

2 Nephi 11-25 Isaiah 2-14 on the Brass Plates

Come, Follow Me



Contents of the Plates of Brass

Listed in 1 Nephi 5:11–14

1 Nephi 5:11 Five Books of Moses

creation of the world	2 Nephi 2:15
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1 Nephi 5:12 A Record of the Jews to the Reign of Zedekiah Jacob 2:23

1 Nephi 5:13 Prophecies of the Holy Prophets

Isaiah	coming of Christ	2 Nephi 19:1–8
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Joseph	concerning his posterity	2 Nephi 4:2
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1 Nephi 5:14 Genealogy of Lehi's Fathers Alma 10:3



PaRDeS – The Way to Read Scripture

Peshat - (pronounced peh-shaht' - meaning "simple")

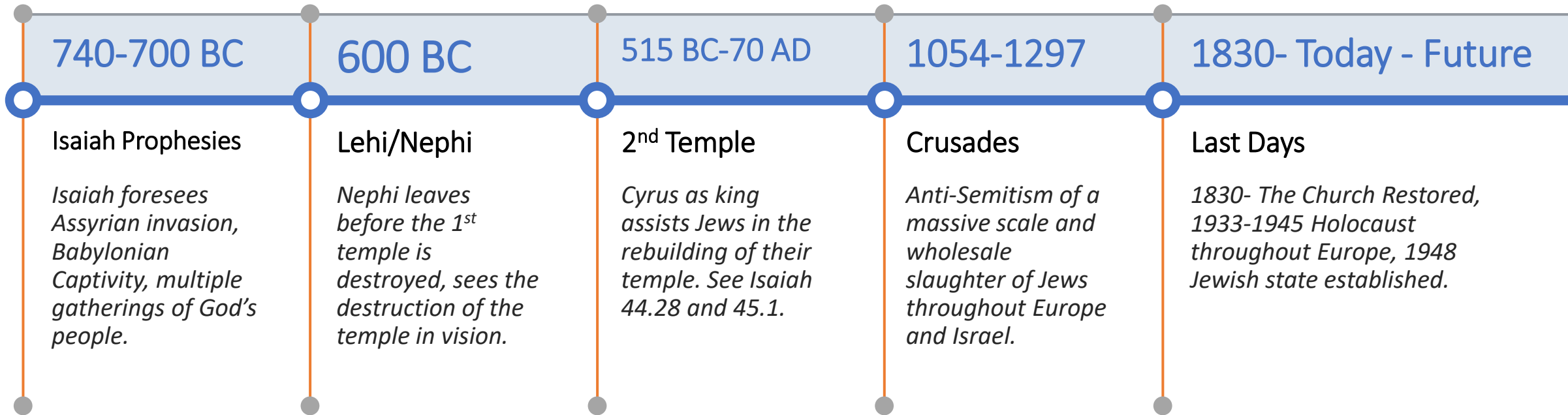
Remez - (pronounced reh-mez' - meaning "hint" – it is alluded to but not overtly stated in the text, see Proverbs 20.10)

Derash - (pronounced deh-rahsh' also called "Midrash," meaning "concept"- consider Mormon's "and thus we see...")

Sod - (pronounced sode, [like "ode"] - meaning "hidden"- think temple, coming into God's presence)

Isaiah Timeline

3 Nephi 23.1-3 "All things he spake have been and shall be"...



Messages of Isaiah in Nephi's Small Plates

Isaiah 2/2 Nephi 12 – Mountain of the Lords house, tops of Mountains

Isaiah 3/2 Nephi 13 – The reason Jerusalem is ruined

Isaiah 4/2 Nephi 14 – Zion shall be redeemed, she shall be holy

Isaiah 5/2 Nephi 15 – The parable of the Vineyard, the Ensign

Isaiah 6/2 Nephi 16 – Isaiah's Theophany

Isaiah 8-9 – Avoid Worldly Alliances!

Isaiah 9/2 Nephi 19 – The Mighty King, Israel gets wrecked

Isaiah 10 – Take a Stand!

Isaiah 11/2 Nephi 21 – The Stem of Jesse, Kings & Queens & Gathering

Isaiah 12/2 Nephi 22 – The Drawing of the Water

Isaiah 13-14 – Stay True in Captivity!

