# 2 Nephi 1-5

Friday, February 7, 2020

#### The Testament of Lehi



The land -2 Ne. 1.6-10

The Messiah – 2 Ne. 1.10-12

Awake and arise – 2 Ne.1.13-14; 2 Ne. 1.21-23

The embrace – 2 Ne. 2.15

Blessings & Cursings – 2 Ne. 2.18,22, 28-29

Seed/Posterity – 2 Ne. 2.31-32

John W. Welch, "<u>Lehi's Last Will and Testament: A Legal Approach</u>," in *Second Nephi, The Doctrinal Structure*, ed. Monte S. Nyman and Charles D. Tate Jr. (Provo, UT: BYU Religious Studies Center, 1989), 61–82.

#### Testament Literature

According to James H. Charlesworth, "No binding genre was employed by the authors of the testaments, but one can discern among them a loose format." That format involves:

The ideal figure faces death and [1] causes his relatives and intimate friends to circle around his bed. He occasionally informs them of his fatal flaw and [2] exhorts them to avoid certain temptations; he typically [3] instructs them regarding the way of righteousness and [4] utters blessings and curses. Often he illustrates his words—as the apocalyptic seer in the apocalypse—with [5] descriptions of the future as it has been revealed to him in a dream or vision.

(James H. Charlesworth, Introduction to Testaments Section, in *The Old Testament Pseudepigrapha*, 2 vols., ed. James H. Charlesworth (Peabody, Mass.: Henrickson Publishers, 1983), 1:773, brackets added).



Take for example, the <u>Testament of Joseph</u>, who was one of the twelve patriarchs of Israel.

- 1. The introduction says, "A copy of the testament of Joseph. When he was about to die, he called his sons and his brothers..." (1:1), proceeding from there to give lengthy instruction.
- 2. The patriarch Joseph tells, at length, the story of his resisting temptation from Potiphar's wife, occasionally adding specific warnings and exhortations about sin (e.g., 7:8; 10:1–6).
- 3. His narrative is also laced with many instances of righteous instruction, such as his counsel, "in every act keep the fear of God before your eyes and honor your brothers" (11:1; cf. 2:4–7; 3:4; 4:3, 6; 9:3; 10:1–6; 11:1–7; 17:2–8).
- 4. He also promises blessings, saying, "If you live in accord with the Lord's commands, God will exalt you with good things forever" (18:1, the blessings continue throughout 18:1–4).
- 5. Finally, the testament closes out with an apocalyptic prophecy (19:1-11).

(All verses in this refer to Joseph's testament, which must be seen towards the end of the document, as noted.)

#### TESTAMENTARY PATTERN



Gathers together relatives and close friends shortly before his death

Exhorts them to avoid temptations

Instructs them in the ways of righteousness

Utters blessings and curses

Descriptions of the future as revealed in a dream or vision

#### TESTAMENT OF JOSEPH



"When he was about to die, he called his sons and his brothers" (1:1)

Joseph tells the story of his resisting temptation from Potiphar's wife (7:8; 10:1-6)

"In every act keep the fear of God before your eyes and honor your brothers" (11:1)

"If you live in accord with the Lord's commands, God will exalt you with good things forever" 18:1

The testament closes out with an apocalyptic prophecy (19:1-11)

#### TESTAMENT OF LEHI



Lehi did "speak many things" to his gathered family andmembers of his group (2 Nephi 1:28)

Lehi encouraged Laman and Lemuel to "awake," and "shake off the awful chains by which ye are bound" (2 Nephi 1:13)

Lehi says the Lord's "ways are righteousness forever" (2 Nephi 1:19)

He warns Laman and Lemuel of the curses that will befall them if they do not keep the commandments (2 Nephi 1:18,22)

Lehi prophesies about the future of the promised land (2 Nephi 1:6-12)

# 2 Nephi 2 – Lehi to Jacob

The power to act

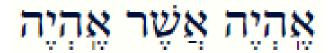
Lehi's logic: 2 Ne. 2.13

The type of being God is: 2 Ne. 2.14, 26-29

Lehi explains how agency works



# Exodus 3.13 "What is your name?"

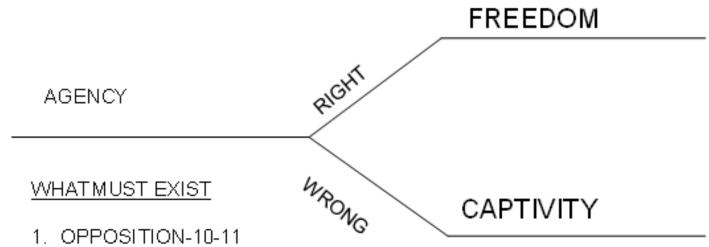


Students often ask, what does this mean? What does God mean when he says, "I AM THAT I AM?"

