

Summary Handout

“My Soul Delighteth in the Words of Isaiah”

Lesson
9

Summary

2 Nephi 11–25

Scripture Summary:

Jacob saw his Redeemer—The law of Moses typifies Christ and proves he shall come. 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 Isaiah 2. Judah and Jerusalem shall be punished for their disobedience—The Lord pleads for and judges his people—The daughters of Zion are cursed and tormented for their worldliness—Compare Isaiah 3. Zion and her daughters shall be redeemed and cleansed in the millennial day—Compare Isaiah 4. The Lord’s vineyard (Israel) shall become desolate and his people shall be scattered—Woes shall come upon them in their apostate and scattered state—The Lord shall lift an ensign and gather Israel—Compare Isaiah 5. Isaiah sees the Lord—Isaiah’s sins are forgiven—He is called to prophecy—He prophesies of the rejection by the Jews of Christ’s teachings—A remnant shall return—Compare Isaiah 6. Ephraim and Syria wage war against Judah—Christ shall be born of a virgin—Compare Isaiah 7. 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. 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. 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. 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. In the millennial day all men shall praise the Lord—He shall dwell among them—Compare Isaiah 12. 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. 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. 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.]

Supplemental Holy Land and Jewish insights:

Nephi Sees Isaiah as Reminder of His Homeland: Comparing the geographical consideration of the ancient Holy Land and the new Promised Land emphasizes an all-encompassing testimony of the Lord. In ancient times, the word of the Lord came from the “tops of the mountains,” Jerusalem, where the tribe of Judah and the prophets of Israel lived. These mountains create an “everlasting” backbone of the country of Israel from its northern to its southern borders. In latter times, the word of the Lord comes from the “tops of the mountains,” Salt Lake City, where the prophets and leadership of the Lord’s kingdom and the tribe of Joseph are presently situated. It is also the only other range of mountains in the world that extends from the northern to the southern borders of the land. It is also the “land of everlasting hills.”

Utah and Yatta – Both in the “Everlasting Hills:” There is an Arab village close to Hebron that is called Yatta. An old synagogue of the first century was found there with characteristics of Levitical use. Some even suggest it to be the wilderness area of Judah (tops of the mountains) where John the Baptist (a Levite) might have lived. “Everlasting is also used to signify the eternal, lasting, and enduring nature of some particular thing. For instance: the ‘everlasting covenant’ (D. & C. 1:15), ‘the everlasting gospel’ (D. & C. 36:5), ‘songs of everlasting joy’ (D. & C. 45:71), ‘an everlasting inheritance’ (D. & C 57:5), ‘the everlasting hills.’ (D. & C. 133:31.)” (Mormon Doctrine, Bruce R. McConkie, Pg.243)

Isaiah Connects Savior’s Majesty with Mountains: Isaiah, who knew the mountains of Judah, also knew the Lord and combined the majesty of both in teaching us about the Savior. “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” (Isaiah 52:7)

Majesty of the Mount of Olives: Looking at the sacred event that redeemed us from the sins of life, bruises of experience, captivity of conscience, blindness of bigotry, hurt of hearts broken, poverty of stinginess and the imprisonment of self pity, we are drawn to the Mount of Olives. Two thousand years ago, He sank below all things, experiencing deeper depths than we would ever reach so that we would never have to. Bleeding from every pore of His body, he was stained for us. How beautiful upon the Mount of Olives are the feet of Him who brings good tidings. Good tidings are the “good news,” the gospel of joy.

Isaiah Writes Savior’s Words: Isaiah wrote the words of the Savior’s testimony seven hundred years before the Savior would speak them. “The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;” (Isaiah 61:1) “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised . . .” (Luke 4:18)

Yom Kippur – Day of Atonement: Although the principle of “one atoning for our sins” in Judaism has diminished over the years, one day every year is set aside as the Day of Atonement, Yom Kippur. “The tenth of the Hebrew month

of Tishrei is Yom Kippur, a day of fasting and prayer for all Israel, a day which has been significant to Jews throughout the ages. The Day of Atonement is the last of the Ten Days of Penitence which begin with Rosh Ha-Shanah, and is the climax of the repentance and soul-searching incumbent on every Jew during this period.” “Perhaps the most beloved ritual of the Day of Atonement, *Kol Nidrei* is . . . chanted before sunset as the . . . worshipers are wrapped in *tallitot* and some even robed in white gowns (*kitels*.)” (Encyclopedia Judaica Jr.)

