

**BM#09 "My Soul Delighteth in the Words of Isaiah"
- 2 Nephi 11-25**

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I. Introduction

Mosiah 8:15-18

15 And the king said that a seer is greater than a prophet.

16 And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

17 But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.

18 Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings.

In order to understand the writings of Isaiah it is important to understand that as a prophet and a seer, God had given him the gift to be able to know with clarity, events of the past, present, and future. Isaiah was blessed to possess the gift of a seer and, therefore, was able to see in vision, events that extended beyond his own lifetime, far into the future.

In this lesson, rather than address each of the noted chapters individually, our focus will be on specific themes. We will address Isaiah's writings as they are found

in the writings of Nephi and as they pertain to the specific topic.

II. 2 Nephi 11; 25:1-7: Nephi Testifies of the Importance of Isaiah's Writings and Teaches Keys to Help Understand Them

2 Nephi 11:2-3

2 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.

3 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.

In these initial verses of Chapter 11, Nephi testifies that he is including the words of Isaiah as Isaiah, like his brother, Jacob, and himself, are an eye witnesses of the verity of the Redeemer. While Jesus Christ had not yet been born into mortality as Jehovah, he had previously appeared to all the prophets of old including Isaiah. Nephi and Jacob have been included among them.

Chart 1. Isaiah's Teachings About Christ

2Ne.17:14	His mother would be a virgin and he would be called "Immanuel"
2Ne.17:15	He would choose goodness and righteousness
2Ne.18:6	He would be rejected by most people at his first coming
2Ne.18:7-8	His second coming would be in power and glory
2Ne.18:9-12, 14-15	Those who opposed him would fail, but those who seek him will be blessed
2Ne.18:13, 16-17	We prepare for Christ's second coming by heeding scriptures and words of the prophets
2Ne.19:5; see Also 20:16-18	At the Second Coming the wicked will be destroyed by fire
2Ne.19:6	Christ will rule politically in the world during the Millennium
2Ne.19:7	His power and control will be limitless and

	have no end
2Ne.21:1-2	He will have the spirit of wisdom, might, understanding and knowledge
2Ne.21:3-5	He will righteously judge, and slay the wicked
2Ne.23:10	The sun, moon, and stars will not shine at the Second Coming
2Ne.23:13	Earthquakes will accompany his return.

Reference: Brian D. Gardner. *Search These Things Diligently*. Salt Lake City: Deseret Book Co., 2003, 80-81.

Jeffrey R. Holland states,

"Nephi, Jacob, and Isaiah are three early types and shadows of Oliver Cowdery, David Whitmer and Martin Harris—witnesses positioned right at the front of the book where Oliver, David and Martin...would later be positioned. But, Nephi, Jacob, and Isaiah bore a very special witness—they testified of the divinity of Jesus Christ, The Son of God." ("For a Wise Purpose," in *Ensign*, January 1996, 14).

Chart 2: Why Nephi Quoted Isaiah

1 Nephi 19:23	To "more fully persuade them to believe in the Lord"
2 Nephi 11:2-4	To provide another witness of Jesus Christ
2 Nephi 11:5-6,8	To help us (his readers) rejoice
2 Nephi 25:3	To reveal God's judgments

Reference: *Book of Mormon Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 38.

Victor L. Ludlow adds,

"The Book of Mormon prophets Nephi, Jacob, Abdinadi, as well as the resurrected Savior, all quoted extensively from Isaiah in their teachings. From their own statements of why they quoted Isaiah, and from the Isaiah texts themselves, it seems that their purpose in quoting Isaiah was to highlight four major themes: (1) Repentance and the judgments of God, (2) God's covenants and promises to the

house of Israel, (3) Messianic prophecies, and (4) Key events relating to the latter days." ("Isaiah, Purposes for Quoting," in *Book of Mormon Reference Companion*. Edited by Dennis L. Largely. Salt Lake City: Deseret Book Co., 2003, 341).

Eric D. Huntsman states,

"[Referring to Victor L. Ludlow four major themes observed that], #1-#3 are essentially the same as the Title Page Purposes of the Book of Mormon!" ("Interpreting Isaiah in the Book of Mormon," in *Introduction to the Book of Mormon (1 Nephi through Alma 29*. Provo: Brigham Young University, Fall, 2005, 10/10/2005).

Eric D. Huntsman continues,

"Why does Nephi quote Isaiah at this point in his narrative? [He is] in a new land, and needs to connect [his people] with Israel; [He] wants to [assist them] to avoid the mistakes of Israel and Judah; [He] knows of the future destruction of his seed and the scattering of the Lamanites; [He wants] to reassure his people that God will not forget his covenant with Israel and with them; [and, He] wants to teach [them and us?] about the Messiah." ("Interpreting Isaiah in the Book of Mormon," in *Introduction to the Book of Mormon (1 Nephi through Alma 29*. Provo: Brigham Young University, Fall, 2005, 10/10/2005).

In regard to our being able to understand the words of Isaiah as found in the writings of Nephi, he provides the following five keys to assist us.