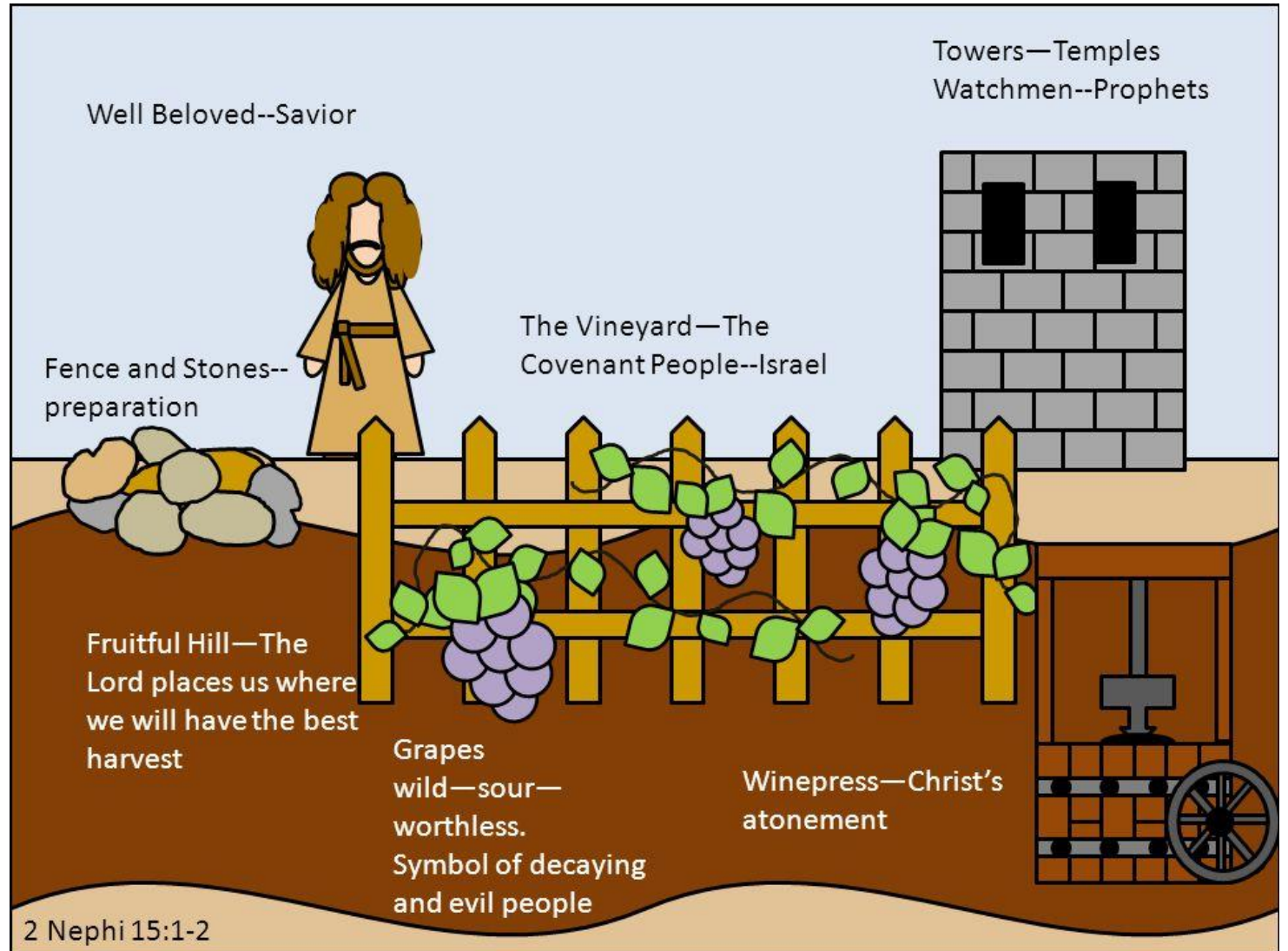
The Vineyard

CHAPTER 15

The Lord's vineyard (Israel) will become desolate, and His people will be scattered—Woes will come upon them in their apostate and scattered state—The Lord will lift an ensign and gather Israel—Compare Isaiah 5. About 559–545 B.C.

“AND then will I sing to my well-beloved a song of my beloved, touching his ^bvineyard. My well-beloved hath a vineyard in a very fruitful hill.

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest ^avine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.



3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes it brought forth wild grapes.

5 And now go to; I will tell you what I will do to my vineyard—I will ^atake away the hedge thereof, and it shall be eaten up; and I will break down the wall 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 ^abriers and thorns; I will also command the clouds that they ^brain no rain upon it.

