



## 11. Jacob's Discourse 1

2 Nephi 5–8

“O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.” (2 Nephi 9:10-11)

## “Israel, Israel, God is Calling” (hymn 7, verses 1-2)

Israel, Israel, God is calling,  
Calling thee from lands of woe.  
Babylon the great is falling;  
God shall all her tow'rs o'er throw.  
Come to Zion, come to Zion  
Ere his floods of anger flow.  
Come to Zion, come to Zion!  
Ere his floods of anger flow.

Israel, Israel, God is speaking.  
Hear your great Deliv'rer's voice!  
Now a glorious morn is breaking  
For the people of his choice.  
Come to Zion, come to Zion,  
And within her walls rejoice.  
Come to Zion, come to Zion!  
And within her walls rejoice.

## Division of the Descendants of Lehi Historical Transition (5:1–28, **summary narrative**)

- **Nephi and his people flee (5:1–7)**
  - Nephi warned to escape “Nephites” include Zoram, Jacob, Joseph, sisters, and “**those who believed in the revelations of God**”
- **Land of Nephi (5:8–18, 26–28)**
  - What did Nephi bring and why?
    - Plates of brass, Liahona, sword of Laban
  - Religion
    - Law of Moses
    - Temple
    - Jacob and Joseph “priests and teachers” (not Aaronic)
- **The Lamanites are “cursed” (5:19–28)**
  - Darkness more of a sign than the curse itself: **warning for the people not to mix**
  - **Why Lamanites in the promised land?** (5:25)
- Nephi's fifth **editorial digression** explaining his record keeping practices: the command to make the Small Plate (5:29–34)

10/10/2007

11. Jacob's Discourse 1 (2 Nephi 5–8)

3

## Jacob and His Discourse Historical and Literary Questions

- **Authorship: Jacob**
  - fifth son of Lehi and brother of Nephi
  - “priest and teacher” (2 Nephi 5:26; 6:2; but holder of Melchizedek, not solely Aaronic, priesthood)
- **Audience: People of Nephi in the Land Nephi**
- **Occasion: Some 40 years after leaving Jerusalem (10-18 years after Nephites left the Land of First Inheritance and separated from the Lamanites)**
  - First day (2 Nephi 6-9): **formula quotation**
  - Second day (2 Nephi 10): a **sermon** applying the Isaiah lessons
- Genre (**what**) and themes (**why**)
  - A **discourse** or **sermon** (delivered orally) with quotations of Isaiah's **prophecies** (see more below)
  - Intended to teach about **God's covenants with Israel** and **the role of the Messiah**
- Transmission (**how**)
  - Nephi recorded his brother's sermon on the Small Plates, which Mormon included with his abridgement

10/10/2007

11. Jacob's Discourse 1 (2 Nephi 5–8)

4

## Structure of Jacob's Discourse

- **First Day: Teachings from Isaiah** (6:1–9:54, **formula quotation**)
  - **Introduction:** The Scattering and Gathering of Israel (6:1–18)
  - **Quotation** (7:1–8:25)
    - Isaiah 50 (7:1–11): An Impenitent Nation and a Willing Servant
    - Isaiah 51 (8:1–23): God Is Able to Save Those Who Come to Him
    - Isaiah 52:1–2 (8:24–25): Let Zion Rejoice
  - **Interpretation:** Gathering and Scattering, Corporate and Individual (9:1–54)
    - Focuses on God's Plan of Salvation (9:3–24): **important teachings on the resurrection, redemption, and judgment**
- **Day 2: The Plan Applied to Jacob's People** (10:1–25, **sermon**; next lecture)

10/10/2007

11. Jacob's Discourse 1 (2 Nephi 5–8)

5

## Jacob's Introduction

- Jacob's preamble (6:1–3)
  - His **authority for teaching** (6:2)
  - His **reason for teaching** (6:3), "desirous for the welfare of your souls"
- Scattering and gathering of Israel dependant upon the acceptance or rejection of her Redeemer (6:4–18)
  - **Spiritual death precedes physical scattering**
  - **Spiritual gathering must precede temporal gathering**
  - **Scattering and Gathering applies to both a people collectively and to each person individually**
    - Hence the application of the Isaiah passages to a discussion of the Atonement