Chart 3. Nephi's Keys to Understanding Isaiah

<p>Key 1. "Liken All Scripture Unto Us" (1 Ne.19:23; 2Ne.11:2,8)</p>	<p>Many of Isaiah's prophecies deal with events in the latter days. As we watch these prophecies unfold as we participate in their fulfillment, we can better understand Isaiah's teachings and apply them in our lives.</p>
<p>Key 2. "Know...concerning the manner of prophesying among the Jews" (2 Ne.25:1)</p>	<p>We can better understand Isaiah's writings if we remember that he used imagery</p>

	and symbolism that would have been familiar to Jewish people in his time. For example: <i>mountain</i> = high spiritual place, a place for revelation and closeness to God, such as the temple.
Key 3. "Know the Judgments of God" (2 Ne.25:3; 6).	Isaiah foresaw how the kingdoms of Israel and Judah would suffer because of wickedness, but he also prophesied that their blessing would be restored when they repented and followed Jesus Christ. From Isaiah's account of what happened [and why] to Israel and Judah, and from his prophecies of the future restoration of the house of Israel, we can better understand how God works in our lives and how He blesses nations [and individuals] according to their righteousness.
Key 4. "Know concerning the regions round about [Jerusalem]" (2 Ne. 25:6)	Knowing the geography and place-names in Israel helps us better understand Isaiah's prophecies concerning the kingdoms of Israel and Judah and the nations that threatened them. Example: 2 Nephi 20:28-34, Isaiah named the cities the Assyrian army would pass through and how it would be stopped just as it reached Jerusalem. The events happened exactly as he prophesied.
Key 5. Be "filled with the spirit of prophecy" (2 Nephi 25:4)	"The testimony of Jesus is the spirit of prophecy" (Rev.19:10).

Reference: *Book of Mormon Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 38-39.

Gene R. Cook states,

"It is absolutely essential to apply the scriptures to yourself...[when] we're searching to apply them to our own hearts is when they really come alive...If you really want to come unto the Lord, if you really want to draw closer to Him and find out how He is, how He works, how He thinks, what He counts to be important and what He doesn't, you'll find it in the scriptures." ("Church members are challenged to study, ponder and pray daily about the scriptures," in *Church News*, November 19, 1988)

It has not been easy for me to understand the writings of Isaiah. As I continue to read, however, even when I don't understand all I am reading, gradually I have become familiar with his language and symbolism, leading me to a better understanding of his message. The commentaries by Terry Ball and Nathan Winn, *Making Sense of Isaiah*; Monte S. Nyman, *Great are the Words of Isaiah*, W. Cleon Skousen, *Isaiah Speaks to Modern Times*, and Victor L. Ludlow, *Isaiah, Prophet, Seer, Poet*, have also proven helpful.

While it is important for us to understand the writings of all the prophets, Isaiah is the only prophet whose writing have been endorsed by the Lord himself. (See 3 Nephi 23:1-3). The prophet Mormon, abridger of the *Book of Mormon plates*, specifically encouraged each of us to, "search the prophecies of Isaiah" (Mormon 8:23). It may be for this reason that he included Isaiah's writings in his abridgment of the Book of Mormon.

One of the challenges that the reader finds in seeking to understand Isaiah is known as prophetic dualism.

Bryan Richards states,

"Prophetic dualism means that a scripture is fulfilled in more than just one event. Usually events in Isaiah's day are used as a type of things yet to come. However, sometimes the events described are both in the future. One of best examples of this is Isaiah's statement, 'Foreasmuch as this people draw near to me with their mouth, and with their lips do honour me, but have removed their heart far from me.' (Isa.29:13). When we hear this phrase, we think of the words given to Joseph Smith during the First Vision. Certainly, this phrase accurately described Joseph's day. However, the same phrase is used to describe the Scribes

and Pharisees in the days of the Savior (Matt.15:8). Both interpretations are correct. The events of Isaiah's prophecy occurred twice, in the days of Jesus Christ and again in the days of Joseph Smith. Such prophetic dualism is commonly encountered when one interprets Isaiah." (www.gospeldoctrine.com/contents/2Nephi12).

I find that when I read the various commentaries on Isaiah, that not all agree in their interpretation of Isaiah's writings. This is not to conclude that all are wrong. It may, however, be that their particular interpretation is addressing one meaning of Isaiah's words based upon their specific vantage point, while another may understand the same verse from yet a different perspective. In order to understand the meaning of the verse for us, it is essential that we individually seek the guidance of the Holy Ghost to assist us. As we continue to seek His guidance as we read, we will be able to increase our understanding of Isaiah, as well as all the scriptures.

III. 2 Nephi 12:1-12 Isaiah 2]: Isaiah Sees the Latter-day Temple and the Gathering of Israel

2 Nephi 12:1-3 [Isaiah 2:1-3]

1 The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up 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.

LeGrand Richards states, referring to these verses of Isaiah,

"Can you go anywhere in the world and find a record of the fulfillment of that promised of Isaiah except in the gathering of the Latter-day Saints here to these valleys of the mountains?" ("Be Ready Always to Give a Reason of the Hope that is in You," in BYU Speeches of the Year, 1960, 9).

Those who are familiar with the Salt Lake Temple and its location in the tops of the Rocky Mountains know that here is where people from all nations of the earth in the early history of the Church came in order to escape religious persecution. The building of the House of the Lord commenced shortly after their arrival in the valley. In the House of the Lord, members are able to participate in sacred ordinances that bless their lives and those of their families. People from all nations also gather to Temple Square during the months of April and October in order to receive the word of the Lord from his appointed servants. Surely, this temple fulfills Isaiah's prophecy.

Franklin D. Richards and James A. Little state,

"For many years there has been a 'House of the Lord' in Salt Lake City. In the top of the mountains, and for more than thirty years, the people of many nations have been saying, 'Come...and let us go up to the mountain of the Lord.'

"That there will be a place called Zion from which 'The law shall go forth,' distinct from Jerusalem, is evident from Isaiah, 'When the Lord of Hosts shall reign in Mount Zion, and in Jerusalem;

"How is it that Joseph Smith, Jun., first organized the means for the partial fulfillment of this prophecy, and left, at his death, the authority and instructions necessary to complete its fulfillment, by the building of a great city to be called Zion, in the state of Missouri, which in fulfillment of the prophecy, shall become the capital of this western hemisphere, if he did not obtain his knowledge of the whole matter through Divine inspiration?

