

## **Isaiah Chapter Two/2 Nephi 12**

Isaiah's Words, [Old Testament/Book of Mormon Student Manual](#), [Micah's Additions](#)

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.

2 Nephi 12:1–4. “The Mountain of the Lord's House”

The word mountain is used in the scriptures in different allegorical or figurative senses. In 2 Nephi 12:1–4 the word mountain refers to a high place of God, a place of revelation, even the temple of the Lord. “This temple [Salt Lake Temple] on this temple block is that house of the God of Jacob that our pioneer fathers started to build when they were a thousand miles from transportation, and it took them forty years to build it” (LeGrand Richards, in Conference Report, Oct. 1975, p. 77; or Ensign, Nov. 1975, p. 51).

Judah's dual is Ephraim and Jerusalem which was the capital of the country Israel as well as the capital of the church, it's dualism is Washington DC and Salt Lake City Utah. The Rocky Mountains, the top of the mountains, everlasting hills and the exalted hills are all synonymous. The Church of God and thus it's temples in these last days were built upon the Rocky Mountains, which are everlasting hills in that they go from North to South America.

3 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.

(13-11) Isaiah 2:3. “Out of Zion Shall Go Forth the Law ... the Word of the Lord from Jerusalem”

President Joseph Fielding Smith gave the following explanation of this prophetic statement of Isaiah:

“We are informed in the revelation given to Joseph Smith the Prophet, that the city of Zion and the New Jerusalem is one and the same. [D&C 28:9; 42:9; 45:66–67; 57:2; 58:7.] ...

“Jerusalem of old, after the Jews have been cleansed and sanctified from all their sin, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem, shall be built, and from it the law of God shall also go forth. There will be no conflict, for each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require. Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred ‘the richer blessings.’ ...

“These two cities, one in the land of Zion and one in Palestine, are to become capitals for the kingdom of God during the millennium....

Moreover, before many years have passed away, the Lord will command the building of the City Zion, and Jerusalem in Palestine will in due time be cleansed and become a holy city and the habitation of the Jews after they are cleansed and are willing to accept Jesus Christ as their Redeemer.” (Doctrines of Salvation, 3:69–71.)

While the Saints await the time of the establishment of these world centers, the principle of sending forth the law has been associated not only with the spread of the gospel and its blessings, but also with the providing of a climate in which the gospel work can grow. President Harold B. Lee said:

“I have often wondered what that expression meant, that out of Zion shall go forth the law. Years ago I went with the brethren to the Idaho Falls Temple, and I heard in that inspired prayer of the First Presidency a definition of the meaning of that term ‘out of Zion shall go forth the law.’ Note what they said: ‘We thank thee that thou hast revealed to us that those who gave us our constitutional form of government were men wise in thy sight and that thou didst raise them up for the very purpose of putting forth that sacred document [the Constitution of the United States—see D&C 101:80]. ...

“We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of this land by reason of their freedom and under thy guidance and be constrained to adopt similar governmental systems, thus to fulfill the ancient prophecy of Isaiah and Micah that “... out of Zion shall go forth the law and the word of the Lord from Jerusalem.” (Improvement Era, October 1945, p. 564.)” (“The Way to Eternal Life,” p. 15).

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.

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.

(13-12) Isaiah 2:4–5. Establishment of the Millennium

These verses deal with the ushering in of the millennial era and with the changes that will accompany it. The writings of Isaiah as found in the Book of Mormon show the following additional phrase in verse 5: “Yea, come, for ye have all gone astray, every one to his wicked ways” (2 Nephi 12:5). This verse indicates a widespread apostasy in Israel and the return of Israel to the Lord before the Second Coming.

2 Nephi 12:4. Time of Peace

Elder Dallin H. Oaks spoke of the peace that will finally come to the earth after the Lord's Second Coming. He also identified the reason why there will be no peace prior to that time: "Many take comfort from the Old Testament prophecy that nations will 'beat their swords into plowshares, and their spears into pruning hooks' (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' (4:2). For now, we have wars and conflicts, and everywhere they are rooted in violations of the commandments of God" (in Conference Report, Apr. 1990, 92; or Ensign, May 1990, 72).