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, and behold, ^coppression; for righteousness, but behold, a cry.

Isaiah 5/2 Nephi 15

Captivity is prophesied

No rain – v.6

Desolate cities –v.9

Infertility – v.10

Captivity –v.13-14

The king will call them back –v.26

Multiple meanings here – v.26-30



Isaiah 6/2 Nephi 16 The Theophany

3 And one cried unto another, and said: Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his ^aglory.

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

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

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

7 And he laid it upon my mouth, and said: Lo, this has touched thy lips; and thine ^ainiquity is taken away, and thy sin purged.

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





We shall go down, by Jorge Cocco.

See [The Divine Council](#), by BMC.

Who shall go for us?

– Isaiah 6.8



A fragment containing Deuteronomy 32:8 (4QDeutj) from the Dead Sea Scrolls. Unlike the Masoretic Text of the Hebrew Bible, which speaks of the "sons of Israel" in this verse, the variant preserved in the Dead Sea Scrolls speaks of the "sons of God" and has been widely understood by scholars as a reference to God's divine council.

Politics in Isaiah 7

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

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. (Isaiah 7.1-2)



Worldly alliances 2 Nephi 17-18 & Isaiah 7-8

There are three outstanding scripture blocks in the Isaiah chapters that Nephi uses to get his point across. The first block of scripture has to do with worldly alliances. For a proper understanding, 2 Nephi 17 and 18 (Isaiah 7 and 8) should be read together. They constitute a pattern of prophecy whose fulfillment came in the days of Isaiah and King Ahaz (about 734 B.C.) and more deeply in the miraculous birth of the Savior Jesus Christ.



Worldly alliances 2 Nephi 17-18 & Isaiah 7-8

In the face of an alliance between Syria and Israel, Ahaz, the king of the southern kingdom of Judah, was tempted to make an alliance with a greater foreign power. The word of the Lord to king Ahaz was simple and direct: “Take heed, and be quiet, fear not, neither be fainthearted” (2 Nephi 17:4). In other words, the Lord was telling Ahaz not to trust in the arm of flesh, but to have trust in the Lord.



Worldly Alliances

“Associate yourselves, O ye people, and ye shall be broken in pieces... Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.”

(2 Nephi 18.9 & 12. See also Isaiah 8)



הַעֲלָמָה

The Virgin will conceive



To amplify the message, Ahaz was told that a woman was with child, and that before the child would know to choose good or evil, the alliance of Syria and Israel would be finished. The child was, in prophetic similitude, called Immanuel, which means “God is with us” (2 Nephi 17:14-16). This was a prophecy for Isaiah’s day, but more importantly, it was to point to Jesus, the Messiah.

As to a future fulfillment, “THE” virgin would conceive and bear a son – the Only Begotten Son of God. This would be, in a literal sense, “Emmanuel, which being interpreted is, God with us” (Matthew 1:23).

Take a Stand – Isaiah 10 – 2 Nephi 20

2 Nephi 20 must be read in conjunction with Isaiah 36-37 as well as 2 Kings 18-19. Fearful that the **Assyrian army would destroy Jerusalem** just like the other cities and nations that fought against it, Hezekiah sought Isaiah's counsel. The Lord assured Hezekiah that the Assyrian army was a tool used to scatter Israel, but that **if he would stay faithful**, Jerusalem would remain safe and the Assyrian army would not destroy the city (2 Nephi 20:15, Isaiah 37:33-35).