"The Jaredite prophet, Ether, some 2500 years ago, foretold, 'That a New Jerusalem should be built up upon this land (America), unto the seed of Joseph' (Ether 13:4, 6)." (*A Compendium Of The Doctrines Of The Gospel*. Salt Lake City: Deseret News, 1914, 106.

It appears that this is an example of Isaiah's dualism of prophecy for this scripture truly has multiple meanings in its fulfillment.

2 Nephi 12:4 [Isaiah 2:4]

4 And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks—nation shall not lift up sword against nation, neither shall they learn war any more.

Bryan Richards states,

"Isaiah is a Millennialist. He often prophesies of the great and peaceful state of affairs during the Millennium. After the Lord comes to slay the wicked and fight Israel's battles, peace will be established on the earth. There will be no more war for 1000 years, 'neither shall they learn war anymore.' This is in great contrast to the wars which will directly precede the Second Coming. During this time period, as the prophet Joel explains, the people will be doing just the opposite—beating their plow-shares into swords in preparation for the ensuing battle, 'Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong' (Joel 3:9-10)."

www.gospeldoctrine.com/contents/2Nephi12).

Dallin H. Oaks states,

"Many take comfort from the Old Testament prophecy that nations will 'beat their swords into plowshares, and their spears into pruninghooks.' (Micah 4:3.) But this prophecy only applies to that time of peace which follows the time when the God of Jacob 'will teach us of his ways, and we will walk in his paths.' (Micah 4:2).

"For now, we have wars and conflicts, and everywhere they are rooted in violations of the commandments of God." ("World Peace," in *Ensign*, May 1990, 72).

It appears that we now live in the days that were prophesied by Christ when he stated, "ye shall hear of wars and rumors of war...see that ye be not troubled: for all these things must come to pass, but the end is not yet" (Matthew 24:6). Some will become discouraged and depressed regarding the conditions of the world and the rampant increase of wickedness, however, those who understand the scriptures will be aware that these events were known and

if we will follow our leaders who know the way, we need not be troubled.

2 Nephi 12:5 [Isaiah 2:5]

5 O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways.

It appears that even the righteous of the house of Israel will become afflicted with the prevailing wickedness that will exist during the last days.

2 Nephi 12:6 [Isaiah 2:6]

6 Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and hearken unto soothsayers like the Philistines, and they please themselves in the children of strangers.

Bryan Richards states,

"Isaiah begins to explain why the Lord has forsaken his people. They had done several things which were abominable to the Lord:

'(1) 'they be replenished from the east' means that they had looked to neighboring nations to save them from their enemies when they should have been putting their trust in the arm of God to win their battles.

'(2)'hearkened unto soothsayers' means they had begun to listen to the astrologers of their day—the soothsayers and sorcerers instead of listening to the prophets of God who had been sent to lead them and call them to repentance.

'(3)'they please themselves in the children of strangers' means that they had begun to commit adultery with the pagan nations around them. This often led to the pagan practice of idolatry."
(www.gospeldoctrine.com/contents/2Nephi12).

It is my position that the Lord never does forsake or abandon his children. In many instances, his children turn away, even forsake him, but he does not forsake them. He

may delay his response to them when they petition him for relief from their adversity; he may use the powers of nature in order to humble them, but never are they far from his presence. I believe this is true for each of us. When we have a complete understanding of our lives, we will learn that those times when we least deserved his care and attention, and may have even concluded that he had deserted us, he was always there, close by, ready to assist us.

2 Nephi 12:7-9 [Isaiah 2:7-9]

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots.

8 Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made.

9 And the mean man boweth not down, and the great man humbleth himself not, therefore, forgive him not.

These verses appear to be a continuation of the sins of which Israel is guilty, as noted in verse 6. Their temporal wealth—silver and gold...[and worldly] treasures; their military strength—“neither is there...end of their chariots; idols—“worship work of their own hands; neither the mean man nor the great man—“boweth not down [or]...humbleth himself, are symbolic representatives of the false gods to whom Israel has turned rather than seeking the direction and protection of Jehovah to bless their lives. Each of these sins could also be found in the headlines of today’s newspaper.

2 Nephi 12:11 [Isaiah 2:11]

11 And it shall come to pass that the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

Henry B. Eyring states,

“This [verse] is describing a day when the Savior will come, a day we all look for and want our students to prepare for. This scripture says that in that day, all of us who thought we were special and wonderful will seem smaller, and the Lord will be exalted. We will see better

who He is, how much we love Him, and how humble we should be...We need Him, and the faith we have in Him makes us see Him as great and exalted and ourselves as small and dependent." ("The Book of Mormon Will Change Your Life," in *Ensign*, February 2004, 10-11).

2 Nephi 12:12 [Isaiah 2:12]

12 For the day of the Lord of Hosts soon cometh upon all nations, yea, upon every one; yea, upon the proud and lofty, and upon every one who is lifted up, and he shall be brought low.

It will appear for awhile that the wicked have defeated the forces of good, and Satan and his forces will rejoice. However, their victory will be brief. The day of the righteous will shortly come. With the coming of the Lord, the wicked will be destroyed and their domination upon the earth will be over.

IV. 2 Nephi 15:26-29 [Isaiah 5]; 21:12 [Isaiah 11]: Isaiah Prophecies That the Lord Will Raise an Ensign and Gather Israel

2 Nephi 15:26 [Isaiah 5:26]

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the ends of the earth; and behold, they shall come with speed swiftly; none shall be weary nor stumble among them.

Isaiah refers to an ensign that will be raise up to the nations of the earth. What is an ensign?