We learn in verses 1-3 that the Church has already been restored and established in Salt Lake City. He describes a state in which Jacob, the righteous/spiritual element of Israel, has gone astray. Israel's dualism is that of America and the Church of Jesus Christ of Latter-Day Saints, Isaiah says here "ye have all gone astray every one to his wicked ways". The manual says that this indicates "a widespread apostasy in Israel and the return of Israel to the Lord before the Second Coming." We learned about this in Chapter One where the Lord said he would refine his own church first. As Oaks stated above, this peace described in verse 4 does not begin until after the New Jerusalem.

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.

(13-13) Isaiah 2:6–22. The Proud and the Wicked to Be Brought Low

Isaiah 2 summarizes the basic spiritual problems that troubled Israel in Isaiah's day. The verses found in 2 Nephi 12:5–22 reprove the people of the Lord, for the same spiritual problems will prevail again among the people before the Second Coming. This passage is another excellent example of dualistic prophecy (see Enrichment E for a discussion of prophetic dualism). Though Isaiah's prophecy was given "concerning Judah and Jerusalem" (v. 1), it is obviously also related to [Ephraim and the Church of Jesus Christ of Latter-Day Saints in] the last days and the Second Coming of Jesus.

Verse 6. They were "replenished from the east," or in other words, they looked to the religious philosophies and the gods of the Assyrians and other heathen countries for power and sustenance. Today people look to many other religions and philosophies of men for wisdom and guidance instead of to the gospel.

Verse 6. They "hearken unto soothsayers" (2 Nephi 12:6), those false prophets who claimed to be able to foretell the future. Today, true prophets are largely ignored, and all kinds of false religionists and counselors are looked to for guidance.

Verse 6. "They please themselves in the children of strangers" or, as C. F. Keil and F. Delitzsch translated the phrase, "and with the children of foreigners they go hand in hand" (Commentary on the Old Testament, 7:1:118). In short, ancient Israel was joining the heathen nations in all their wickedness, and modern society is joining with the influences of the world rather than looking to the Lord.

Finding faith in the East of today is found in the obsession of Buddhism, Hinduism and Islam. It is sickening the amount to which the West now idolizes the “spiritual journey” of traveling through India. Many would point to the “false religionist and counselors” that Saints will be looking to for guidance as false prophets in purely a religious context. However religionists and counselors are separated here, meaning the counselors are referring to secular counseling and not of that of religion. Examples being therapists, psychologists and even doctors if they are trusted and heeded over men of God. If once again Israel is the United States of America and the Church of Jesus Christ of Latter-Day Saints, “joining the heathen nations” by going “hand in hand” with the children of foreigners simply put is modern day “multiculturalism” and moral relativism.

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.

Verse 7. The land was “full of silver and gold,” that is, the people were wealthy and materialistic. Their hearts were set on the things of the world. Again in the last days, materialism runs rampant.

Verse 7. The land was “full of horses, neither is there any end of their chariots.” The horse was a symbol of warfare, as was the chariot. Today is an age characterized by “wars and rumors of war” (see JS—M 1:28.)

Materialism and the love of bloodshed are characteristics of all civilizations in decline including the Nephites, Jaredites, Romans etc. It’s hard to imagine a generation of Saints or people (the United States of America) more materialistic than that of today; its also hard, looking at pop culture, video games etc a culture which loves war more. Horses being a symbol of warfare could also mean full of weapons of war.

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

Verse 8. The land was filled with idolatry then, and people still turn to false gods today, though not necessarily to idols made of wood or stone.

