

Isaiah, The Book of Mormon and the Last Days

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Case #1

1 Nephi 4:32 And I did rehearse unto them the words of **Isaiah**, who spake concerning the restoration of the Jews, or of the house of Israel; **33** And after they were restored, they should no more be confounded, neither should they be scattered again.

This takes place directly after Nephi's vision. His brothers have a difficult time understanding Lehi's words about the natural branches of the olive tree and what he spoke about the Gentiles (vs 8). Verse 16-19 say,

And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fullness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years and many generations, after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed; And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; And then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; Wherefore, they shall come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved.

The olive tree is used many times in scripture to refer to Israel and/or healing/blessing (reference Romans 11, Zechariah 4:1-6, 8:13). Those two are and were supposed to go hand-in-hand. Israel was to be scattered in all the nations and be a blessing. That blessing was the revealing of the living God. In this, they could provide healing to those nations from strife, envy, war and malice. However, God knew that Israel would become 'wild' and not bear any good fruit and when that happened then he seriously focused on the adoption side of his Fatherhood. He would 'graft' in those who weren't of this blood line and they would bear good fruit. Eventually, however, they would cease to bear the proper fruit and he would 'graft' back the wild original branches (the House of Israel). This is work of the Restoration - to restore men back unto God, just as God seeks to restore them.

Case #2

1 Nephi 6:4 But that I might more fully persuade them to believe in the Lord their Redeemer, I did read unto them that which was written by the prophet **Isaiah**;

Lehi's family has just landed in the new world. They have been 'broken off' as a branch and planted in a different part of the vineyard of God. Nephi, in the end of chapter 5, comments regarding the coming Messiah, the judgment upon Israel and then the re-gathering of Israel. He quotes to them Isaiah 48 and 49 using this as validation of God's work among them.

Case #3

2 Nephi 5:10 Wherefore, I will read you the words of **Isaiah**. And they are the words which my brother has desired that I should speak unto you. And I speak them unto you for your sakes, that ye may learn and glorify the name of your God. And now the words which I shall read, are they which Isaiah spake concerning all the house of Israel; Wherefore, they may be likened unto you; for ye are of the house of Israel. And there are many things which have been spoken by Isaiah, which may be likened unto you, because ye are of the house of Israel.

Jacob presents Isaiah 49:22-3 and then expounds on it as it relates to them. He also directly quotes Isaiah 50, 51 and the first two verses of 52 for the sole purpose that they might 'know concerning the covenants of the Lord' (2N 6:1) and that they might 'rejoice' (2N 6:4).

Then Nephi follows up that sermon preached by Jacob by more commentary from himself regarding Isaiah.

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. Behold, my soul delighteth in proving unto my people the truth of the coming of Christ. For, for this end hath the law of Moses been given: And all things which have been given of God from the beginning of the world, unto man, are the typifying of him. And also, my soul delighteth in the covenants of the Lord which he hath made to our fathers; Yea, my soul delighteth in his grace, and his justice, and power, and mercy, in the great and eternal plan of deliverance from death. And my soul delighteth in proving unto my people, that save Christ should come, all men must perish. For if there be no Christ, there be no God; and if there be no God, we are not, for there could have been no creation. But there is a God, and he is Christ; and he cometh in the fullness of his own time. And now I write some of the words of Isaiah, that whoso of my people shall see these words, may lift up their hearts and rejoice for all men. Now, these are the words; and ye may liken them unto you, and unto all men. 2N 8:1-16

Nephi then quotes Isaiah the entirety of Isaiah 2-14. In his commentary after that (2N 11) he says the following things:

- Isaiah was hard to understand if you didn't know the manner of the prophesying of the Jews
- He wrote all the words of Isaiah so that all those who come after him might know of the judgments of God
- The words of Isaiah ARE plain unto those who are filled with the spirit of prophesy
- These words will be of GREAT WORTH unto the people at the last days because they shall "understand them"
- God's work of restoration to himself through Christ will be a marvelous work and a wonder

He then goes on and writes and prophesies regarding his people, the coming of the Messiah to them, their eventual fall, the coming of the Gentiles, the state of the Gentiles when the gospel shall be revealed, the coming forth of a book, that the sealed portion of that book will not be opened 'until the own due time of the Lord' upon which it will be read by the power of Christ from the housetops. He also talks about the BoM, the three witnesses, the learned man who will try and read it, and he quotes from Isaiah 29:11 to the end of the chapter.

Case #4

Abinadi quotes from Isaiah to prove his case that there will be an infinite atonement made by God. This quote is from Isaiah 53. (Mosiah 8:15-33)

Case #5

Nephi, prior to Christ's appearing, uses Isaiah as a reference to prove Christ's divinity (Helaman 3:54).

Case #6

Jesus, upon his appearance to the people on this continent, speaks directly to his 12 disciples. He quotes to them Isaiah 52:8-10 in context of the day in which we live. After the gospel is restored to the earth through the Gentiles, then the Gentiles will reject the gospel and its fullness and then, he says, he will remember the covenant he made to the house of Israel. He also indicates that IF the Gentiles do NOT repent, then he will allow the house of Israel to go through among the Gentiles and tread them down. (3N 7)

After a day he returns and continues this same discussion about the redemption of the house of Israel (starting at 3N 9:46). He makes the promise that God will gather his people. He will allow

the sword of justice to fall upon the wicked (even all the nations of the Gentiles). He will create a "New Jerusalem" on this continent and the powers of heaven, even Christ himself, shall be in their midst. He quotes from Isaiah 52: 1-3, 6, 7 and 11-15 (he had already quoted verses 8-10 the day before). This is done in context of the day in which we live. He promises to 'cut off' our horses and chariots, 'cut off' the cities of the land, throw down our strongholds, cut off the witchcrafts, get rid of the soothsayers, graven images, etc. He will destroy the cities. (Please reference Leviticus 26 and the five times God will bring judgment upon Israel to get them to repent). However, IF they repent, they will assist the house of Israel in building the New Jerusalem and then in gathering the remainder. God's power will be in the midst of them. Then shall the work commence and all the tribes that have been lost shall be sought out and they shall have the gospel presented to them and they shall return to the lands of their inheritances. He then quotes all of Isaiah 54 and comments that we need to search things (3N 10:27).

Case #7

Finally, Moroni, in his prophesy about the last days in Mormon 4, tells us to search the words of Isaiah.

Summary

So, the list of witnesses from the Book of Mormon that implore us to study the words of Isaiah in context of the last days and the restoration of the house of Israel are:

- Nephi, son of Lehi
- Jacob, Nephi's brother
- Nephi, son of Helaman who was the son of Helaman, the son of Alma
- Moroni, Mormon's son
- Jesus Christ

The chapters they reference or quote directly from are 2-14, 29, 48-54.

Conclusion

We have found that the study of Isaiah is critical according to the BoM. We have also found that the two key things that will happen in the last days are the restoration of the gospel back to the earth and the restoration of the House of Israel, both literally (physically) and spiritually to their lands and spiritual heritage respectively. We, who understand and believe in the truth of the BoM, see that the restoration of the gospel has taken place. We also see, as do many Christians in general, that God has restored physically the Jews to the land of their inheritance. This leaves one major thing to be accomplished - the restoration of their spiritual heritage. Please read the following verses to see just a few of the promises/prophesies made regarding these events.