

2 Nephi 11 — My Soul Delighteth — Nephi's Preface to the Isaiah Block

Nephi resumes the small plates after Jacob's temple sermon, prefaces the long Isaiah quotation with three witnesses and his own delight, c. 559–545 BC.

Eight verses; load-bearing. Nephi names *three witnesses* of Christ (himself, Jacob, Isaiah), re-affirms the *liken-hermeneutic*, and confesses his personal love of Isaiah — *my soul delighteth* five times in eight verses. The chapter is the disciple's affectionate preface to eight chapters of difficult Hebrew prophecy. And it carries one of the BoM's most foundational hermeneutical claims: *all things which have been given of God from the beginning of the world, unto man, are the typifying of him* (v. 4).

Ten Insights

- 1. Sufficeth me (v. 1).** Editorial principle: only what persuades to Christ is recorded. 1 Ne. 6's small-plates criterion restated.
- 2. Three witnesses (v. 3).** *By the words of three, God hath said, I will establish my word.* Nephi, Jacob, Isaiah — three independent seers of the same Redeemer.
- 3. Isaiah saw the Redeemer (v. 2).** *He verily saw my Redeemer, even as I have seen him.* Isaiah is not interpreting; Isaiah is reporting a vision.
- 4. All things typify Christ (v. 4).** *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.* Foundational LDS typology.
- 5. My soul delighteth (vv. 4–6, 8).** Five appearances of *delight* in eight verses. The disciple's affective life is canonical — covenants, grace, justice, mercy, deliverance, all-men joy.
- 6. Save Christ should come (v. 6).** *I delight in proving that save Christ should come all men must perish.* Delight in Christ presupposes clarity about the alternative.
- 7. If there be no Christ there be no God (v. 7).** Most concentrated Christ-Jehovah identity in the OT-style scriptures. Without Christ, no creation. Mosiah 3:8; D&C 110:3–4.
- 8. Lift up their hearts and rejoice (v. 8).** The proper response to Isaiah is rejoicing on behalf of all men, not parochial possession.
- 9. Liken unto all men (v. 8).** *Damah-hermeneutic* explicitly granted to the reader. Read Isaiah as personal covenant-address, not historical artifact.
- 10. Three witnesses + Spirit = fourth (implicit).** Isaiah, Nephi, Jacob testify. The disciple's personal witness of the Spirit completes the testimony.

Cross-References

Deut. 19:15 (cited); Isa. 8:18 (signs and wonders); Isa. 53 (Suffering Servant); Heb. 8–10 (shadow and substance); Heb. 11:13 (saw afar off); Matt. 18:16; Jn. 5:39; Jn. 8:56 (Abraham saw my day); Jn. 12:41 (Isaiah saw his glory); 2 Cor. 13:1; 1 Ne. 6 (editorial criterion); 1 Ne. 11–14 (Nephi sees the Redeemer); 1 Ne. 19:23 (liken); 2 Ne. 6–10 (Jacob's temple sermon); 2 Ne. 25:23–26; 2 Ne. 27 (sealed book); 2 Ne. 31–33 (Nephi's final witness); Jacob 4:5 (sacrifice of Isaac as Christ-typology); Mosiah 3:15 (types and shadows); Mosiah 13:31 (law a shadow); Alma 25:15–16; Alma 33:19 (brazen serpent); Alma 34:13–14 (great and last sacrifice); Hel. 8:14–15; 3 Ne. 15:5 (law of Moses fulfilled); Eth. 12:6–22 (witnesses required); D&C 5:11 (three witnesses); D&C 17 (Three Witnesses); D&C 84:23–25 (Moses saw God); D&C 110:3–4; D&C 121:26–32; JS—H 1 (Joseph the seer); Title Page of the BoM.

Apocryphal Correlations

Wisdom of Solomon 7:21–27. Wisdom personified — the brightness of the everlasting light — closest Wisdom-tradition parallel to v. 7.

Sirach 24:9. *He created me from the beginning before the world* — pre-existent Wisdom; parallel to v. 7's eternal Christ.

4 Ezra 14:1–48. Ezra commissioned to re-write the 24 public + 70 reserved books — small-plates / large-plates editorial doctrine of v. 1.

1 Enoch 48:1–7 (Similitudes). Son of Man *named before the creation of the sun and stars* — direct pre-existence-of-Christ parallel to v. 7.

Testament of Benjamin 9:1–5. Through Christ shall the Most High visit the earth — Testament-tradition's Christological reading parallel to v. 4.

Damascus Document (CD) 4:14. The Teacher of Righteousness instructs in *the law of Moses as Christological mystery* — closest Qumran parallel to v. 4.

Pesher Habakkuk. Qumran *pesher* method — reading the prophets as speaking to the present community — the *liken*-hermeneutic in extra-canonical Jewish form.

Hebrew Word Studies

ed (עֵד, *witness*) — v. 3. The courtroom witness of first-hand experience. Deut. 19:15's *at the mouth of two or three witnesses*. Nephi, Jacob, Isaiah — three independent eds.

degem (דָּגַם, *pattern / type / typos*) — v. 4. The Mosaic ordinances are *types* prefiguring Christ. Heb-Greek convergence (*degem/typos/dugma*). Mosiah 13:31; Alma 33:19; Hel. 8:14–15.

damah (דָּמָה, *to liken / make resemble*) — v. 8 (echoing 1 Ne. 19:23). Restoration's participatory hermeneutic — stand under the text, do not stand outside it.

shema-grammar (*delight*) — vv. 4, 5, 6, 8. The disciple's affective inventory: covenants, grace, justice, mercy, deliverance, all-men joy.

Personal Application

Three practices. First, adopt the three-witness reading-posture for the next eight chapters. Isaiah saw the Redeemer. Difficulty is not opacity; difficulty is depth. Second, practice typological reading of the law of Moses. Whenever you encounter a Mosaic ordinance — Passover, Day of Atonement, sukkah, mikveh, sacrifice — ask: what does this typify? Modern temple worship operates by the principle of v. 4. Third, cultivate delight. Today, name what your soul delighted in — by category. If the answer is not covenant-related, your affections have drifted. Nephi's inventory is the disciple's daily inventory: covenants, grace, justice, mercy, deliverance from death.