
2 Nephi 19 — Isaiah 9 — The People That Walked in Darkness, the Child Born, the Four Throne-Names

Light in Galilee, the child whose government is upon his shoulder, the fourfold refrain of an unturned anger, c. 733–722 BC.

The chapter answers Isaiah 8's closing darkness. The people walking in darkness see a great light — Matthew 4:14–16 reads this as Christ's Capernaum ministry. The chapter's theological summit is v. 6's four throne-names — Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace — the OT's most concentrated Messianic name-cluster, expanded in Mosiah 15. The fourfold refrain (vv. 12, 17, 21; ch. 10:4) braces the chapter: *his hand is stretched out still*.

Ten Insights

- 1. Zebulun and Naphtali (v. 1).** Galilean districts crushed first by Tiglath-Pileser III in 733 BC. The light begins where the darkness was deepest. Matt. 4:14–16 cites this of Christ's Capernaum ministry.
- 2. Great light in darkness (v. 2).** *Ha-am ha-holkhim ba-choshek ra'u or gadol*. The gospel begins in pre-creation darkness; the light is categorical, not incremental.
- 3. Joy as harvest, joy as spoil (v. 3).** Two similes — received bounty, delivered victory. True joy is reception, not production (cf. 1 Ne. 18:9's *shakhach*).
- 4. As in the day of Midian (v. 4).** Gideon's small-means deliverance (Judg. 7). The Lord defeats vast oppression by 300 men and broken pitchers. Christ's Messianic deliverance is small-means-great-works.
- 5. Burning and fuel of fire (v. 5).** Messianic deliverance is purifying-fire, not military-fire. Acts 2's Pentecost-fire. The Spirit converts; the Spirit does not conquer.
- 6. Child born, son given (v. 6).** *Yeled yulad lanu, ben nittan lanu*. Two verbs — humanly born, divinely given. Both natures of Christ named in eight Hebrew words.
- 7. Government upon his shoulder (v. 6).** *Ha-misrah al-shikhmo*. The kingdom is borne, not seized. The cross — borne on the shoulder to Golgotha — IS the throne. Phil. 2:6's kenosis in advance.
- 8. Four throne-names (v. 6).** Pele' Yo'etz, El Gibbor, Avi-Ad, Sar Shalom. One Person, four titles. Mosiah 15:1–5 expands this into BoM Christology.
- 9. No end of increase (v. 7).** *Ein qetz* — unbounded Messianic-kingdom growth. Same lexical bundle as Isa. 2:7's no-end-of-treasures, inverted in polarity. Eternal progression in seed.
- 10. Hand stretched out still (vv. 12, 17, 21).** Fourfold refrain — judgment severe but not exhausted; mercy active in the same outstretched hand. D&C 19:15–20 is the doctrine in Restoration voice.

Cross-References

Gen. 1:2 (darkness on the deep); Ex. 15:11 (*pele*-wonderful); Num. 6:24–26 (Aaronic blessing); Judg. 6–7 (Gideon's Midian — cited v. 4); 2 Kgs. 15:29 (Tiglath-Pileser sacks Naphtali — direct fulfillment of v. 1); Ps. 27:1 (Lord is my light); Ps. 72 (Messianic kingdom); Ps. 89 (Davidic covenant); Ps. 110 (priest-king); Isa. 2 (mountain of Lord); Isa. 7:14 (Immanuel); Isa. 11 (Branch of Jesse); Isa. 28:16 (foundation stone); Isa. 53 (Suffering Servant); Jer. 23:5–6 (righteous Branch); Mic. 5:2 (Bethlehem); Mal. 4:2 (Sun of Righteousness); Matt. 1:23 (Immanuel fulfilled); Matt. 4:14–16 (cited — direct fulfillment of vv. 1–2); Lk. 1:32–33 (throne of David); Lk. 2:11–14 (Christmas Gloria); Jn. 1:5 (light shineth in darkness); Jn. 8:12 (I am the light); Acts 4:12 (no other name); Phil. 2:5–11 (kenosis); Col. 1:15–20 (firstborn); Rev. 5 (Lamb on throne); Rev. 19 (King of kings); 1 Ne. 5:14 (Manasseh); 1 Ne. 7:2 (Ephraim); 1 Ne. 11 (condescension); 2 Ne. 6 (Jacob's temple sermon); 2 Ne. 17 (Immanuel — ch. 7); 2 Ne. 21 (Branch — Isa. 11); 2 Ne. 22 (song); Mosiah 3:5–10 (Lord Omnipotent); Mosiah 15:1–5 (Father and Son — direct expansion of v. 6); Alma 7:10–13 (Christ's ministry); Hel. 14:12 (Christ Father and Son); 3 Ne. 11:14 (Christ identifies Himself); Eth. 3:14 (Father and Son); D&C 19:15–20 (chastening calibrated); D&C 76:13 (Lamb of God); D&C 110:3–4 (Christ's appearance); JS—H 1:17.