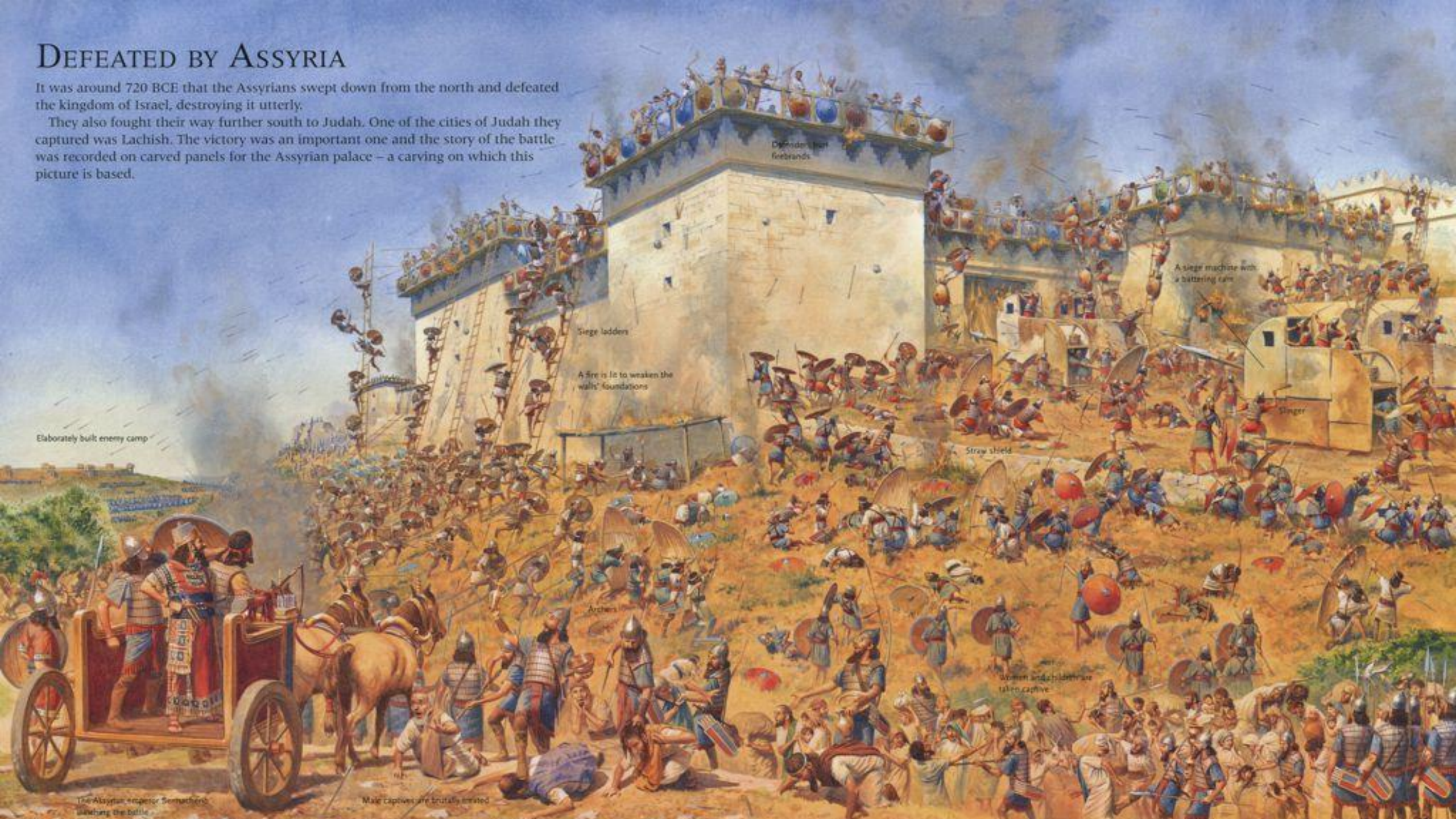
The Battle of Hornburg/Helm's Deep

Isaiah 36-37, 2 Kings 18-19

DEFEATED BY ASSYRIA

It was around 720 BCE that the Assyrians swept down from the north and defeated the kingdom of Israel, destroying it utterly.

They also fought their way further south to Judah. One of the cities of Judah they captured was Lachish. The victory was an important one and the story of the battle was recorded on carved panels for the Assyrian palace – a carving on which this picture is based.



