And ^aBabylon, (Satan’s kingdom, or the world) the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew ^bSodom and Gomorrah.

20 It shall never be ^ainhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But ^awild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her day shall not be prolonged. For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish. (These destructions are the same that John recorded in Revelation 9, 11, 16, 17, 18)

2 Nephi 24

Israel shall be gathered and shall enjoy millennial rest—Lucifer cast out of heaven for rebellion—Israel shall triumph over Babylon (the world)—Compare Isaiah 14. [Between 559 and 545 B.C.]

1 ^aFOR the Lord will have mercy on Jacob, and will yet ^bchoose Israel, and set them in their own land; and the ^cstrangers (Gentiles that are converted.) shall be joined with them, and they shall cleave to the house of Jacob. (These verses refer to the Millennial rest of Israel. Bruce R. McConkie: “Such spiritual blessings as come to the Gentiles shall be theirs because they cleave unto Israel. ‘And the people’—the Gentiles—‘shall take them, and bring them to their place: and the house of Israel shall possess them’—the Gentiles—‘in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.’ (Isa. 14:1-7.) Israel shall rule; the Gentiles shall serve; the kingdom is the Lord’s. His people are the governing ones—such is the meaning of Isaiah’s imagery.” (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 316.))

2 And the people shall take them and bring them to their place; yea, from far unto the ends of the earth; and they shall return to their ^alands of promise. And the house of Israel shall ^bpossess them, and the land of the Lord shall be for ^cservants and handmaids; and they shall take them captives unto whom they were captives; and they shall ^drule over their oppressors.

3 And it shall come to pass in that day that the Lord shall give thee ^arest, from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. (Israel will be at peace)

4 And it shall come to pass in that day, that thou shalt take up this proverb ^aagainst the king of ^bBabylon, and say: How hath the oppressor ceased, the golden city ceased!

5 The Lord hath broken the staff of the ^awicked, the scepters of the rulers.

6 ^aHe who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at ^arest, and is quiet; they break forth into ^bsinging.

8 Yea, the fir-trees rejoice at thee, and also the cedars of Lebanon, saying: Since thou art laid down no feller is come up against us.

9 ^aHell from beneath is moved for thee to meet thee at thy coming; it stirreth up the ^bdead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee: Art thou also become weak as we? Art thou become like unto us?

11 Thy pomp is brought down to the grave; the noise of thy viols is not heard; the worm is spread under thee, and the worms cover thee.

12 ^aHow art thou fallen from heaven, O ^bLucifer, (Lucifer means “light bearer” or “shining one.”) son of the morning! Art thou cut down to the ground, which did weaken the nations!

13 For thou hast said in thy heart: ^aI will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north;

14 ^aI will ascend above the heights of the clouds; I will be like the Most High.

15 Yet thou shalt be brought down to hell, to the sides of the ^apit.

16 They that see thee shall narrowly look upon thee, and shall consider thee, and shall say: Is this the man that made the earth to tremble, that did shake kingdoms?

17 And made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners?

18 All the kings of the nations, yea, all of them, lie in glory, every one of them in his own house. (Babylon fell in its day, and spiritual Babylon will yet fall.)

19 But thou art cast out of thy grave like an abominable branch, and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the ^aseed of ^bevil-doers shall never be renowned.

21 Prepare slaughter for his children for the ^ainiquities of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the ^aname, and remnant, and son, and ^bnephew, saith the Lord.

23 I will also make it a ^apossession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts.

24 The Lord of Hosts hath sworn, saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand—

25 That I will bring the Assyrian in my land, and upon my mountains tread him under foot; then shall his ^ayoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations.

27 For the Lord of Hosts hath purposed, and who shall disannul? And his hand is stretched out, and who shall turn it back?

28 In the year that king ^aAhaz died was this burden.

29 Rejoice not thou, whole Palestina, because the rod of him that ^asmote thee is broken; for out of the serpent’s root shall come forth a cockatrice, and his ^bfruit shall be a ^cfiery flying serpent.

30 And the first-born of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved; for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 What shall then answer the messengers of the nations? That the Lord hath founded ^aZion, and the ^bpoor of his people shall trust in it.

2 Nephi 25

Nephi glories in plainness—Isaiah’s prophecies shall be understood in the last days—The Jews shall return from Babylon, crucify the Messiah, and be scattered and scourged—They shall be restored when they believe in the Messiah—He shall first come six hundred years after Lehi left Jerusalem—Nephites keep the law of Moses and believe in Christ, who is the Holy One of Israel. [Between 559 and 545 B.C.]