Frank Moore Cross explains that "the accumulated evidence ... strongly supports the view that the name Yahweh is a causative imperfect of the Canaanite-Proto-Hebrew verb hwy, 'to be.' Therefore, the divine name Yahweh, according to this view, literally means "He who causes to be..."

(Mike Day, What is your name? Exodus 3: Some ways to look at the text, 10.05.18)

#### **HOW AGENCY WORKS**

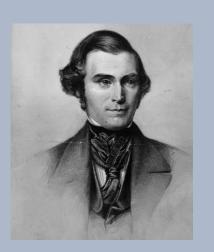


- 2. LAW-5 & 13
- 3. KNOWLEDGE-18
- 4. POWER TO CHOOSE- 16, 26-27

#### Why did not God just "make man mortal" to begin with?

Now, perhaps those who are not in the habit of reflecting upon this matter, may suppose that when Adam was placed on the earth, and Eve, his wife, they were mortal, like unto us; but that was not so. God did not make a mortal being. It would be contrary to this great goodness to make a man mortal, subject to pain, subject to sickness, subject to death. When he made this creation, and when he made these two intelligent beings and placed them upon this creation, he made them after his own likeness and his own image. He did not make them mortal, but he made them immortal, like unto himself. If he had made them mortal, and subject to pain, there would have been some cause, among intelligent beings, to say that the Lord subjected man, without a cause, to afflictions, sorrows, death and mortality. But he could not do this; it was contrary to the nature of his attributes, contrary to the nature of that infinite goodness which dwells in the bosom of the Father and the Son, to make a being subject to any kind of pain.

(Orson Pratt, Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 21: 290 – 291.)



# The Fall & (conflicting) Commandments

In the words of President Joseph Fielding Smith: "Now this is the way I interpret that. The Lord said to Adam, here is the tree of the knowledge of good and evil. If you want to stay here then you cannot eat of that fruit. If you want to stay here then I forbid you to eat it. But you may act for yourself and you may eat of it if you want to. And if you eat it you will die."

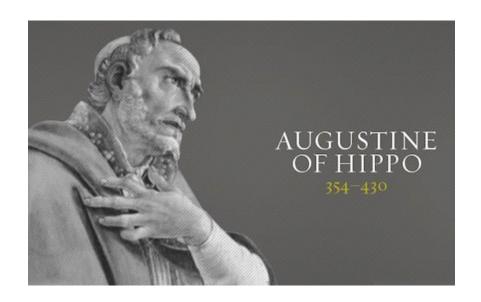
(Robert L. Millet and Kent P. Jackson, eds., Studies in Scripture, Vol. 2: The Pearl of Great Price [Salt Lake City: Randall Book, 1985], 94.)



"What, therefore, did God really say to them in the garden? I suggest that He might have said something like the following: 'If you want to stay in the Garden of Eden with no cares and no possibility of growth, you should not eat from the tree of knowledge of good and evil. However, if you desire to grow and receive all that I have in store for you, you will have to leave the garden. If you eat of the tree, you will be cast out of the garden into the earth and into mortality, and you will die both temporally and spiritually, but you will open the door for yourselves and for all humanity to receive eternal life like I have. The choice is yours.' In other words, God gave them information." (Keller, Roger R. 1990. Adam: As Understood by Four Men Who Shaped Western Christianity. In Joseph Fielding McConkie and Robert L. Millet, eds, The Man Adam. [Salt Lake City, UT: Bookcraft.], p. 104)

## Original Sin and the Fall of Adam & Eve

400 AD- Augustine: Man is in all his parts inherently perverted by sin.



360-420 AD- Pelagius: Man is born on the same plane as Adam, sin is the result of Adam's bad example, it is possible for humanity to live a sinless life, the grace of God is only an aid.