Elaborately built enemy camp

Dry rams and firebrands

Siege ladders

A fire is lit to weaken the walls' foundations

A siege machine with a battering ram

Slinger

Straw shield

Archers

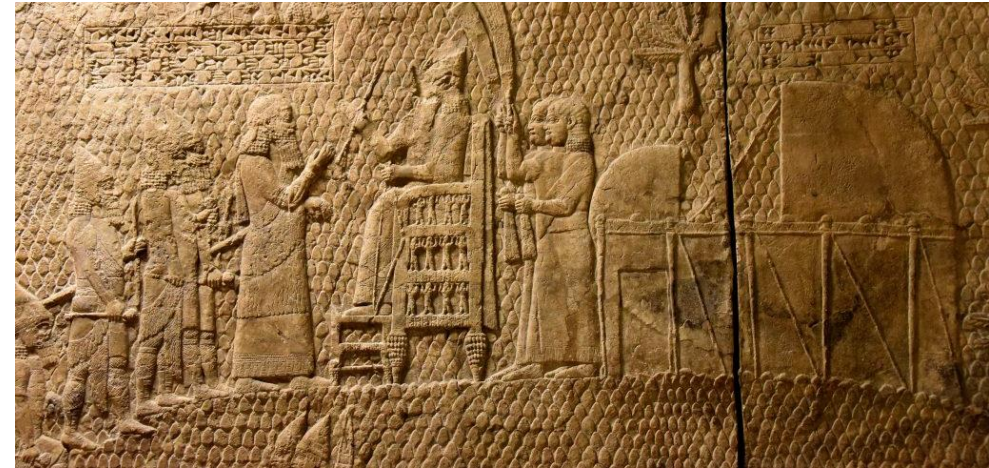
Women and children are taken captive

Male captives are brutally treated

The Assyrian emperor Sennacherib leading the battle

Destruction at Lachish – 701 BC

Lachish was Judah's largest town outside of Jerusalem. The relief shown here is a vivid Assyrian depiction of the **destruction of Lachish**. Other parts of the relief depict Assyrian archers and stone throwers on the attack, Judean soldiers being impaled around Lachish, and later scenes of people being led from the defeated city into exile. According to archaeological surveys, the Assyrians decimated virtually all of the countryside outside of Jerusalem. (David Carr, *Holy Resilience: The Bible's Traumatic Origins*, p. 46-47)



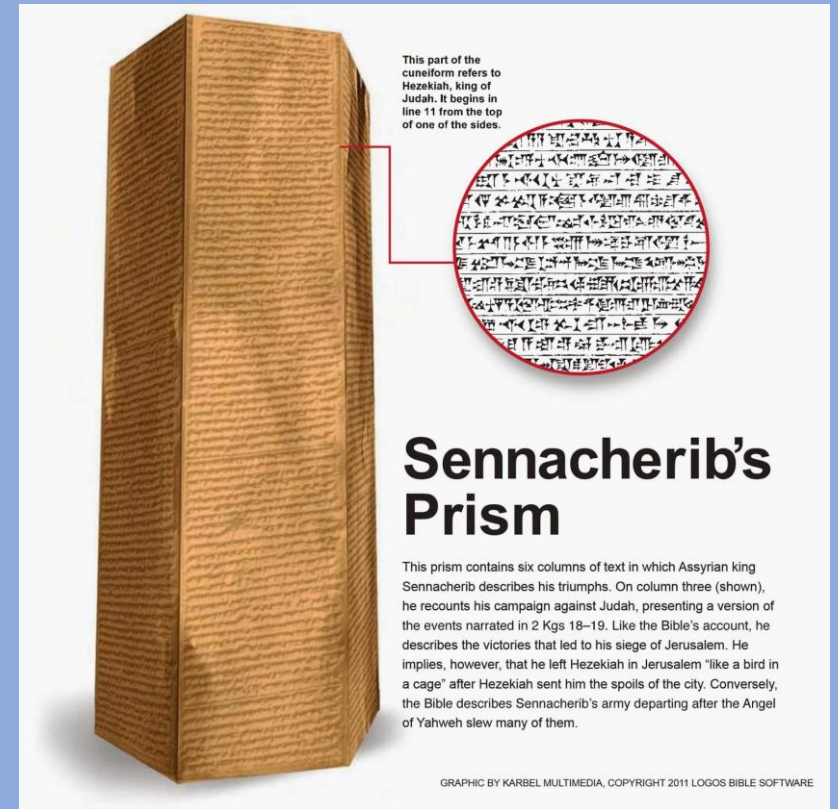


Sennacherib's Prism

Sometimes referred to as "The Taylor Prism" – found in 1830 by Geoffrey Taylor.

This prism tells the story of 2 Kings 18-20 and Isaiah 36-37 from a pro-Assyrian point of view. Like many accounts in the biblical narrative, it has an agenda favoring its author.

Sennacherib brags that he has enclosed Hezekiah "Like a caged bird."



Political Propaganda?