1 NOW I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were ^ahard for many of my people to understand; for they know not concerning the manner of prophesying among the Jews.

2 For I, Nephi, have not taught them many things concerning the manner of the Jews; for their ^aworks were works of darkness, and their doings were doings of abominations.

3 Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, ^athat they may know the judgments of God, that they come upon all nations, according to the word which he hath spoken.

4 Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the ^aspirit of ^bprophecy. But I give unto you a ^cprophecy, according to the spirit which is in me; wherefore I shall prophesy according to the ^dplainness which hath been with me from the time that I came out from Jerusalem with my father; for behold, my soul delighteth in ^eplainness unto my people, that they may learn.

5 Yea, and my soul delighteth in the words of ^aIsaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the ^bJews, and I know that the Jews do ^cunderstand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews.

6 But behold, I, Nephi, have not taught my children after the manner of the Jews; but behold, I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about; and I have made mention unto my children concerning the judgments of God, which ^ahath come to pass among the Jews, unto my children, according to all that which Isaiah hath spoken, and I do not write them.

7 But behold, I proceed with mine own prophecy, according to my ^aplainness; in the which I ^bknow that no man can err; nevertheless, in the days that the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass. (When we understand Isaiah, then we will know we are in the last days.)

8 Wherefore, they are of ^aworth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine ^bown people; for I know that they shall be of great worth unto them in the ^clast days; for in that day shall they understand them; wherefore, for their good have I written them. (These first 8 verses represent Nephi’s keys to understanding Isaiah. DCBM, 1:283)

9 And as one generation hath been ^adestroyed among the Jews because of iniquity, even so have they been destroyed from generation to generation according to their iniquities; and never hath any of them been destroyed save it were ^bforetold them by the prophets of the Lord. (The Lord sends prophets to warn us of the destruction.)

10 Wherefore, it hath been told them concerning the destruction which should come upon them, immediately after my father left ^aJerusalem; nevertheless, they ^bhardened their hearts; and according to my prophecy they have been destroyed, save it be those which are ^ccarried away ^dcaptive into Babylon. (Nebuchadnezzar destroyed and took captive many in Jerusalem. 587 BC)

11 And now this I speak because of the ^aspirit which is in me. And notwithstanding they have been carried away they shall return again, and possess the land of Jerusalem; wherefore, they shall be ^brestored again to the ^cland (The 1830 edition says “lands.”) of their inheritance. (Restoration of the Jews under Cyrus of Persia.)

12 But, behold, they shall have ^awars, and rumors of wars; and when the day cometh that the ^bOnly Begotten of the Father, yea, even the Father of heaven and of earth, shall ^cmanifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks. (The Jews will reject Christ.)

13 (The death and resurrection of Christ.) Behold, they will ^acrucify him; and after he is laid in a ^bsepulchre for the space of ^cthree days he shall ^drise from the dead, with healing in his wings; and all those who shall believe on his name shall be saved in the kingdom of God. Wherefore, my soul delighteth to prophesy concerning him, for I have ^eseen his day, and my heart doth magnify his holy name.

14 And behold it shall come to pass that after the ^aMessiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, behold, Jerusalem shall be ^bdestroyed again; for ^cwo unto them that fight against God and the people of his ^dchurch. (Jerusalem will be destroyed by the Romans in 70AD.)

15 Wherefore, the ^aJews shall be ^bscattered among all nations; yea, and also ^cBabylon shall be destroyed; wherefore, the Jews shall be scattered by other nations. (Scattering of the Jews)

16 And after they have been ^ascattered, and the Lord God hath scourged them by other nations for the space of many generations, yea, even down from generation to generation until they shall be persuaded to ^bbelieve in Christ, the Son of God, and the atonement, which is infinite for all mankind—and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and ^cclean hands, (One of the primary reasons for gathering Israel was to construct temples so that the ordinances of salvation and the glories of God’s kingdom might be revealed to the chosen lineage. TPJS, p. 307-8. There must be many Jews that live in Jerusalem that will join the Church because it will be Jews that are LDS that will build the temple in Jerusalem.) and look not forward any more for ^danother Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things. (The Jews will accept Christ as their Messiah. One of the purposes of the Book of Mormon is to convince the Jews that Jesus is the Christ.)