PELAGIUS

most Pelagius with what fulle protence
wift thou excuse Mans soule Concupiscence
my down Sin Original, or that
ha Loue of Gon did Man predestinate.

# Eve explains it to her children

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (Moses 5.10-11)



## 2 Nephi 3 – Lehi to Joseph

What do prophets do?

V5- they "see", bring you out of darkness into light

V6- they testify

V7- they bring us to a knowledge of our covenants

V9- prophets deliver HIS people

V11- they bring forth the word and convince us of truth

V12- confound false doctrines, establish peace, lay down contention(s)

V15- bring us to salvation

V24- work mighty wonders, bring a restoration- what do prophets restore? Families to their rightful place- note the very first time Moroni came to Joseph what he said- D&C 2-This work is all about families being united- knowing this, how should you treat them? (application)

# 2 Nephi 3 – Lehi to Joseph

What will happen in my life if I choose to follow the prophet?

V5- I will come out of darkness

V12- I will not be confounded

V13- out of weakness I will be made strong

V15- I will have salvation

# Your last words to your children

Lehi's last admonitions – 2 Ne. 4.1-12

Note how Lehi approaches his grandchildren... this is an example of "degree of difficulty"!

The things of my soul -2 Ne. 4.13-15

The Psalm of Nephi – 2 Ne. 4.17-35

# "And he caused the cursing to come upon them" – 2 Nephi 5.21-25

How to read this (and other verses):

- 1. Not literal see 2 Nephi 26.33.
- 2. Metaphor for spiritual cleanliness see 1 Ne. 11.13; 3 Ne. 2.14-15
- 3. It is talking about something else ceremonial "skins", in other words, this is a temple text, speaking about authorized servants vs. imitators see: Ethan Sproat, Skins as Garments in the Book of Mormon, Journal of Book of Mormon Studies, Vol. 41, no. 1, article 7.

Other references in the Book of Mormon: 1 Ne. 13.15; Jacob 3.5, 8-9; Alma 3.5-6; Alma 55 – this text unpacks the whole idea of this being literal when read critically.

Elder Stevenson, made at the 2020 NAACP Salt Lake Branch Martin Luther King Jr Memorial Luncheon regarding what was included in the print version of *Come, Follow Me* for Book of Mormon (which was edited for the digital version). This is specifically in regard to 2 Nephi 5:20-21:

"Now, prior to my prepared remarks I'd like to address the matter with you. Some of you may be aware from a news article published over the weekend. One of our recent church manuals includes a paragraph with some outdated commentary about race. It was mistakenly included in the printed version of the manual, which had been prepared for print nearly two years ago. When it was brought to the attention of church leaders late last year. They directed that it be immediately removed in our annual online manual which is used by the great majority of our members. We have also directed that any future printed manuals will reflect this change. We're asking our members to disregard the paragraph in the printed manual. Now I'm deeply saddened and hurt by this error and for any pain that it may have caused our members and for others. I would just like to reiterate our position as a church is clear. We do condemn all racism, past and present, in any form, and we disavow any theory advance that black or dark skin is a sign of a curse. We are brothers and sisters, and I consider you friends. I love and appreciate you." (All are alike unto God, Church News, Jan. 20, 2020)



# 2 Nephi 5 – The Separation

Nephi is warned – 2 Ne. 5.5

"All those that would go with me" – 2 Ne. 5.6

What it means to "prosper" = "after the manner of happiness" (v. 27)

2 Ne. 5.14

2 Ne. 5.15, 17

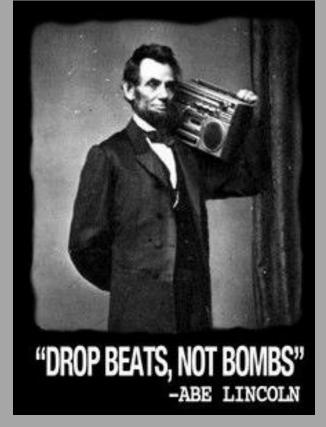
2 Ne. 5.16

2 Ne. 5.27

## Anachronism

A thing belonging or appropriate to a period other than that in which it exists, especially a thing that is conspicuously oldfashioned.