Constant Prayer to Rebuild Temple: Since 1967, when Jerusalem became open for Jews, congregants’ weekly response is “Next year in Jerusalem-rebuilt.” This is an expression of rebuilding the temple in the mountains of Judah. “And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.” (Isaiah 2:3) “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come . . .” (Malachi 3:1) “I am Jesus Christ, the Son of God; wherefore, gird up your loins and I will suddenly come to my temple. Even so. Amen.” (Doctrine and Covenants 36:8)

Sacred Clothing for Worthy People: How beautiful upon the mountains of Judah and Joseph are the feet of Him who brought salvation to all of us! How beautiful are the garments of them that are worthy to bow at His feet. Jews use garments to remind them of ancient temple rituals. The garment is called a ‘Tallit’ and it has four sets of *Zizit* (strings), with knots that are reminders of the binding covenants. “According to the Bible, God commanded the Jews to wear fringes on the corners of their garments as a reminder of the Lord’s commandments: ‘And it shall be unto you for a fringe that ye may look upon it and remember all the commandments of the Lord’ (Numbers 15:39). This fringe is called *zizit*.” “The *tallit* is usually white and made either of wool, cotton, or silk . . . Although the ordinary *tallit* is worn only in the synagogue, strictly observant Jews wear the *tallit katan* (small *tallit*) under their upper garments the whole day.” (Encyclopedia Judaica Jr.)

White Garments for Sacred Events: In many Jewish weddings, a special white garment is worn called the *Kitel*. “In Ashkenazi tradition it is not just the bride who wears white on her wedding day. The groom, too, stands under the canopy wearing his white *kitel*, or robe, over his wedding finery. The day of their marriage is a solemn one for the bride and groom. They pray that their past sins will be forgiven and they can start their life together afresh. The white of their clothing symbolizes the purity and the forgiveness of sin for which they are hoping. For this reason a similar garment is used to clothe the dead for burial. The *kitel* therefore also serves to remind the wearer of how brief life is, and of the necessity for atonement.” “The *kitel* is traditionally worn on those important occasions when the Jew is concerned with such thoughts. It is worn during prayer services on Rosh Ha-Shanah and Yom Kippur; at the seder on Passover eve; by the *hazzan* on the eighth day of Sukkot when the prayer for rain is recited and the first day of Passover during the prayer for dew.” (Encyclopedia Judaica Jr.)

Feasts that draw us to the Lord: In the ancient Temple, there were great “feasts” that centered around the proper and meticulous ritual of sacrifices. Even in modern times, the subject of sacrifice connects with Temples. “The Hebrew term for sacrifice, *korban*, is from a root meaning ‘to draw near,’ and originally denoted that which was brought near, or offered, to God. It is also possible that the term signified ‘that which brings man near to God’ and, indeed, a late aggadic source interprets sacrifices in this sense.” (Encyclopedia Judaica Jr.) Where would be a better place than going to the mountain of the Lord’s house and drawing near to Him?

Isaiah’s Writings Have One Purpose . . . to Bring Us to the Lord: His writings have been found in the 2000 year-old Dead Sea Scrolls. They are the oldest Biblical texts ever found in Hebrew. When compared to the texts of Isaiah in the Book of Mormon, the veracity of his Bible texts are confirmed . . . because the Book of Mormon texts come from older manuscripts, metal plates from Jerusalem, dating 2600 years ago. Other metal plates with scripture verses have been found in Jerusalem, substantiating the Book of Mormon technology.

Daniel Rona, born in Israel and living in Jerusalem has authored Old & New Testament and Book of Mormon Supplement Study Materials to be used in conjunction with the weekly LDS Gospel Doctrine Lesson study. NOTE: Three versions of the supplemental study materials are available FREE at www.HolyLandsRevealed.com. (Just click “LDS SUPPLEMENTS”)

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