17 And the Lord will set his hand again the second time to ^arestore his people from their lost and fallen state. Wherefore, he will proceed to do a ^bmarvelous work and a wonder (The reestablishing of Jerusalem.) among the children of men. (Heber J. Grant: “Truly a great and marvelous work has come forth and been proclaimed in every land and in every clime all over the wide world. The gospel of Jesus Christ has been restored--by a personal visitation of the apostles Peter, James and John, laying their hands upon the heads of Oliver Cowdery and the Prophet Joseph Smith and ordaining them to the apostleship; by a personal visitation of John the Baptist, who baptized the Savior, laying his hands upon Oliver Cowdery and Joseph Smith and ordaining them to the Aaronic, or the lesser priesthood--the gospel is again restored to the earth, with the power and authority that existed in the days of the Savior. Millions of dollars in money have been expended for erecting and maintaining temples wherein ordinances are performed for the salvation of those who have died without a knowledge of the gospel. All these things bear witness of the inspiration of God to that man Joseph Smith, when he delivered this statement in a revelation to his father, that a great and a marvelous work was about to come forth among the children of men.” (Conference Report, Apr. 1920, p. 4))

18 Wherefore, he shall bring forth ^ahis ^bwords (those other books) unto them, which words shall ^cjudge them at the last day, for they shall be given them for the purpose of ^dconvincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah to come, for there should not any come, save it should be a ^efalse Messiah which should deceive the people; for there is save one ^fMessiah spoken of by the prophets, and that Messiah is

he who should be rejected of the Jews.

19 For according to the words of the prophets, the ^aMessiah cometh in ^bsix hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the ^cangel of God, his ^dname shall be Jesus Christ, the ^eSon of God.

20 And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that ^abrought Israel up out of the land of Egypt, and gave unto Moses power that he should ^bheal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the ^cserpent which he did raise up before them, and also gave him power that he should smite the ^drock and the water should come forth; yea, behold I say unto you, that as these things are ^etrue, and as the Lord God liveth, there is none other ^fname given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.

21 Wherefore, for this cause hath the Lord God promised unto me that these things which I ^awrite shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never ^bperish as long as the earth should stand.

22 Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be ^ajudged of them according to the words which are written.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: "Faith" Ephesians 2:8. EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34. PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48. 23 For we labor diligently to write, to ^apersuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by ^bgrace that we are saved, after all we can ^cdo. (However good a person's works, he could not be saved had Jesus not died for his and everyone else's sins. And however powerful the saving grace of Christ, it brings exaltation to no man who does not comply with the works of the gospel. Spencer W. Kimball, Teachings of Spencer W. Kimball, p. 70. Bruce R. McConkie: "Man cannot save himself. He cannot be saved by the works of the Mosaic law; he cannot be saved by the works of the gospel. Man cannot resurrect himself; neither Mosaic works nor gospel works can bring him forth from the grave. The resurrection comes by the grace of God; all men are resurrected, and in that sense all are saved by grace alone. And further: No man can raise himself unto eternal life; he cannot create a state of salvation and provide the means to obtain it. Man cannot create the kingdom of God, nor can he save himself in such a kingdom. If it were not for the grace of God, as shown forth in the redemption of his Son, there would be no eternal life. Neither the works of the Mosaic law nor the works of Christian righteousness, standing alone, without the grace of God as manifest in the sacrifice of his Son could save a man. Salvation does not come into being by the works of men; it comes because of Christ and his atonement. Because there was such an atonement, man can have faith, perform the works of righteousness, endure to the end, and 'work out [his] own salvation with fear and trembling.' (Philippians 2:12.) "Nephi's teachings accord with Paul's. 'Believe in Christ,' the American Hebrew exhorts, 'and be reconciled to God; for we know that it is by grace that we are saved, after all we can do.' (2 Nephi 25:23.) His brother Jacob also accords: 'Reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved.' (2 Nephi 10:24.) But perhaps no one has ever expounded the doctrine of salvation by grace better than Moroni did in these words: 'Come unto Christ, and be perfected in him, and deny

yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ.' Hear it, O all men: the grace of God, in the full sense, in the sense of salvation, is manifest only to those who, through righteousness become perfect in Christ. 'And if by the grace of God ye are perfect in Christ,' Moroni continues, 'ye can in nowise deny the power of God. And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.' (Moroni 10:32-33.) God be thanked and God be praised for his goodness and grace unto the children of men." (A New Witness for the Articles of Faith, p. 150))

24 And, notwithstanding we believe in Christ, we ^akeep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled. (Keeping the law keeps you on the path. It's a discipline.)

25 For, for this end was the ^alaw given; wherefore the law hath become ^bdead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments.