Because Hezekiah of Judah did not submit to my yoke, I laid siege to 46 of his fortified cities, walled forts, and to the countless villages in their vicinity. I conquered them using earthen ramps and battering rams. These siege engines were supported by infantrymen who tunneled under the walls. I took 200,150 prisoners, young and old, male and female, from these places. I also plundered more horses, mules, donkeys, camels, large and small cattle than we could count. I imprisoned Hezekiah in Jerusalem like a bird in a cage. (Sennacherib prism iii 20-40)



Take a stand

Jacob takes a stand against the tide of evil he sees – 2 Nephi 6.3; Jacob 1.5, 2.7

Alma 43-62 – Great leaders demonstrate how to take a stand

3 Nephi 2 - The stand/war between the Nephites and the Gadiantons

Joseph Smith-History 1.25 “I knew it and I knew God knew it”

Stay true in captivity – 2 Nephi 23-24 & Isaiah 13-14

Even after your enemy has you within his power, Isaiah seems to be telling us that there is hope. 2 Nephi 23:1-16 is a rebuke for the proud of Jerusalem, a city that was laid waste in 586 BC. These verses are a stern warning to those that would not repent. It is as if Nephi includes this chapter to remind us how similar our world is to the culture of the city he left to come to the New World.

Babylon will get wrecked

“I will stir up the Medes against them (Babylon)... their bows shall dash the young men to pieces... and Babylon shall be as when God overthrew Sodom and Gomorrah... It shall never be inhabited... wild beasts shall lie there... doleful creatures and owls shall dwell there... and dragons in their pleasant palaces... for I will destroy here speedily...” (2 Nephi 23.17-22)



Babylon will get
wrecked

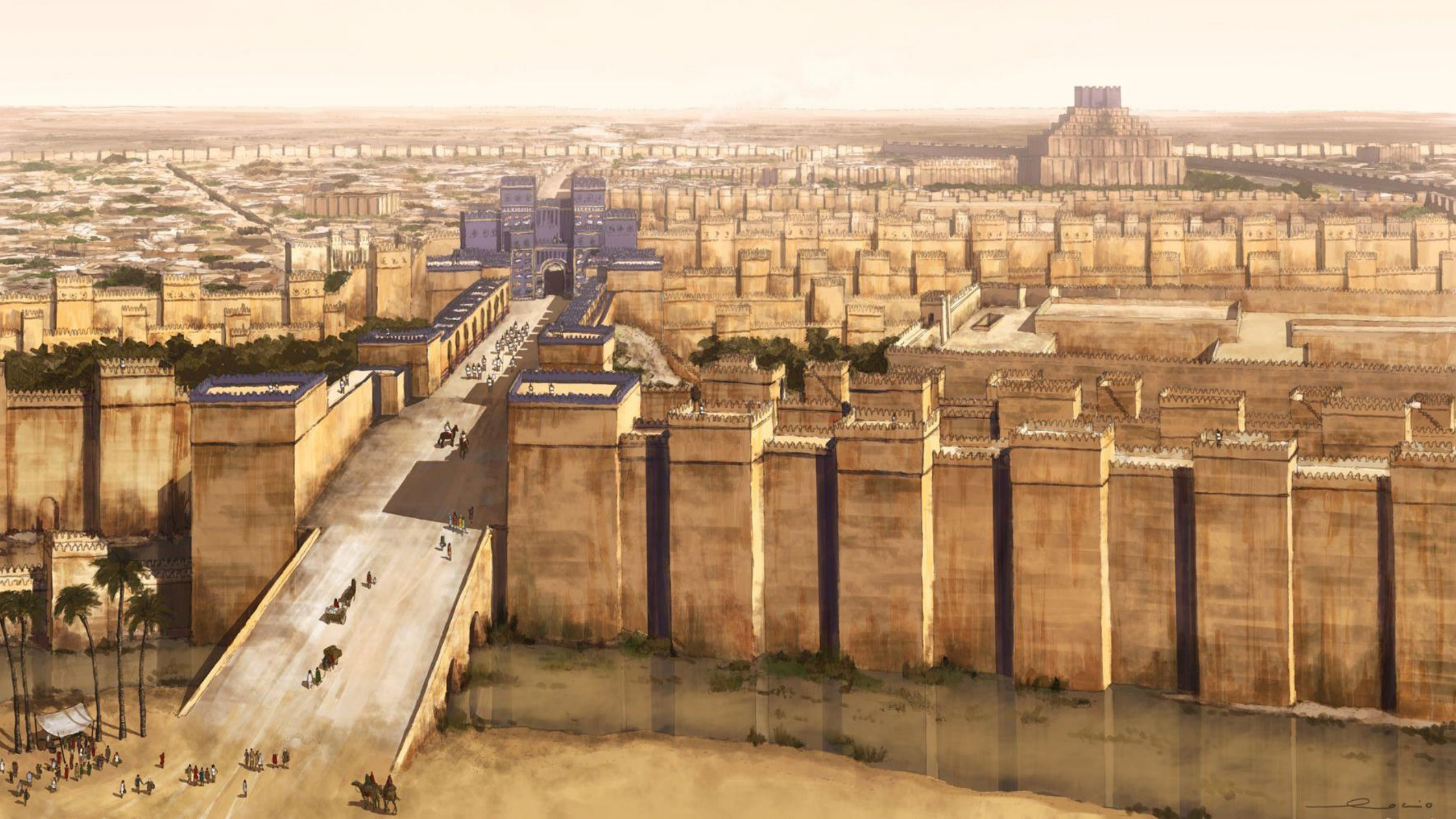
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Destruction of the Temple 586 BC