Webster's New World Dictionary states,

"1. a badge, symbol, or token of office or authority. 2. a flag or banner, specif. a national flag, as one displayed on a ship." (*Webster's New World Dictionary, Third College Edition*. New York: Prentice Hall, 1988, [Third Edition, 1994], 452).

Joseph Fielding Smith states,

"Over 125 years ago, in the little town of Fayette, Seneca County, New York, the Lord set up an ensign to the nations. It was in fulfillment of the prediction made by the Prophet

Isaiah [Isaiah 5:26]...That ensign was the Church of Jesus Christ of Latter-day Saints, which was established for the last time, never again to be destroyed or given to other people.

"Following the raising of this ensign, the Lord sent forth his elders [missionaries] clothed with the priesthood and with power and authority, among the nations of the earth, bearing witness unto all people of the restoration of his Church, and calling upon the children of men to repent and receive the gospel; for now it was being preached in all the world as a witness before the end should come, that is, the end of the reign of wickedness and the establishment of the millennial reign of peace. The elders went forth as they were commanded, and are still preaching the gospel and gathering out from the nations, the seed of Israel unto whom the promises was made." (*Doctrines of Salvation, Vol.3. Compiled by Bruce R. McConkie. Salt Lake City: Bookcraft, 1956, [18th printing, 1978], 254-255).*

The "ensign" is the Church of Jesus Christ of Latter-day Saints. It's banner is being raised to all the world declaring that the Church of Jesus Christ has again been established upon the earth. The "hiss" referenced by Isaiah, is the word of the missionaries as they go forth throughout all the nations of the earth gathering scattered Israel to the restored truths and sharing the message of salvation to the Gentiles.

2 Nephi 15:27-29 [Isaiah 5:27-29]

27 None shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken;

28 Whose arrows shall be sharp, and all their bows bent, and their horses' hoofs shall be counted like flint, and their wheels like a whirlwind, their roaring like a lion.

29 They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver.

LeGrand Richards states,

"In fixing this time in our day, Isaiah seemed to indicate that the gathering should take place in the day of the railroad train, and the airplane.

"Since there were no such things as trains and airplanes in that day, Isaiah could hardly have mentioned them by name, but he seems to have described them in unmistakable words. How better could 'their horses' hoofs be counted like flint, and their wheel like a whirlwind' than in the modern train? How better could 'Their roaring...be like a lion' than in the roar of the airplane? Trains and airplanes do not stop for night. Therefore, was not Isaiah justified in saying: 'none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latched of their shoes be broken'?" (*A Marvelous Work and A Wonder*. Salt Lake City: Deseret Book Co., 1950, [Tenth Printing, 1957], 235-236).

Today, the name of the monthly magazine of the Church of Jesus Christ of Latter-Day Saints is "The Ensign." Each month it contains messages of counsel and direction to the members of the Church from the Lord's designated leaders. Its purpose is to inform, remind the members of their covenants and promises, and give them strength wherever they may live throughout the world.

2 Nephi 21:10 [Isaiah 11:10]

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

Monte S. Nyman states,

"The root of Jesse is identified in the Doctrine and Covenants 112:5-6 as 'a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.' The fact that these keys of the kingdom were given to Joseph Smith for time and eternity (see D&C 90:2-4) helps us identify the servant." (*Great Are the Words of Isaiah*. Salt Lake City: Bookcraft, 1980, [1989], 73-74).

2 Nephi 21:11 [Isaiah 11:11]

11 And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from

Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Joseph Smith states,

"The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again the second time to recover the remnants of his people,...and with them to bring the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away." (*History of the Church, Vol.1*. Salt Lake City: Deseret Book Co., 1951 [Second Edition Revised, 1969], 313).

2 Nephi 21:12 [Isaiah 11:12]

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Boyd K. Packer states,

"The ensign to which all of us are to rally is Jesus Christ...whose Church this is." ("Defense and Refuge," in *Ensign*, November 2006, 88).

Jesus Christ has restored his Church in these latter days through the Prophet Joseph Smith. The missionaries are being sent throughout the world to gather scattered Israel and share the message of the restoration with the Gentiles. As they receive Jesus as the Christ and enter into his Church, they are then able to make sacred covenants that will bring them salvation in the kingdom of God.

V. 2 Nephi 16; 22; 25:19-30: Isaiah and Nephi Testify of the Savior's Redeeming Power

2 Nephi 16/Isaiah 6: Isaiah's Call to Serve

Isaiah identifies his call to serve as a prophet of the Lord the year of the death of king Uzziah [Azariah] (740 B.C.). Isaiah will serve as a prophet, as noted previously by Sidney B. Sperry, "for approximately forty-five years (740-699 B.C)" (*The Voice of Israel's Prophets*, 16).

He will serve during the reign of four kings of Judah (Jotham, Ahaz, Hezekiah, Manasseh). He will live during the time of the Assyrian conquest of the kingdom of Israel, and view in prophetic vision important events, including the Babylonian conquest of Judah and the future conquest of Babylon by the Medes-Persians. His prophetic vision includes the birth of the Messiah and his second coming as well as the events of the last days and the Millennium. He is truly one of Israel's greatest prophets.

*2 Nephi 16:8	Isaiah 6:8
8 Also I heard the voice of the Lord, saying: Whom shall I send, and who will go for us? Then <u>I said</u>: Here am I; send me.	8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then <u>said I</u>, Here am I; send me.