PREACH MY GOSPEL: STUDY THE SCRIPTURES: 1 Nephi 19:22-23; 2 Nephi 9:50-51; 2 Nephi 25:26; 2 Nephi 29:1-13; 2 Nephi 31:19-20; 2 Nephi 32:3-5; Alma 32:28-30; John 5:39; John 20:31; 2 Timothy 3:14-17; 2 Peter 1:20-32. 26 And we ^atalk of Christ, we rejoice in Christ, we preach of Christ, we ^bprophecy of Christ, (This was how the law of Moses was supposed to be lived.) and we write according to our prophecies, that our ^cchildren may know to what source they may look for a ^dremission of their sins. (Ezra Taft Benson: "Those who are committed to Christ 'stand as witnesses of God at all times and in all things, and in all places' that they may be in 'even until death' (Mosiah 18:9). They 'retain the name' of Christ 'written always' in their hearts (Mosiah 5:12). They take upon themselves 'the name of Christ, having a determination to serve him to the end' (Moroni 6:3). When we live a Christ-centered life, 'we talk of Christ, we rejoice in Christ, we preach of Christ' (2 Nephi 25:26). We 'receive the pleasing word of God, and feast upon his love' (Jacob 3:2). Even when Nephi's soul was grieved because of his iniquities, he said, 'I know in whom I have trusted. My God hath been my support.' (2 Nephi 4:19-20.) We remember Alma's counsel: 'Let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let all thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever. Counsel with the Lord in all thy doings.' (Alma 37:36-37.)" (The Teachings of Ezra Taft Benson, p. 11) Spencer W. Kimball: "Parents must first teach of Christ. We can see that not all activities we could engage in are of equal weight, even though they may appropriately be a part of a spiritually balanced family unity development program. Some concerns have higher priorities. We remember the words of Nephi as he counseled: 'And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophecy of Christ ... that our children may know to what source they may look.' (2 Nephi 25:26.) What inner strength would be in every person if he knew that the Master and His teachings were indeed his great source of guidance, his great source of correct example, his great source of help! That is our prime goal in all our teaching in the home. (The Teachings of Spencer W. Kimball, p. 333) Carlos E. Asay: "I emphasize the 'all-ness' of the baptismal commitment. Witnessing of God is not confined to a specific time, place, or circumstance. It is not something to be done once and then forgotten. It is not something to be reserved for a select few. It is not something to be jealously hoarded. Those who enter the Church through the waters of baptism covenant to do what Nephi declared: 'For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. . . . And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophecy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.' (2 Nephi 25:23, 26.)" (The Seven M's of Missionary Service, chapter 3 under the heading, "A Warning") Bruce R. McConkie: "In pleading with men to believe in Christ and be reconciled to God so as to gain a remission of their sins, Nephi said: '...we talk of Christ, we rejoice in Christ, we preach of Christ, we prophecy of Christ,...[for] the right way is to

believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out.’ (2 Ne. 25:26, 29.) “Thus we are bold to extol his holy name, to proclaim that he is the Lord Jehovah, the Great I Am, the Creator of heaven and earth and all things which in them are. And thus we testify that he is the God of Israel, the promised Messiah, the Only Begotten, the Son of God. “Our proclamation is that he came into the world to ransom men from the temporal and spiritual death brought upon them through the fall of Adam; that he was born of Mary, inheriting from her the power of mortality, which is the power to die; that he is literally the Son of God, in the same sense in which all men are the offspring of mortal fathers; and that he inherited from his Father the power of immortality, which is the power to live. “We know that because he is the Only Begotten in the flesh, he was able to work out the infinite and eternal atonement, whereby all men are raised in immortality, which is redemption from the temporal fall, while those who believe and obey his laws are raised also unto eternal life, which is redemption from the spiritual fall.” (*Conference Report*, Oct. 1970, p. 127))

27 Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.

28 And now behold, my people, ye are a ^astiffnecked people; wherefore, I have spoken plainly unto you, that ye cannot misunderstand. And the words which I have spoken shall stand as a ^btestimony against you; for they are sufficient to ^cteach any man the ^dright way; for the right way is to believe in Christ and deny him not; for by denying him ye also deny the prophets and the law.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide “Faith”; Bible Dictionary: “Faith”; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15; Helaman 5:9-12; John 14:6

29 And now behold, I say unto you that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and ^aworship him with all your ^bmight, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out.

30 And, inasmuch as it shall be expedient, ye must keep the ^aperformances and ^bordinances of God until the law shall be fulfilled which was given unto Moses.