Babylon: The Great City







The Ishtar Gate was the eighth gate to the inner city of Babylon. It was constructed in about 575 BCE by order of King Nebuchadnezzar II on the north side of the city. It was part of a grand walled processional way leading into the city. The walls were finished in glazed bricks mostly in blue, with animals and deities in low relief at intervals, these also made up of bricks that are molded and colored differently.

It was excavated in the early 20th century, and a reconstruction using original bricks, completed in 1930, is now shown in Berlin's Pergamon Museum. Other panels are in many other museums around the world.

Source: https://en.wikipedia.org/wiki/Ishtar_Gate



Stay True in Captivity

Mosiah 24.12-14 – Alma and his people remain true in captivity

3 Nephi 3 – The Nephites in Gadianton captivity – note their solution!

Outline of Isaiah text

Isaiah 2/2 Nephi 12 – Mountain of the Lords house, tops of Mountains

Isaiah 3/2 Nephi 13 – The reason Jerusalem is ruined

Isaiah 4/2 Nephi 14 – Zion shall be redeemed, she shall be holy

Isaiah 5/2 Nephi 15 – The parable of the Vineyard, the Ensign

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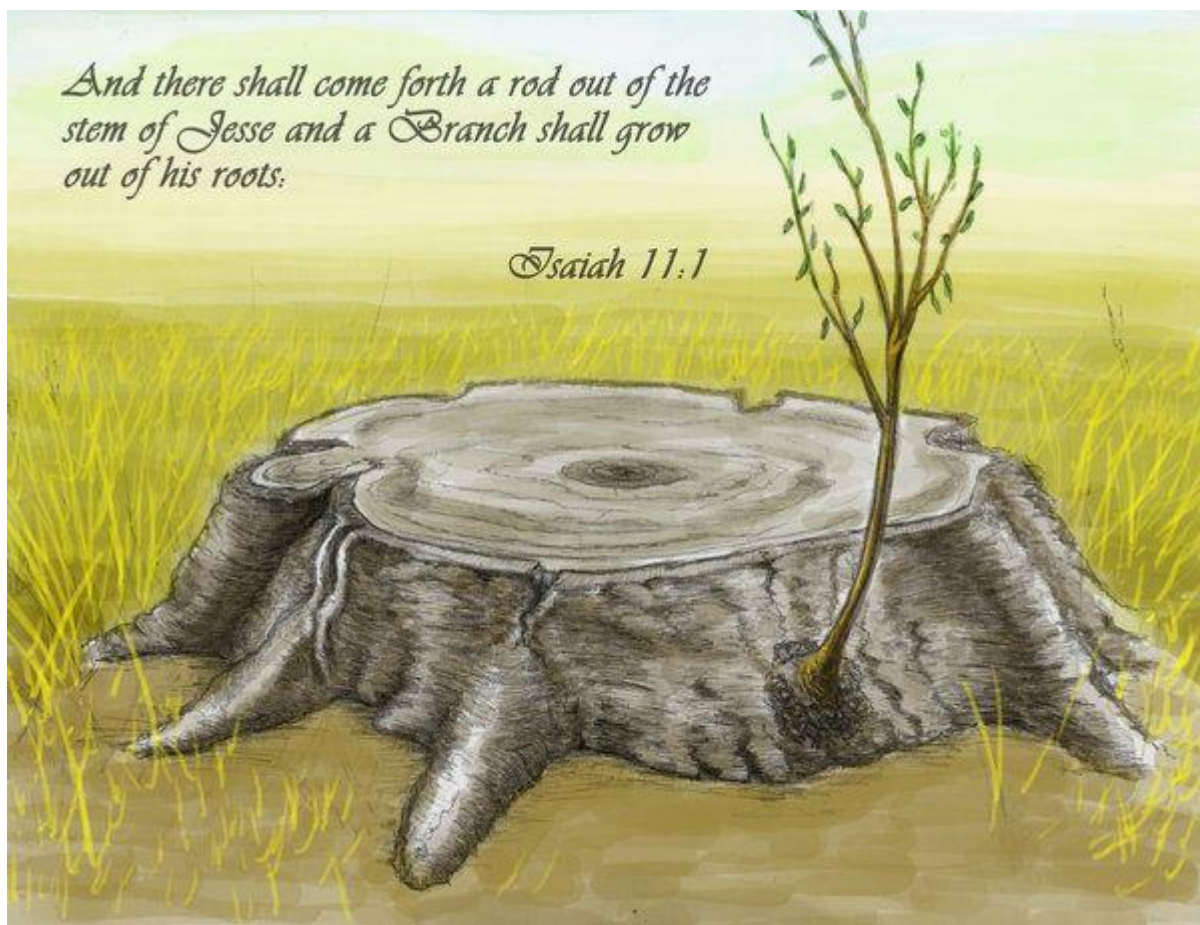
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2 Nephi 21/Isaiah 11