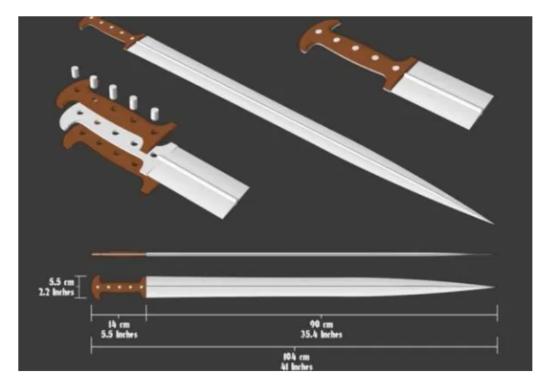
#### Steel Swords and Horses!

#### Most precious/fine steel - 1 Nephi 4.9; 1 Nephi 16.18

Posted on 2020/01/27 by mikedayherriman

"I beheld his sword... the workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious steel." (1 Nephi 4.9)

"I did break my bow, which was made of fine steel" (1 Nephi 16.18)

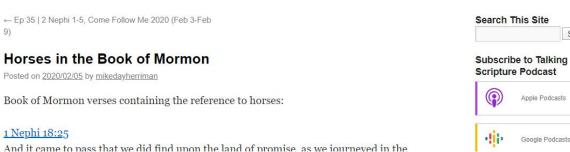


Vered Jericho Sword of Ancient Israel 600bc Steel by Shad Brooks

#### **LDS Scripture Teachings**



Apple Podcasts



#### **Status of Book of Mormon Claims in 1842**

Unconfirmed

Confirmed

Steel sword	
Brass plates	
Golden plates	
Gold smelting	
Silver smelting	
Copper smelting	
Brass	
Iron	
Precious ores	
Molten stone [glass]	
Cow	
Oxen	
Horse	
Ass	
Goat	
Wild Goat	
Sheep	
Wild Beasts	
Wheat	
Barley	

Barley-based monetary system	
Solomon-like Temple	
Stone monuments	$\overline{z}$
Thrones	
Palaces	$\overline{\mathbf{x}}$
Large cities	<b>7</b>
Fortifications	<b>7</b>
Cement	
Highways	
Military costumes	
Swords	
Spears	
Scimitars	
Javelins	
Bows and arrows	$\mathbf{\Xi}$
Slings	
Large armies	
Human sacrifice	
Submarine barges	
Hebrew language	

Reformed Egyptian script
Natives could read
Natives could write
BM place names
BM personal names
Two advanced civilizations
Older in north
Younger in south
Older disappeared
Younger spread north
Younger destroyed
200 year period of peace
3 culture sequence
Narrow neck
East and West seas
N-S large river
Southern highlands
Highland lake
Wide eastern sea coast
Narrow west coast

8 Confirmed (13.3%) 52 Unconfirmed (86.7%)

Anachronisms Relating to Ancient Warfare, Metals, Animals, Lehi's Wilderness Journey, and Israelite Culture Status 1845-1965

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Fortifications	10000 1000 1000 1000 1000 1000 1000 10	Sheep
No Warfare	<b>由学多类型</b>	
No Wars of Conquest	THE SHEET OF THE	
Military Costumes	Rations	夏秋縣 [1] [1] [1] [1] [1] [1] [1] [1] [1] [1]
Armor	Steel (OW)	Sacrifice not at Temple
Swords	Steel (NW)	
Swords Early		Land of Jerusalem
Steel Swords (OW)	10位 使用 电影	Bethlehem Part of Land of
		Jerusalem
Steel Swords (NW)	Brass (NW)	3 Days Journey
Scimitars (OW)	10 任本語計劃 有农业品的证明	River in a Valley
Scimitars (NW)	<b>建工作工作工作工作工作工作工作工作工作工作工作工作工作工作工作工作工作工作工作</b>	<b>三</b>
	Iron (NW)	River into Red Sea
Axes	Iron Working (NW)	
Javelins	Iron Practical Use of	Not Much Fire
	(NW)	<b>对接指达到2000加速转接指达</b>
Spears		Raw Meat
Bow and Arrow	Forges	Bountiful in Arabia
Bow and Arrow Early	Metal Money	
	Gold Money	型的处理器 (SHIP) (SHIP) (SHIP) (SHIP)
Bow of Fine Steel (OW)	Silver Money	Timber
		186 commence and Wellin School and
	Chains	Ore
Slings	Metallurgy (Early)	DANGERONG DEVELOPMENT OF THE
Shields	THE SALES OF STREET	Lehi Ocean Route
Arm Shields		Length Jaredite Voyage
Head Plates		Pre-Columbian Sea Cross
Breastplates	Horse Pre-Columbian	Feasts Customs Festivals
Breastplates Copper Brass	Horse with Man	Non Levite Priests
Large Armies	Horse Book of Mormon Times	600 Year Chronology
Large Army Casualties	Ass	Killing Laban
	Cow	
Wars of Extermination	Ох	Non Jerusalem Temples
Post Decapitation	Cattle	Jews Write in Egyptian
Movement/Breathing		
	Goat	Scripture in Egyptian
Compass	Wild Goat	Direction in Wilderness
Elephants Pre-	Elephants	Elephants Book of Mormon Times
Columbian	Contemporary with Man	计注册记述证明 经折扣 司里
Pre-Columbian Christians	Synagogues	Jew Pre-exilic Term