* underline notes text differences

To a member of the Church of Jesus Christ of Latter-Day Saints, these words, "Here am I, send me," strikes a familiar cord. Our belief is that before we came to this earth, we lived with Our Heavenly Father. We lived as spirits, not yet clothed with bodies. A plan was presented that would enable us to continue our progression. It would involve leaving our heavenly home and coming to earth in order to receive a physical body. A council was held, in which we were all in attendance, and a plan designed by Our Heavenly Father was presented. Jesus Christ, our elder brother, in support of the Father's plan, offered to come to earth, pay the price of death introduced by Adam and Eve's transgression and make it possible for us to gain forgiveness from our sins if we would accept Him as Our Savior and the glory for His sacrifice would go to the Father. The major concern was that because the Father's plan involved our having the ability to choose to obey or not, many may not choose to return to live again with Father. A contrary plan was then presented that was authored by Lucifer. It insured that all would be obedient to Father's commandments, but at the forfeiture of our free agency. Upon the acceptance of his plan he wanted as his reward, to receive all the glory the Father had.

PGP, Abraham 3:27-28

27 And the Lord [God the Father] said: Whom Shall I

send? And one answered like unto the Son of Man [Jesus Christ]: Here am I, send me. And another [Lucifer] answered and said: Here am I, send me. And the Lord [God the Father] said: I will send the first.
 28 And the second [Lucifer] was angry, and kept not his first estate [to receive a physical body]; and at that day, many followed after him.

Isaiah's acceptance of the call to serve was followed by the following declaration by the Father.

2 Nephi 16:9 [Isaiah 6:9] [Underline, text differences]

2 Nephi 16:9	Isaiah 6:9
<p>9 And he said: Go and tell this people—Hear ye indeed, but <u>they</u> understood not; and see ye indeed, but <u>they</u> perceived not.</p>	<p>9 And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.</p>

While it is always the desire of the Lord that his children hear his voice and choose to be obedient, he knew in advance that some would not obey his counsel. This would also occur as Isaiah began to deliver the will of the Lord to the people of Judah. Many would not believe him or choose to repent. They would act "as if" they did not understand his words or were unable to recognize its application to their lives. Often when we do not want to receive the message we are being given by another, a common mechanism of defense is to pretend our inability to either hear the communication or to comprehend its meaning. The common saying, "Ignorance covers a multitude of sins," is a well known truth.

2 Nephi 16:10 [Isaiah 6:10] [underline,

2 Nephi 16:10	Isaiah 6:10
<p>10 Make the heart of this people fat, and make their ears heavy, and shut their eyes—least they see with their eyes, and hear with their ears, and understand with their heart, and <u>be</u></p>	<p>10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; <u>lest</u> they see with their eyes, and hear with their ears, and understand with their heart, and</p>

<u>converted</u> and be healed.	<u>convert</u>, and be healed.
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W. Cleon Skousen notes that it is the choice of the majority of the people to remain,

"...spiritually blind, spiritually deaf, and spiritually fat-hearted [declare to be stupid and senseless; and removed from...the means of salvation" (*The Fourth Thousand Years*. Salt Lake City: Bookcraft, 1966, 6th printing, 526).

2 Nephi 16:13	Isaiah 6:13
13 But yet <u>there</u> shall be a tenth and <u>they</u> shall return, and shall be eaten, as a teil-tree, and as an oak whose substance is in them when they cast their leaves; so the holy seed be the substance thereof.	13 But yet <u>in it</u> shall be a tenth, and <u>it</u> shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

The correction in the Book of Mormon makes it clear that while a majority of Israel would chose not to follow the counsel of the Lord, that "a tenth" of those dispersed would chose the Lord.

W. Cleon Skousen states,

"...the Lord told Isaiah that in 'the tenth' or remnant that would be left from the dispersion there was 'the holy seed' that had in them the 'substance' of survival and that these would return in the due time of the Lord" (*The Fourth Thousand Years*. Salt Lake City: Bookcraft, 1966, 6th printing, 526).

2 Nephi 22 [Isaiah 12]

Terry Ball and Nathan Winn state,

"The millennial return of Christ will be a time of great celebration and rejoicing for the righteous. In Isaiah 12 [2 Nephi 22] the prophet presents two songs of praise that will be sung by the faithful in the great time of peace ushered in by the second coming of Christ. It echoes the song of deliverance sung by Moses and the children of Israel at the parting of the Red Sea [Exodus 15:1-19] as

well as the song of Deborah and Barak at the conquest of their enemies in the Valley of Jezreel (Judges 5).

"In the first song the millennial faithful express their testimonies (12:1-2). They sing their gratitude for the forgiveness and comfort God has granted them, declare their trust in Him, and testify that God is their salvation. In the second hymn, they encourage one another to share their joy and witness with others..." (*Making Sense of Isaiah*. Salt Lake City: Deseret Book Co., 2009, 44).

2 Nephi 22:1 [Isaiah 12:1]

1 And in that day thou shalt say: O Lord, I will praise thee; though thou wast angry with me thine anger is turned away, and thou comfortedst me.

The first hymn begins with the congregation expressing their praise to the Savior. This joy is compounded with their joy that their sins which caused the Lord to be angry with them have been forgiven. As a result of their repentance and the Lord's forgiveness, again they feel his comfort.

2 Nephi 22:2 [Isaiah 12:2][word change: BM, has; Isaiah, is]

2 Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also has [is] become my salvation.

Hoyt W. Brewster states,

"The covenant or proper name of the God of the Old Testament was so highly revered that it was rarely spoken. In fact, the original pronunciation of the name may be unknown to mortal man. When reading orally, the Israelites substituted the name *Adonai*, meaning literally, *my Lord*. Elder James E. Talmage tells us that '*Jehovah* is the Anglicized rendering of the Hebrew, *Yahveh* or *Jahveh*, signifying the *Self-existent One*, or *The Eternal*. The name is generally rendered in our English version of the Old Testament as LORD, printed in [small] capitals.'" (*Jesus the Christ*, p.36). Of the four times the sacred name appears unchanged in the Old Testament, Isaiah uses it twice. (Isaiah 12:2; 26:4; see also Exodus 6:3; Psalm 83:18).

