

February 26-March 3, 2024

## 2 Nephi 11–19

“HIS NAME SHALL BE CALLED . . . THE PRINCE OF PEACE”

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**Summary:** *2 Nephi 11. Jacob saw his Redeemer—The law of Moses typifies Christ and proves He will come. About 559–545 B.C.*

*2 Nephi 12. 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.*

*2 Nephi 13. 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.*

*2 Nephi 14. Zion and her daughters will be redeemed and cleansed in the millennial day—Compare Isaiah 4. About 559–545 B.C.*

*2 Nephi 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.*

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### Supplemental Jewish and Holy Land Insights

#### How can I distinguish a prophet?

Prophets are holy,  
worthy men who see

and listen to the Savior, the Son of God, then teach us His counsel so that we can gain heavenly experience to return to the Father. Consider that what Prophets teach is in harmony with all the true Prophets throughout time. “And now, Jacob spake many more things to my people at that time; nevertheless only these things have I caused to be written, for the things which I have written sufficeth me. And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him. And my brother, Jacob, also has seen 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 three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all his words.” (2 Nephi 11:1-3)

#### How does Nephi in the Book of Mormon relate to the biblical Prophet Isaiah?

One of the reason 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.” 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 called 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 personal to me are God’s names (among many) of “Eternal” and “Everlasting”?**

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 and 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 does “looking up” teach me about the depths my Savior descended for me?**

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 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**)

### **How does white clothing represent forgiveness?**

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* (biblical New Year) 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* (prayer garments) and some even robed in white gowns (*kitels*)." (**Encyclopedia Judaica Jr.**) Religious Jews pray for the restoration of the temple before and after every meal as well as at every burial and burial site visit. Their placing of little stones on the grave marker may be a gesture "rebuilding the Temple." Members of the Church of Jesus Christ of Latter-day Saints have restored temples, and every session starts with a return to the creation account. Remember, the biblical Hebrew word for repent is *LaShuv* which means to start over or return.

### **What promise did God give to the Jews about their erstwhile temple?**

Before 1967, when Jerusalem became open for Jews, the Jewish congregant's response after every prayer was "Next year in Jerusalem." Since Jerusalem has once again become the capital of Israel, the home of the once "House of the Lord," prayers end with the response, "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 remnant reminders are still echoed for those awaiting their Temple?**

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 a sum of 613-knots and strings 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.**) In many Jewish weddings, a special white garment is worn called the *Kitel*. Temple attending members of the Church of Jesus Christ of Latter-day Saints will recognize the following Jewish quotes; "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* (one who leads prayer) on the eighth day of *Sukkot* (deliverance festival in fall) when the prayer for rain is recited and the first day of (*Pesach*) Passover (deliverance festival in spring) during the prayer for dew."

([Encyclopedia Judaica Jr.](#))

#### **What was Isaiah's determination in writing to us?**

Isaiah's writings have one purpose . . . to bring us to home 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 is 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. In biblical times, at the House of the Lord, 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 *Aggadica* (traditional) source interprets sacrifices in this sense." ([Encyclopedia Judaica Jr.](#))

Where could be a better place than going to the mountain of the Lord's house and drawing near to Him. His house is the temple, an "Ensign to the nations?"