Anachronisms Relating to Ancient Records, Writing, Names, 3 Nephi, and Ancient Culture Language Status 1845-1965

	Chariots
<b>有限和基本企业的</b>	
Hebrew Names	
Egyptian names	
Day Night and Day	
Sunken Cities	
Great Tempest	
Destruction By Fire	
Whirlwind	
Earthquake	
No Earthquakes in Central America	
Buildings Fall	
Thick Darkness	Machinery
Darkness Felt	
Three Days of Darkness	THE RESERVE OF THE PERSON OF T
Inability to Light Fire	
Earth Closing Up	
Earth Carried Up	是129年11日日本共和国共和国120年1
Destruction at Time of Christ	
Native Traditions	
Civilization	
Large Cities	
Cities identified	海高速制度次集制装置
	Plausible Geography (NW)
	Navigation
	Wild Beasts
Glass (OW)	Omni
Arts	Mosiah
Astronomy	Helaman
Cement	Ether
Archaeological Evidence	Flocks
Snakes Hedge Way	Swine
	Egyptian names Day Night and Day Sunken Cities Great Tempest Destruction By Fire Whirlwind Earthquake No Earthquakes in Central America Buildings Fall Thick Darkness  Darkness Felt Three Days of Darkness Inability to Light Fire Earth Closing Up Earth Carried Up Destruction at Time of Christ Native Traditions Civilization Large Cities Cities identified  Glass (OW) Arts Astronomy Cement Archaeological Evidence

Anachronisms Relating to Ancient Warfare, Metals, Animals, Lehi's Wilderness Journey, and Israelite Culture Status 1966-2019

			2/45/15		
Fortifications	×	Cords	×	Sheep	
No Warfare	X	Ladders	X	Lion-like Animals	×
No Wars of Conquest	X	Tents	×	Moths	X
Military Costumes	×	Rations	×	Dragon-like Animals	×
Armor		Steel (OW)	×	Chickens	×
Swords	×	Steel (NW)		Dogs	×
Swords Early	×	Bellows (OW)	×	Land of Jerusalem	×
Steel Swords (OW)	×	Brass Early (OW)	×	Bethlehem Part of Land of Jerusalem	×
Steel Swords (NW)		Brass (NW)	×	3 Days Journey	×
Scimitars (OW)	X	Brass Early (NW)		River in a Valley	×
Scimitars (NW)	×	Iron	×	River into Red Sea	×
Daggers	×	Iron Working (NW)	X	New Names to Locations	X
Axes	×	Iron Practical Use of (NW)	×	Not Much Fire	×
Javelins	×	Abundance of Metal Ores	×	Raw Meat	×
Spears	×	Forges		A Bountiful Site in Arabia	×
Bow and Arrow		Metal Money	×	Much Fruit	×
Bow and Arrow Early	×	Gold Money		Wild Honey	×
Quivers	X	Silver Money		Timber	X
Bow of Fine Steel (OW)		Chains	×	Ore	×
Fiery Darts	×	Early Metallurgy (NW)		Mountain at Bountiful	×
Slings	X	Gold Early		Lehi's Ocean Route	
Shields	×	Silver Early		Length of Jaredite Voyage	×
Arm Shields	×	Copper Early		Pre-Columbian Sea Cross	×
Head Plates	×	Horse Pre-Columbian	×	Feasts Customs Festivals	××
Breastplates		Horse with Man	×	Animal Sacrifice	×
Breastplates Copper/Brass	×	Horse BM Times		600 Year Chronology	×
Large Armies	X	Ass		Killing Laban	X
Large Army Casualties	38	Cow	8	Seantum's Confession	X
Set Time for Battle		Ox		Non Jerusalem Temples	332
Wars of Extermination	×	Cattle		Jews Write in Egyptian	×
Post Decapitation		Goat		Scripture in Egyptian	
Movement/Breathing					×
BM Battle Remains	×	Wild Goat		Direction In Wilderness	×
Trumpets	X	Elephants and Man	×	Elephants BM Times	
Elephants Pre-Columbian		Sacrifice not at Temple	×	Non Levite Priests	×
Compass	×	Pre-Columbian Christians		Synagogues	
Jew Pre-exilic Term	1		Na Carlo	TO SHE WAS DIED TO LET BY	