President Nelson attempted to address the idolatry worship in the church in his 2018 talk “Sisters’ Participation in the Gathering of Israel.” He extended an invitation to the women of the church, “First, I invite you to participate in a 10-day fast from social media and from any other media that bring negative and impure thoughts to your mind. Pray to know which influences to remove during your fast. The effect of your 10-day fast may surprise you. What do you notice after taking a break from perspectives of the world that have been wounding your spirit? Is there a change in where you now want to spend your time and energy? Have any of your priorities shifted—even just a little? I urge you to record and follow through with each impression.”

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

Verse 9. The “mean man boweth not down, and the great man humbleth himself not” (2 Nephi 12:9; emphasis added). The differences in the Book of Mormon account of Isaiah’s writings,

noted by the italics, show that Isaiah was not making further reference to idolatry but was referring to the fact that men would not worship the true God. In the preface to the Doctrine and Covenants, the Lord indicated this failure would be a major concern of the last days. (see D&C 1:16.)

The phrase “the mean [ordinary or common] man boweth not down, and the great man humbleth himself not” (2 Nephi 12:9) indicates that from the lowest to the highest in society, none were humble enough to accept God.

Because of her sins, ancient Israel brought upon herself the judgments of God, and because of the same problems the [members of the Church of Jesus Christ of Latter-Day Saints] of the last days will likewise bring sorrow and problems upon themselves.

The Book of Mormon gives us a clear understanding what Isaiah was contrasting here between verses 8-9. Not only will there be idol worship of our own hands be rampant, atheism will be a large issue. Simply put, men actively worship mammon while actively not worshipping God. This contrast was said poignantly recently at conference, “what we need is less wifi and more Nephi,” ie we need less idolatry and more true worship.

10 O ye wicked ones, enter into the rock, and hide thee in the dust, for the fear of the Lord and the glory of his majesty shall smite thee.

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.

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.

13 Yea, and the day of the Lord shall come upon all the cedars of Lebanon, for they are high and lifted up; and upon all the oaks of Bashan;

14 And upon all the high mountains, and upon all the hills, and upon all the nations which are lifted up, and upon every people;

15 And upon every high tower, and upon every fenced wall;

16 And upon all the ships of the sea, and upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord shall come upon them and the glory of his majesty shall smite them, when he riseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which he hath made for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord shall come upon them and the majesty of his glory shall smite them, when he ariseth to shake terribly the earth.

(13-14) Isaiah 2:13. What Were the “Cedars of Lebanon” and the “Oaks of Bashan”?

They were the loftiest and most impressive trees in the ancient Middle East. They therefore symbolized not only the great beauty of the land that would be destroyed but also the proud and lofty people of the earth (see Keil and Delitzsch, Commentary, 7:1:122–23).

(13-15) Isaiah 2:16. What Is Meant by the Phrase “Ships of Tarshish”?

Trade with other nations would cease.

The Book of Mormon affirms the completeness of the record from which its Isaiah citations were taken. For a complete breakdown of verse 16 see Old Testament Student Manual p.140.

The brass plates contained other differences that clarify Isaiah’s meaning. Compare Isaiah 2:10, 12–14, 16, 19, 21 with 2 Nephi 12:10, 12–14, 16, 19, 21.

The Book of Mormon verse 10 clarifies that only the wicked ones will be hiding in the rocks. The changes to verse 12 add urgency “soon cometh” as well as completeness of everyone. Verses 13-14, 16 clarifies that it is not just the land but also people and nations that will be brought low.

22 Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?

(13-16) Isaiah 2:22. “Cease Ye from Man”

This expression is a warning about the weaknesses of trusting merely in man (see also 2 Nephi 4:34; 28:31; Topical Guide, s.v. “trust not in the arm of flesh”).

The Lord breathed the breath of life into the nostrils of men and he became a living soul. We learn that a celestial body is that of flesh and bones, no blood, the purpose of nostrils, lungs and blood is to carry oxygen throughout the body. This is not the case with the Lord and those with celestial bodies. Isaiah’s warning here is to trust in God (who actually breathes the life into people) over those people whose very existence is only through the grace of God.