

THE WORTH OF ISAIAH'S PROPHECIES

(2 Nephi 11:1-57)

V1-14 After quoting a substantial section of Isaiah, Nephi admits the meaning of this text is obscure. This is because the manner of prophesying in which the text is written is not generally understood (v. 1-2). Nephi states he has not taught the "manner of the Jews" to his people because they included abominable things (v. 3). But, even though he has not taught them the manner of the Jews, Nephi still wants his people to know the covenants of the Lord, which apply to his people, as well as all people (v. 4).

Nephi then informs the reader that despite their not necessarily understanding Isaiah, he will explain it to them via the two keys of understanding: the spirit of prophecy (v. 5-7) and the manner of the Jews (v. 8-10). Thus, Nephi will deliver a prophecy, which is easy for the reader to understand. But, regardless, the time will come in the last days when people will understand Isaiah's prophecies because they will be fulfilled in their own eyes (v. 11-12). Thus, they are of worth to all people. And to those who don't think they are of worth to them, especially those of his own people, Nephi wants to specifically address. Nephi states plainly that he knows for a fact that Isaiah's writings are addressing the latter-days, and this is why he has written them for a latter-day reader audience (v. 13-14).

V15-36 This prophecy is about the Jews, not the Lehighites. But, Nephi wants his people to know the covenants of the Lord do not apply only to the Jews, but to all of covenant Israel. This includes the Lehighites because they are lineage of Joseph. Nephi's comments go well beyond his present audience of the present Nephites and future Lehighites as he wants to make it clear the words of Isaiah apply to all nations. As Isaiah spoke to Israel as well as Gentiles, Nephi wants to emphasize these words are then relevant to everyone.

V15-29 comprises the plain prophecy Nephi mentioned in v. 5-7 and 11-12. It is largely a chronological accounting of various important events in the future religious history of the Jews. The prophecy here is similar in content to that of 1 Nephi. 3:37-200, but focuses more squarely on the Jews in Jerusalem as opposed to the Gentiles.

V30-57 Nephi draws a parallel between the Jews (v. 30-39) and the descendants of Joseph (v. 40-54). The words the Lord will bring forth to the Jews will judge them, words given to convince them that the Messiah (v. 30-34) is Jesus Christ according to the Prophets (v. 35-36) and the Law (v. 37-39). So too will the words Nephi writes to the descendants of Joseph (v. 40) judge them (v.41-42), words which were intended to persuade them to believe in Christ (v. 43-51) according to the Prophets and the Law (v. 52-54). He concludes this parallel by addressing the reader, saying the right way is to believe in Christ and worship him with all they have so they may not be rejected by him (v. 55-56). And, thus, the reader must observe the Law of Moses until it is fulfilled (v. 57).