Anachronisms Relating to Ancient Records, Writing, Names, 3 Nephi, and Ancient Culture Language Status 1966-2019

			2/11/19	of the party was the	171
Metal Plates (OW)	23	Jonas		Chariots	
Israelite Writing on Metal	×	Timothy		Pearls	×
Writing on Metal Plates (NW)		Non-Biblical Hebrew Names	×	Silk	×
Pre-Columbian Writing	233	Egyptian Names	X	Linen	
Reformed Egyptian (OW)	533	Day Night and Day	X	Wheat	
Egyptian Language (NW)		Sunken Cities	X	Barley	1
Egyptian Inscriptions (NW)		Great Tempest	×	Corn	×
Hebrew Language (NW)		Destruction By Fire	X	Grapes	X
Hebrew Inscriptions (NW)		Whirlwind	×	Wine	×
Inscriptions with Book of Mormon Names (NW)		Earthquake	×	Salt	×
Inscriptions with Book of Mormon Texts (NW)		Earthquakes in Mesoamerica	×	Highways	×
Hiding Up Records	23	Buildings Fall	X	Leprosy	×
Inscribed Stone	~	Thick Darkness	~	Machinery	
Monuments (NW)	2				
Sam	23	Darkness Felt	<b>X</b>	Tools to Spin	23
Josh	23	Three Days of Darkness		Till Soil	
Gid	<b>3</b>	Inability to Light Fire		Ное	
Sheum	<b>3</b>	Earth Closing Up		Thrash	
Neas		Earth Carried Up	$\sim$	Prune	×
Ziff		Destruction at Time of Christ		Plow	×
Money Names	4	Native Traditions		Sickle	23
Rameumptum		Civilization	<b>X</b>	Tools to Work Beasts	
Com		Large Cities		Kings	23
Kim		Cities Identified		Buildings	23
Nephi	×	Temples	×	Plausible Geography (NW)	
Alma	23	Palaces	X	Navigation	
Moroni		Barns	23	Wild Beasts	23
Mormon	23	Glass (OW)		Omni	
Gadianton		Arts	<b>X</b>	Mosiah	
Deseret	23	Astronomy	<b>3</b> <	Helaman	
Liahona		Cement	X	Ether	
Shazer	23	Archaeological Evidence	X	Flocks and Herds	
Honey Bees NW	23	Snakes Hedge Way	<b>X</b>	Swine	
Jarom		Zeniff		Roads	

## Anachronisms in the Book of Mormon



To see this video, go <u>here</u>.