Apocryphal Correlations

1 Enoch 48:1–10 (Similitudes). Son of Man named before the creation of the sun and stars — direct pre-existence parallel to v. 6's *his name shall be called*.

Psalms of Solomon 17:21–46. Davidic Messiah with *judgment and righteousness* — direct throne-of-David + judgment-and-justice parallel to v. 7.

Testament of Levi 18:1–14. New priest from Levi, heavens opened, star arises — Messianic priest-king parallel to vv. 6–7.

Testament of Judah 24:1–6. A star shall arise to you from Jacob in peace, heavens opened — direct Messianic deliverance parallel.

Wisdom of Solomon 18:14–16. *Thine almighty word leaped down from heaven out of thy royal throne* — Messianic Word descending; closest Wisdom Christology parallel.

4 Ezra 13:32–52. Man-from-the-Sea with no army defeats multitudes — direct small-means-great-works parallel to vv. 4–5.

1QSb (Qumran Rule of Blessings) 5:20–29. Blessing for the Prince of the Congregation — *may the Lord raise you to an everlasting height* — direct Sar-Shalom parallel.

2 Baruch 39–40. Messianic kingdom inaugurated after the fall of the kingdoms — direct v. 7 establishment parallel.

Hebrew Word Studies

or gadol (אוֹר גָּדוֹל, **great light**) — v. 2. Categorical light — not a candle, the Light of the World (Jn. 8:12). Matt. 4:14–16 reads this verbatim of Capernaum.

Pele' Yo'etz (פֶּלֶא' יוֹעֵז, **Wonderful Counsellor**) — v. 6. *Pele'* — miracle-noun (Ex. 15:11); *yo'etz* — counsellor (Isa. 11:2). Christ counsels with miraculous wisdom.

El Gibbor (אֵל גִּבּוֹר, **Mighty God**) — v. 6. *El* + warrior-hero noun. Christ is God in warrior-mode — the One who defeats death.

Avi-Ad (אָבִי-אֲדָם, **Father of Eternity**) — v. 6. *Avi* (father) + *ad* (eternity-perpetuity). Christ is Creator of time itself. Mosiah 15; D&C 93:9.

Sar Shalom (סַר-שָׁלוֹם, **Prince of Peace**) — v. 6. *Sar* (prince/chief) + *shalom* (integrated-flourishing). Christ is chief of covenant-peace.

yado n'tuyah (יָדוֹ נְטוּיָה, **his hand stretched out**) — vv. 12, 17, 21; ch. 10:4. The fourfold refrain. The same outstretched hand wields judgment and offers mercy. Simultaneity of judgment and mercy.

Personal Application

Three practices. First, expect the great light in the deep darkness. The Lord begins where the Lord is most needed, not where the Lord is most expected. Galilee then; your hardest district now. Second, honor the four throne-names. Read each title slowly — Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Each title is a doctrine; each doctrine is a posture of trust. Third, recognize the outstretched hand even in chastening. When the Lord chastens, do not interpret the chastening as withdrawal. The hand is still outstretched. The hand never closes.