Latter-day Saints affirm that this holy name is the premortal name of Jesus Christ and has been used in behalf of the Savior in sacred places during His postmortal ministry. The name can be found in the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. (2 Nephi 22:2; Moroni 10:34; D&C 109:34, 42, 56; 68; 110:3; 128:9; Abraham 1:16)." (*Isaiah Plain and Simple*. Salt Lake City: Deseret Book Co., 1995, 121).

The words found in this verse: trust, not be afraid, and, Jehovah is my strength and my song, are in between the word salvation. These are some of the qualities that had helped sustain them during the period of persecution and adversity they experienced prior to Christ's return. They are many of the same traits that had also sustained the pioneers during their times of adversity in crossing the plains. For most, in the final analysis, it was their hope of eternal salvation with their families that sustained them, especially during the death of loved ones.

2 Nephi 22:3 [Isaiah 12:3]

3 Therefore, with joy shall ye draw water out of the wells of salvation.

Joseph B. Wirthlin states,

"The Lord provides the living water that can quench the burning thirst of those whose lives are parched by a drought of truth. He expects us to supply them the fulness of the gospel by giving them the scriptures and the words of the prophets and to bear personal testimony as to the truth of the restored gospel to alleviate their thirst. When they drink from the cup of gospel knowledge, their thirst is satisfied as they come to understand our Heavenly Father's great plan of happiness." ("Living Waters to Quench Spiritual Thirst," in *Ensign*, May 1995, 19).

2 Nephi 22:4-5 [Isaiah 12:4-5]

4 And in that day shall ye say: Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

Bryan Richards states,

"In the millennial day, the saints will sing praises to the Lord. The D&C [Doctrine and Covenants] describes the song of the Lamb, 'the Lamb...shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever' (D&C 133:56). This 'song of the Lamb' is recorded in D&C 84:98-102).

"Isaiah prophesies that the Millennial chorus will 'Sing unto the Lord; for he hath done excellent things.' The 'excellent things' Isaiah refers to are described in these foreordained lyrics.

- * The Lord hath brought again Zion
- * Redeemed his people according to the covenant
- * Bound Satan
- * Gathered all things in one
- * Brought down Zion from above and
- * Brought up Zion from beneath."

www.gospeldoctrine.com/contents/2Nephi22).

2 Nephi 22:6 [Isaiah 12:6]

6 Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.

Hugh B. Brown states,

"Christ...will reign personally upon the earth during the thousand years of peace known as the millennium." (*Abundant Life*. Salt Lake City: Bookcraft, 1965, [2nd Printing, 1966], 321).

While it is understandable that Christ may not physically be present during the entire time, it is sure that all that will be done will be under his direction and guidance and executed by his faithful servants.

2 Nephi 25:19-30

During these verses, Nephi will address, according to Joseph Fielding McConkie and Robert L. Millet, the following four topics:

"A. Jesus Christ is the Only Name by Which Salvation

Comes [19-22]

B. We are Saved by Grace, After All We Can Do [23]

C. The Law of Moses Pointed Men to Christ [24-28]

D. How the Saints of God Worship Christ [29-30]."

(Doctrinal Commentary on the Book of Mormon, Vol.1. Salt Lake City: Bookcraft, 1987, [11th Printing, 1999], xi).

A. Jesus Chris is the Only Name By Which Salvation Comes

2 Nephi 25:19

19 For according to the words of the prophets, the Messiah commeth in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ the Son of God.

It appears that Nephi was given a vision similar to his brother, Jacob [2 Nephi 10:3]. He was told both the time of Jesus' birth as well as his name and divine relationship with the Father.

2 Nephi 25:20

20 And now my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.

It appears that Nephi references two events which are known by his people to be true in order to support the additional truth he wants to give them. Just as the Lord healed the Israelites following their being bitten by the poisonous serpents and also provided water for their use by Moses smiting the rock in the desert, the only name by which man can be saved is Jesus Christ. Salvation comes in no other way.

2 Nephi 25:21-22

21 Wherefore, for this cause hath the Lord God promised unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth shall stand.

22 Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written.

These verses declare the importance of the Nephite record, as having divine approval due to the saving principles that are found within its pages. Here, Nephi is given a promise by the Lord that the divine truth which he has just given them is of such importance to their salvation that the record which he is writing will be "preserved from generation to generation" (2 Nephi 25:21). Mormon as he prepared his abridgment of the plates, also understood this promise. The major purpose for the Book of Mormon is that it is Another Testament of Jesus Christ. It is a witness of His divinity, attributes, and his singular ability to provide salvation to the children of men.

b. We Are Saved by Grace, After All We Can Do

2 Nephi 25:23

23 For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.

The on-going debate amongst many faiths is that it is by grace that we are saved, while others declare that it is only by our works. Those who declare it is grace, quote the writings of Paul, amongst others. Those who declare it is by works, cite the writings of James, with others.

Nephi declaration is that grace and works are equally important in our being able to ultimately receive salvation. While one cannot be saved solely by grace, nor can they be saved solely by their works.