wall word 1001 danked לוונל יצר ופה לחוד ברוא וצובר יוד פוראהף והיהן צונהף ינו נדאי אומור או פון מינוב איני פימאת אם דיב לוא יונד ראות אונפוריך ואוערן וושמערוים באווייף מפורוה מביש מעקרב בלוא עונור בעוף חווירו ני בראותני הקינו בעשור מיר פורפו ארחון לו כו ני תומונית וני משפאלי וטנימוני או עבור אלאחו הנים וו ווייחו אולאות היולד ואו אוויי אחנא ניהואל בסיליב מוני אני או אינושות במוצות והיביצונים במ הכוד יצא ומאפור אואים ויוא ביו הוי ביו היותר מיותר מיותר לאון לי ועם מטר זרעך אשר ווורץ את ארפת ולאם ווכו את האדנה צרוא בשתך מחדום נואני וחוד לכשות יעוד מוא מפני ולעד בסנאר ראואראיין ריופן זו מו פשעין ביום חדיא צר ניודב והאונים ולוא חוחף לפין פעת אטאועל אטאה אחולצותף להה בנחוף כמי וה ציריתף יושי האים וך בליל חפין יאולו אשר יויה בריות ופעורה וחיור על פילודי בעד וילניל בעיור ניצור בעוור בינור לוא שאין לייו בצמון ברימה ושדמות בת משיום מחוד לבן ממו ביער כשת ותחחות בצן מדיות ענוך ייתוחות בענן שרון ומשנים זונם מינות עיוף בינף דותורב בעל פנושורך ודחד מור דילבעד פאור ודופיר ואור ורחפיר אדמד שבאותן בארשבשע אראו לוה באות אנוני כוא יו ביילי לכו לוא לעודה יוא עוברו בי לכשת וראאוף כאון דובץ אייוד אנשטי ענו ומדעמני אינא וצור יינצי אירות מא מערות מנייר אני ונצי פשאר שנתרום שאו בישא בענבע מיני ביתה בלב ניהוע בבובלב קביא ניתא באל בינה אין אלו קומו בי בינון לבהוצים לב בו וויו ביוני בל הבאוני מואונינובוב ישבח עותי בוא פופאאיל ליחאותי ועל מני חקד חודי לאנן אחרון

2<sup>nd</sup>/3<sup>rd</sup> Isaiah WATER THE MAIL AND MOMENT WHAT IN DATE ALKAY

אנואר בובת שוא ורדון פאיוד על יותר עבום ומנותר האו הצוב לבמי

בות הניצורים זה בשפחת לבת כתיום בחילה לבוא ביור אורוף

Navigating some of the issues in scholarship and in faith

ואת הבראי לא הניתר יקון על באון פר מוף בול שורה ביצוא און ומערים און ושופאותמו באר פונא בארום ומערים ומאוזה משה מדי ובשל מווי ונבל עור מוחר בייףי מיני צף צו אפר דודוה אלף צאיור מהמוראדוד והצביר לבונון

אשר הקרא אנון משו בליוף נקונים אות ומהצינון לא אוואס איני באון אווי איניד עבאוון (אבא יו און יואין איני און אוואס אינידי צו אויי אינידי עבאוון

בר בה אבר יוויור קףיש משראל בשמבור ונות תושעין בהשינו וכבווויו אונינול דמונעולל איוא אבעולל ווואפיו קוא גר אן פום חום קבו עומסף אושב בר נוחב בממול נחומה לא בשל ניהל אולה מיהוא נוא אבל אומי ניין בן הגב יבה יביב הביבות אך אווה ב הר ציבון מווה ופבולי אפשר תנוכון עדי און נוחווערי כתרף על ראום אר יונים על אובער כלען מאבוע מעלות נאווילכם. עכל מיים וייונהלם בוא אניוני בנחבר וייניות לי עם בעוון וישב וכתרוש בני נואי תוברה חשון המוען מינוא לדול נציקן בשפריתו שך תתו לכך ארונה אשרה צול דדוצה לב

מוניות ווושינע עלה בני מוחות עם מינה אות נובע מכל ובצר בחופה

יארוש וראודיש לודיר ופוא לשדי אוי בוני ודלוא אצ שות בניה ותביע ייצא וניפן וויק ושף אטר שורא ושמורא נופן ונמכמן גבילותו י ותמרות לפשפט אלודר וי ארוע בר לנא בארוים חיש סעור נאצן עגלה על פל ממוב ול לפשר מאכש פינו וצונן ביוכש ויים צי לוא לנוא ציים חיינה והנב עבותו ינרשון וא מייינני גב וואת מיתי חייוד עכאון יקאור

מכלוד ציער נותבוים (מרשים אנים אוים אווא שמון חוור אווף מנה שנה ל שוף ונות משני ושוני ושני והיניחוד לארואל נהימונה ומעד יאנות ומייחה לה באיראל ואנמים בחיף להך י יורווי ניסל פתב באתר בנוני אוף פינוייות נישכת באריע ובינר תשוו אפרתף האידר בארב בארץ קולי ומעצי אפרווף ונצבעב הייף צאבע ייון ויפין וציל נונה למכר נונה ל תניהוב לשיי קסנה מואה פגם נעות לבאנו אנבקר בריום וניים שוויל בייל מיניר ומיניה ולורבאים אנבסד ווראד במשות הווו נייון בעול בנין ממראים בית המשות אינון נווו בנין החוו בינין החוו ב ראייורבאאר ריש עוףי ארייב ואטראיף כ

