

February 17–23, 2020

2 Nephi 11–25

"WE REJOICE IN CHRIST"

Summary: *Jacob saw his Redeemer—The law of Moses typifies Christ and proves He will come. About 559–545 B.C.*

Isaiah sees the latter-day temple, gathering of Israel, and millennial judgment and peace—The proud and wicked will be brought low at the Second Coming—Compare [Isaiah 2](#). About 559–545 B.C.

Judah and Jerusalem will 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](#). About 559–545 B.C.

Zion and her daughters will be redeemed and cleansed in the millennial day—Compare [Isaiah 4](#). About 559–545 B.C.

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.

Isaiah sees the Lord—Isaiah's sins are forgiven—He is called to prophesy—He prophesies of the rejection by the Jews of Christ's teachings—A remnant will return—Compare [Isaiah 6](#). About 559–545 B.C.

Ephraim and Syria wage war against Judah—Christ will be born of a virgin—Compare [Isaiah 7](#). About 559–545 B.C.

Christ will 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](#). About 559–545 B.C.

Isaiah speaks messianically—The people in darkness will see a great light—Unto us a child is born—He will be the Prince of Peace and will reign on David's throne—Compare [Isaiah 9](#). About 559–545 B.C.

The destruction of Assyria is a type of the destruction of the wicked at the Second Coming—Few people will be left after the Lord comes again—The remnant of Jacob will return in that day—Compare [Isaiah 10](#). About 559–545 B.C.

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.

In the millennial day all men will praise the Lord—He will dwell among them—Compare [Isaiah 12](#). About 559–545 B.C.

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

Israel will be gathered and will enjoy millennial rest—Lucifer was cast out of heaven for rebellion—Israel will

triumph over Babylon (the world)—Compare [Isaiah 14](#). About 559–545 B.C.

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

Supplemental Jewish and Holy Land Insights

How can geography reflect the message of salvation?

One of the reasons

Nephi rejoices in the words of Isaiah is because they brought a vivid memory of Nephi’s homeland. Comparing the geographical consideration of the ancient Holy Land and the new Promised Land is a way to emphasize 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 a backbone of the country of Israel. In fact, the land of Israel has mountains from its northern to its southern borders. It is a mountain range that is “everlasting.”

How does the phrase, “Tops of the Mountains” reach across the globe?

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. The Ute Indians used the word Utah to denote the tops of the mountains. It is also the only other range of mountains that extends from the northern to the southern borders of the land. It is also the “land of everlasting hills.” Judah and Utah even sound linguistically similar. 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 where John the Baptist (a Levite) might have lived.

How do the “everlasting hills” affect you?

The blessings of the “everlasting hills” have affected, are affecting and will continue to affect all the world. “The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.” ([Genesis 49:26](#)) “And the boundaries of the everlasting hills shall tremble at their presence.” ([Doctrine & Covenants 133:31](#)) “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](#))

How did Isaiah connect the “mountains” with “Salvation of the Lord?”

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](#)) 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 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 broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised . . .” (Luke 4:18)

How was the atonement foreshadowed?

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.)

How is the yearning for Jerusalem and its temple constantly rekindled?

Since 1967, when Jerusalem became open for Jews, the congregant’s 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, saith the LORD of hosts.” (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)

What are some other reminders of salvation?

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.)

How can clothing become a daily reminder of salvation?

In many Jewish weddings, a special white garment is worn called the Kitel. Let's look at a repeat of this quote. "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.)

How does eating become a daily reminder of salvation?

In the ancient Temples, there were great "feasts" that centered around the proper

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.) The daily prayers before and after every meal invoke a plea to rebuild the temple, even the eating table in an observant Jewish home is four-cornered as a replica shape of the altar. In that home, the dinner conversation will always include discussion about the scriptures.

Where would be a better place than going to the mountain of the Lord's house to draw 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.

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