
2 Nephi 12 — Isaiah 2 — The Mountain of the Lord's House and the Day of the Lord

Nephi begins the Isaiah block: the latter-day mountain, swords into plowshares, the day when the lofty are brought low, c. 740–700 BC.

Two faces, one chapter. Verses 1–5 give the luminous vision — the latter-day mountain established in the top of the mountains, all nations flowing, swords beaten into plowshares. Verses 6–22 give the thunderous denunciation — the day of the Lord, the proud brought low, the wicked hiding in the rocks. The two are one event; the mountain rises only when the proud are brought low. The chapter trains the disciple's eye for the entire Isaiah block.

Ten Insights

1. **Mountain of the Lord's house (v. 2).** *Har beit-YHWH* — the temple mount. In the last days, the Lord's house is re-established as the most prominent religious-cultural institution on earth.
2. **Out of Zion / from Jerusalem (v. 3).** Two centers — the New World Zion and the Old World Jerusalem. Restoration's two-center latter-day Zion doctrine (D&C 84:2; D&C 133:13).
3. **Swords into plowshares (v. 4).** *Kathat* — to beat down / hammer flat. War-economy reshaped into food-economy. Both literal-eschatological and typological-discipleship readings.
4. **Replenished from the east (v. 6).** Three sins compressed: theological compromise, epistemological compromise, covenantal-marital compromise. Transhistorical pattern.
5. **No end of treasures, no end of chariots (v. 7).** *Ein qetz* — unbounded accumulation as covenant-symptom. Deut. 17:16–17 applied to the whole nation.
6. **Worship of one's own hands (v. 8).** Anti-idolatry doctrine — self-worship via one's productions. Modern idols are achievements, brands, identities, ideologies.
7. **Lord alone exalted (vv. 11, 17).** The chapter's refrain. The day's primary purpose is the un-veiling of true sovereignty — every idol collapses, the Lord alone visible.
8. **Cedars, oaks, mountains, ships, pictures (vv. 13–16).** Every form of human grandeur enumerated; each named and brought low. BoM v. 16 adds *all the ships of the sea* — LXX-aligned variant likely preserving the original Hebrew.
9. **Idols to moles and bats (v. 20).** Gold-and-silver idols thrown to underground rodents. Theological de-mythologizing — imagine your idols ending in a mole-hole.
10. **Cease ye from man (v. 22).** *Whose breath is in his nostrils.* Anti-deification of leaders. No human, no party, no nation deserves what is due to the Lord alone.

Cross-References

Mic. 4:1–5 (parallel oracle); Ps. 2 (kings of the earth); Ps. 24:3–6; Ps. 115:4–8 (idols); Deut. 17:14–20; Isa. 11 (Messianic gathering); Isa. 13 (oracle against Babylon); Isa. 30:29; Isa. 60; Jer. 16:19; Ezek. 17:22–24; Zech. 14:9; Mal. 4:1; Matt. 5:14 (city on a hill); Matt. 24; Lk. 3:5 (every mountain brought low); Acts 2 (Pentecost — out of Zion); Rev. 6:15–16 (kings hide — cited); Rev. 21–22 (new Jerusalem); 1 Ne. 13–14; 1 Ne. 22; 2 Ne. 8:24 (beautiful garments); 2 Ne. 25 (Nephi on Isaiah); 2 Ne. 27 (Marvelous Work); 3 Ne. 21–22 (Christ's Isaiah commentary); D&C 29:9–11; D&C 38:21–22 (Zion); D&C 45 (Second Coming); D&C 84:1–2 (temple at Zion); D&C 109 (Kirtland dedication); D&C 133:13 (Zion-and-Jerusalem flight); JS—H 1; Eth. 13 (New Jerusalem).

Apocryphal Correlations

Micah 4:1–5. Nearly identical mountain-of-the-Lord oracle — the two prophets shared a common pre-exilic tradition.

1 Enoch 1:6–7. *The mountains shall be shaken and the high hills shall be made low* — day-of-the-Lord parallel to vv. 12–17.

2 Baruch 27–30. Latter-day woes with the Anointed One's appearing — day-of-the-Lord-then-glory sequence.

Psalms of Solomon 17:21–35. Davidic Messiah purges Jerusalem, all nations come to see his glory — direct gathering-to-the-mountain parallel.

4 Ezra 13:32–52. Man-from-the-Sea on the mountain, gathering peaceable multitudes — closest 1st-century AD Jewish parallel.

Tobit 13:9–18. Jerusalem built with sapphires; all nations worship the Lord — direct mountain-glorification echo.

Sirach 36:13–17. Gather all the tribes of Jacob, fill Zion with thy majesty — temple-mountain gathering prayer.

Wisdom of Solomon 5:1–14. Wicked stand amazed at the righteous one's exaltation — day-of-the-Lord from the wicked's perspective.

Hebrew Word Studies

har beit-YHWH (הַר בֵּית יְהוָה, **mountain of the house of YHWH**) — v. 2. The temple mount. Latter-day re-establishment plural — over 200 operating temples worldwide enact the verse.

kathat (כָּתַת, **to beat down / hammer flat**) — v. 4. Blacksmithing language. Millennial conversion of war-metals into food-tools — same materials, new shape.

ein qetz (אֵין קֵצַ, **no end / unbounded**) — v. 7. Repeated doubly — *no end of treasures, no end of chariots*. Unbounded accumulation as covenant-symptom.

tiph'eret (תִּפְּאֵרֶת, **beauty / glory / ornament**) — vv. 16 (the ships' *pleasant pictures*). Same word used of Aaron's priestly garments (Ex. 28:2). The judgment falls on every form of self-displaying glory.

neshamah b'apo (נִשְׁמַת בְּפִי, **breath in his nostrils**) — v. 22. Mortal whose breath is on loan. The disciple's anti-deification reminder. Cease investing covenant-loyalty in breath-borrowers.

Personal Application

Three practices. First, honor the latter-day mountain in your daily life. The modern temple is the mountain. Your temple-attendance enacts the prophecy. Second, re-fashion swords into plowshares — today. The disciple has swords: verbal habits of attack, political habits of demonization, family patterns of grievance. The chapter's imperative is re-fashion them now, not wait for the Millennium. Third, cease ye from man. Notice today where you placed loyalty in a mortal as if the mortal were the Lord. Re-allocate. The breath-borrowers do not deserve your covenant-loyalty.