לוד הנו הנוחות בל בונות בונון בל ומיות הוא הלובות בן בנות הוא בל איוני היבורה הופורה היון שינישר ושריק שניין ולמא פיין צודו יובר בר בניה בנינצות נשוש ביום עונותרוב ייימום אות מיתוצה את מובראוף ואת נשמונו אינונינון צמור מווכדה כל מווון אניין נדביי אימה אמניני אחר יווון אנמי אן אודא מופר מאור מוא שו וד ואאשר פא אונין צי חוום אוא יבוע וצוע ארמריאלאטר לוא מואי מבר לאנור לרא נא וור מיאוני לוא ארימי מבר

רחים מפנר וחודאר וראות מותר נפינות אנשאף אינטיור ופידנו להבלה את הייני היהי הבלה יבלה אמבהה חצמת חצמה בבונות נבוני ן איים ממוצמתיים בייוויים לפוני עינור חיורים

בציאישך ברשיחתי והואנטר פי ראע יבר האינו הכן פכני אונבחש היינן אור במש נטיד ושב בען לוצל ואנינול ליאר אושב ושפינ בען אינוא אורישון ויסי מנו ופאבלה נבודעף על עורינישא עד המכונ הדאלה בצוצו המצוו באבאוני אול בהנהוא המנטון צו אנם הנואה עניה ליא נודנוני בין מומושי אין בשכואי אינל בוכב ונה באו בעובו

צעטייים עטונ ע יודעת ובחוד וודפיים DEMONAU

ני במינף ודורוא מנאו אמר נישר לבני היינונר חורב, יוארית וואצרעב מודרף בחליוף מציטרה MY MYZ DANK, TEK ארטר לינודים אצוניף ציינין בפיות ביון ומתוקש באדעיונור וויא וויא מאשובנור ולבב נצום וויבר יפוחות יף אשר ישוע ביי עבל ע ולייני אל אינואר אוינויי לן

was the state of the אינועניאר האינו אינוער Than Minnelly המנות הודות עופחנו

אפרונה מפתף אישורה RMAJHAN KRUP יייברינור אי אראל אחד ללביני ברותר אל אוים B HIMW WANT ELLES

HALL TAL BALLAKE BEHRE STADE MUNA FOR אושבינים נשנים בניים ב

מצשות היצייוה לשלפן עף צולם ומשבעפה כ THE SHIP STATE SEE

אשריינגער וור תרה שוצף כאונור עם



The Great Isaiah Scroll, chapters 29-30 The Israel Museum, Jerusalem. To scroll Through the scroll, go <u>here</u>. As early as 1775 J.C. Doderlein and J.G. Eichorn (1780-83) worked on a theory that Isaiah was the product of multiple authors who had different views and different objectives, whose writings were eventually compiled into one "book of Isaiah"...

As this position gained more and more influence, scholars became less and less interested in seeing any unity among the parts of the book.

(John N. Oswalt, *The Book of Isaiah: Chapters 1-39, New International Commentary on the Old Testament*, Eerdmans, 1986 p. 17)

# The view among scholars (generally)

First Isaiah – chapters 1-39, written by Isaiah son of Amoz, about 740-700 B.C.

Second Isaiah – chapters 40-55, written by anonymous person(s) during the Jews' exile in Babylon, about 540 B.C.

Third Isaiah (Trito-Isaiah) – chapters 56-66, written by anonymous person(s) following the return of the exiles to Jerusalem around 515 B.C.

# Yet it gets more complicated...

First Isaiah – chapters 1-39, written by Isaiah son of Amoz, about 740-700 B.C.

Isaiah 1 is purported to have been written later, added in as an introduction to the book (similar to D&C 1)

Isaiah 24-27 – This apocalypse is seen as a later addition during the Hellenistic period, around the 4<sup>th</sup> century B.C.

Isaiah 36-39 is said to have been inserted later, from the record in Kings