נֶצֶר *nétser*, nay'-tser; from H5341 in the sense of greenness as a striking color; a shoot; figuratively, a descendant:—branch.

נֶצֶר

חֵטֶר

חֵטֶר *chôtêr*, kho'-ter; from an unused root of uncertain signification; a twig:—rod.

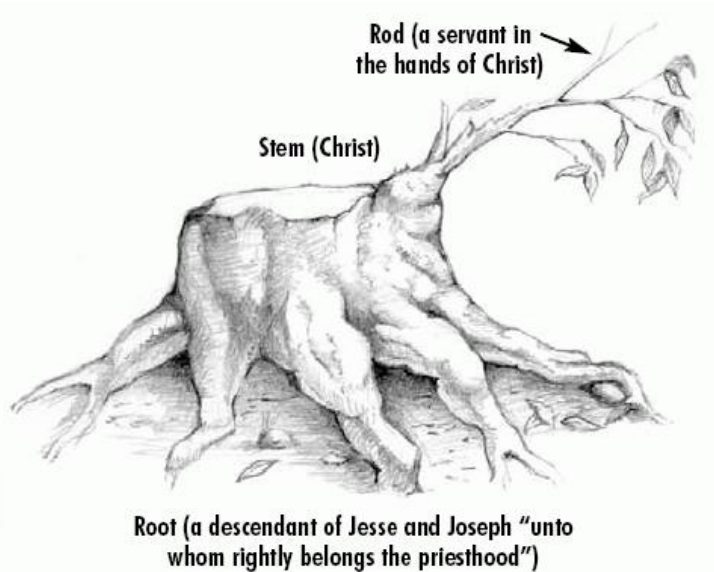
גֵּזַע

גֵּזַע *geza'*, geh'-zah; from an unused root meaning to cut down (trees); the trunk or stump of a tree (as felled or as planted):—stem, stock.

Note how the spirit
rests upon the
rod/branch

See D&C 45.56-57

See also D&C 113



CHAPTER 21

The stem of Jesse (Christ) will judge in righteousness—The knowledge of God will cover the earth in the Millennium—The Lord will raise an ensign and gather Israel—Compare Isaiah 11. About 559–545 B.C.

1 ^aAnd there shall ^bcome forth a rod out of the ^cstem of Jesse, and a ^dbranch shall grow out of his roots.

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.

5 And ^arighteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.







Kings – 2 Nephi 21.6-12



David Anointed King in Hebron by Julius Schnorr von Carolsfeld (1851-60)

Men of Judah came and anointed David king (2 Sam. 2.4)

English Monarchs

The Coronation of a monarch of England is an ancient ceremony in which the church legitimizes the intended King or Queen being brought to monarchy.

All the elements of the coronation service – the procession, the oath or promise, the anointing and investiture are all followed by a mass and this format can be traced historically to the crowning of King Edgar at Bath in A.D. 973 – he was the first King of All England.



Ampulla and the Anointing Spoon used in the Coronation of a British monarch