Stephen E. Robinson states,

"Since the scriptures—not just the Bible but all the scriptures—discuss the importance of *both* grace and works, we are not at liberty to choose sides or to throw out one in the favor of the other. Any theological view that slights the vital role of either grace or works is defective. Luther was wrong to ignore James. Latter-day Saints are wrong to shy away from Paul. Both James and Paul wrote the word of God. Both the Epistle of James and the Epistle of Romans are scriptures. Unfortunately, some LDS missionaries when confronted with Paul's 'By grace are ye saved' (Ephesians 2:8) or 'A man is justified by faith without the deeds of the law (Romans 3:28) have con-
-attacked with James' 'Father without works is dead' (James 2:26) as though Paul was **wrong** or as though James somehow cancels out Paul. But Paul was an apostle of the Lord, and his letters are just as much the word of God as the letters of James (see the eighth Article of Faith). We cannot choose sides between grace and works—both must be right!" (*Following Christ: The Parable of the Divers and More Good News*. Salt Lake City: Deseret Book Co., 1995, 80).

It was the common belief among many members of the LDS Church, that good works and obedience to the law are all that is needed in order to gain salvation. They do not understand the divine truth Nephi is addressing, which is our need for a Savior. Man cannot through his works or obedience, save himself. Without the atonement of Jesus Christ and his grace, no one could enter heaven.

Robert L. Millet adds,

"They who receive eternal life are those who labor but, knowing their own fallibility and limitations, never trust in their own works...Faith is always manifest in righteous works...and that one who relies wholly on the merits of Christ, who has faith in him, will evidence that faith through nobler actions and Christian conduct. To argue that we are saved by our works is to argue that Christ's atoning mission was unnecessary." ("Doctrinal Teachings of Paul," in *Selected Writings of Robert L. Millet: Gospel Scholars Series*. Salt Lake City: Deseret Book, 2000, 75).

The LDS Bible Dictionary states,

"The main idea of the word is divine means of help or strength, given through the bounteous mercy and love of Jesus Christ.

"It is through the grace of the Lord Jesus, made possible by his atoning sacrifice, that mankind will be raised in immortality, every person receiving his body from the grave in a condition of everlasting life. It is likewise through the grace of the Lord that individuals, through faith in the atonement of Jesus Christ and repentance of their sins, receive strength and assistance to do good works that they otherwise would not be able to maintain if left to their own means. This grace is the enabling power that allows men and women to lay hold on eternal life and exaltation after they have expended their own best efforts.

"Divine grace is needed by every soul in consequence of the fall of Adam and also because of man's weakness and shortcomings. However, grace cannot suffice without total effort on the part of the recipient...It is truly the grace of Jesus Christ that makes salvation possible." (**Grace.** *Holy Bible*. Salt Lake City: The Church of Jesus Christ of Latter-Day Saints, 1979, 697).

Nephi's teaches that both works and grace are essential in our desire to receive eternal life. We begin with Faith in Jesus Christ as our Savior and Redeemer. We conform our lives to obeying his commandments as we seek to become like Him in word and deed. We are aware, however, due to our own fallibility and limitations, our efforts alone are not sufficient to save ourselves. We continue to persevere in our efforts to do all we can to become like Christ, despite our short-comings. We trust that at the end of our lives, the grace of Christ will mercifully be applied thereby allowing us to receive eternal life.

C. The Law of Moses Pointed Men to Christ

2 Nephi 25:24-25

24 And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled.

25 For, for this end was the law given; wherefore the law hath become dead unto us; and we are made alive in

Christ because of our faith; yet we keep the law because of the commandments.

Bryan Richards states,

"The Law of Moses was given as a lesser law, with a lesser priesthood, as Paul said, to be a schoolmaster to *bring us* unto Christ (Gal.3:24). Every time the Lord reveals his will to a given people by giving them commandments, there is a group of indispensable components. The law is not given in isolation; it is given with associated covenants, priesthood, ordinances, temple service, blessings, cursings, and sacrifices. The author of the Book of Hebrews taught this beautifully in Chapters 7-10: [Note the following scriptures from the book of Hebrews]

Hebrews 8:8-9

**8 ...Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:
9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt;...**

Hebrews 7:12, 27

**12 For the priesthood being changed, there is made of necessity a change also of the law.
27 ...high priests,...offer up sacrifices, first for his own sins, and then for the people's: for this he (Christ) did once, when he offered up himself.**

Hebrews 9:1-2

**1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
2 For there was a tabernacle made...**

"In spite of the Nephite obedience to the Law of Moses, they understood the reason the law was given—as a symbol for the mission of Jesus Christ. Hence the explanation by Nephi, the law hath become dead unto us, and we are made alive in Christ because of our faith."

www.gospeldoctrine.com/contents/2Nephi25).

The Nephites, unlike their Isralite relatives, understood that the Law of Moses was given to them in order to prepare them for the final sacrifice that was to be made by Jesus Christ. Once His atonement was completed, the ordinances of sacrifice in the Law of Moses were no longer in effect. The last and great sacrifice had been made by the death and resurrection of Jesus Christ. Paul was taught this concept by the Savior himself, and he taught it to both the Jews and Gentiles.

2 Nephi 25:26-27

26 And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

27 Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.

The tragedy for Israel is that they did not understand that the Law of Moses had been given with the specific purpose of preparing them to receive Jesus Christ. However, their stiff-necked attitude and unwillingness to let go of their traditions combined to prevent them from understanding the teachings of the prophets. The message of the Prophets was that the law was going to be fulfilled in the death and resurrection of Jesus Christ. Thereafter, they were to look to Him for their salvation. No longer would they offer an animal upon the altar, but instead "a broken spirit; a broken and a contrite heart" (Psalm 51:17). It was a repeat of this tragedy that Nephi was trying to prevent amongst his own people.

D. How the Saints of God Worship Christ

2 Nephi 25:29

29 And now behold, I say unto you that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind,

and strength, and your whole soul; and if ye do this ye shall in nowise be cast out.

Nephi wanted his people to look to Jesus Christ as the one to whom the prophets had prophesied. Christ was the Holy One of Israel and would be their Savior and Redeemer. If they turned to Him and followed his teachings, they would not be cast out, but would gain eternal life.

2 Nephi 25:30

30 And, inasmuch as it shall be expedient, ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Moses.

At the present time, Nephi desired that his people continue to keep the Law of Moses. It was extremely important, however, that they understood that the time would come when it would be satisfied through the sacrifice of Jesus Christ.

VI. Conclusions

During this lesson we have addressed the reasons why Nephi included Isaiah in his writings as well as five keys Nephi offers us to increase our understanding of Isaiah. Rather than addressing each chapter, we have addressed three major themes and four sub-themes. The three themes include: (1) Isaiah Sees the Latter-day Temples and the Gathering of Israel; (2) Isaiah Prophesies that the Lord will Raise An Ensign and Gather Israel; and, (3) Isaiah and Nephi Testify of the Savior's Redeeming Power. The four sub-themes are: (A) Jesus Christ is the Only Name by Which Salvation Comes; (B) We Are Saved by Grace After All We Can Do; (C) The Law of Moses Pointed Men to Christ; and, (D) How the Saints of God Worship Christ.

Three Major Themes

1. Isaiah Sees the Latter-day Temples and the Gathering of Israel.

Isaiah states that in the last days, the mountain of the Lord's house shall be established in the top of the mountains. This seems to describe the Temple built in Salt Lake City as it meets each of Isaiah's criteria. Under the concept, however, of "Prophetic dualism," we understand

that there may be more than one accurate interpretation of the words of Isaiah, and this scripture seems to also apply to the Temple yet to be built in Jackson Country, Missouri.

We came to understand that prior to the Second Coming of the Lord, war, wickedness, and destruction will reign upon the earth. However with the return of the Savior, an era of peace will exist upon the earth for 1000 years. During the time prior to the Lord's return, like ancient Israel, the inhabitants will look to treaties with their neighbors, soothsayers, and sorcerers, all the while they are living in a state of hedonism. This process is completely contrary to the word of the Lord. He counsels us to trust Him, follow the word of the prophets, and for each of us to live lives of righteousness. By doing so, we will then be worthy of receiving God's help.

2. Isaiah Prophecies That the Lord will Raise an Ensign and Gather Israel.

The ensign Isaiah identifies that God "will lift up to the nations," (2 Nephi 15:26/Isaiah 5:26) will be the restored Church of Jesus Christ of Latter-Day Saints. From it the word of the Lord will go forth to the nations of the world, delivered by the Lord's latter day servants. Through this means, those of the house of Israel who have been scattered amongst all the nations will again be gathered. The word of the Lord will also go to the Gentiles. The inhabitants of the earth will be given an opportunity to hear the truths taught by Jesus Christ as they have been restored to the earth.

3. Isaiah and Nephi Testify of the Savior's Redeeming Power.

The prophetic call of Isaiah is similar to the call of Jesus Christ in the pre-existence to serve as Our Savior and Redeemer. Many will not heed the words of the Lord and it will be as if they have closed their own ears and eyes to the truth. Not all, however, will reject the words of the prophets and many will accept the truth.

We learn that living waters come to all who accept Jesus as the Christ and their Redeemer. Their witness of the restored truths, given by the Spirit of the Holy Ghost, becomes a well within them that is ever present as they live lives of righteousness.

The four sub-themes include:

A. Jesus Christ is the Only Name by Which Salvation Comes.

Nephi, like Isaiah and his brother Jacob, was given a vision by an angel. He was taught that the name of Holy One of Israel is Jesus Christ. Nephi was told that in 600 years after they had left Jerusalem, the Messiah would come. Nephi also learns that there is "none other name given under heaven...whereby man can be saved" than by "Jesus Christ." (2 Nephi 25:20). It is so important that man come to know this divine truth that the records of Nephi will be preserved and handed down from generation to generation." (2 Nephi 25:21). These records are contained in the Book of Mormon.

B. We are Saved by Grace After All We Can Do

There is an on-going debate among many as to which principle is the source of salvation. Those who believe it is "grace," quote the Apostle Paul, while those who hold that it is "works," quote the writing of the Apostle James. Nephi clarified that "it is by grace that we are saved, after all we can do" (2 Nephi 25:23). In other words, we do all we can to obey the commandments and serve others throughout our lives. If we were to be judged solely by our works, all would come short. It is only when we have done all we can, then the Savior appeals to the Father on our behalf. On the basis of his atoning sacrifice, we are granted salvation.

C. The Law of Moses Pointed Men to Christ.

The Nephites, unlike their Israelite relatives, did understand that the Law of Moses was given to bring them to Jesus Christ. Because of this understanding and ability to accept the words of the prophets, they received the teachings regarding Jesus Christ. They were prepared for his atonement and the fulfillment of the Law of Moses.

D. How the Saints of God Worship Christ

While the Nephites continued to practice the Law of Moses until the appearance of Jesus Christ, their focus was on the teaching of Jesus Christ as given through the prophets.

They understood that Jesus Christ was the source of their salvation and believed in Him and worshipped Him, many years prior to his mortal birth and mission. They did, however, await his appearance to them following his death and resurrection before discontinuing practicing the Law of Moses.

How grateful I am for the insight and words of Isaiah to give us guidance and direction, for he truly saw our day.

Our next lesson [BM#10] will help us to understand that through the Restoration of the gospel of Jesus Christ in these latter days, and the coming forth of the Book of Mormon, we can know the truth. Knowing the truth can strengthen us as we seek to live our lives in righteousness, especially during times of wickedness.