10/10/2007

11. Jacob's Discourse 1 (2 Nephi 5–8)

6

## Isaiah in 2 Nephi 7–8

### Contents emphasizing Isaiah 50–52:2

- **Part 1: Book of Judgment (Isaiah 1–39)**
  - Introduction (chapter 1)
  - Judgments against Israel and Judah (Isaiah 2–5)
  - Isaiah's Call (chapter 6)
  - Prophecies Occasioned by Geopolitical Threats against Judah (Israel and Syria's conspiracy against Judah and the threat of Assyria (Isaiah 7–10)
  - The Lord Will Redeem His People (Isaiah 11–12)
  - Judgments against the Nations (Isaiah 13–23)
  - The Principles of Judgment and Promise (Isaiah 24–27)
  - Six Woes (five against unfaithful Israel and one against Assyria; Isaiah 28–33)
  - Avenging and Restoring God's People (Isaiah 34–35)
  - Transition from Assyrian Threat to the Prediction of Babylonian Exile (Isaiah 36–39)
- **Part 2: Book of Comfort (Isaiah 40–66)**
  - Deliverance and Restoration of Israel (Isaiah 40–48)
  - **The Servant and Israel's Restoration (Isaiah 49–55)**
- **Part 3: Everlasting Deliverance and Judgment (Isaiah 56–66)**

10/10/2007

11. Jacob's Discourse 1 (2 Nephi 5–8)

7

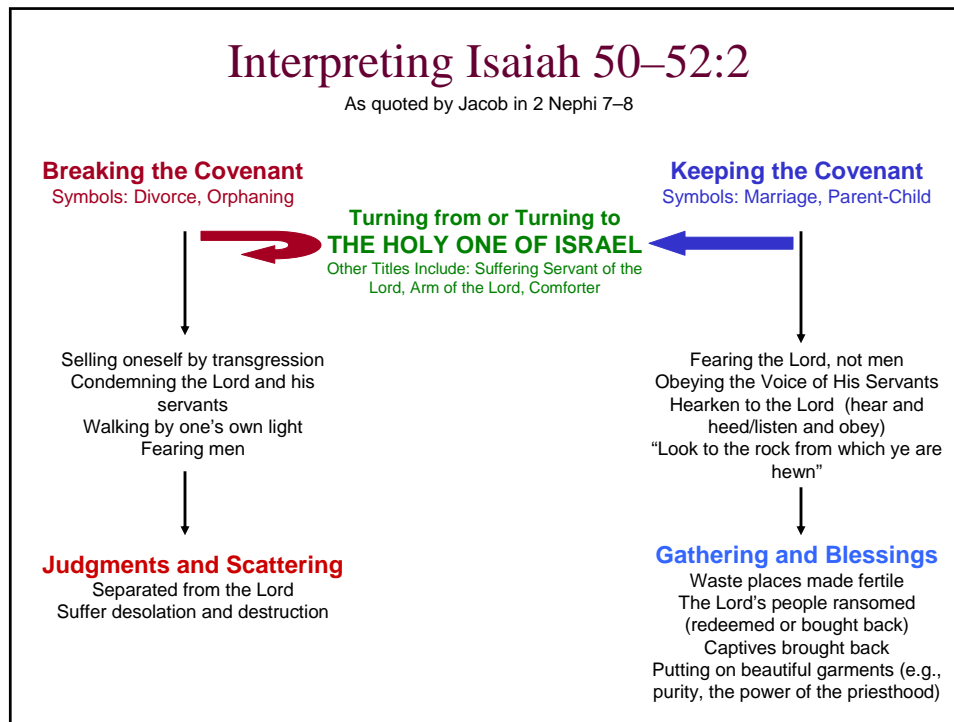
## Interpretative Approach to Isaiah Reviewed

The Isaiah prophecies in the Book of Mormon can largely be seen as illustrating the repeated themes of **scattering** and **gathering** (both temporal *and* spiritual), which can be directly connected to the **rejection and acceptance of the Messiah**, along with the **breaking and keeping of covenants**.

10/10/2007

11. Jacob's Discourse 1 (2 Nephi 5–8)

8



## God's Faithfulness to Israel (7:1–3)

### Isaiah 50: An Impenitent Nation and a Willing Servant

---

- Israel, not God, broke the covenant relationship
  - "Yea, for thus saith the Lord: Have I put thee away, or have I cast thee off forever? For thus saith the Lord: **Where is the bill of your mother's divorcement?** To whom have I put thee away, or to **which of my creditors have I sold you?** Yea, to whom have I sold you? Behold, **for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.**" (7:1)
  - Symbols
    - **Covenant Relationship between Jehovah and Israel as a marriage** (cf. NT Bride and Bridegroom image)
      - **Divorce = breaking the covenant**
    - **Relationship a true parent-child relationship**
      - In the ancient world, children would often be sold into slavery to pay a debt
      - **Israel sold herself**
- Israel did not answer the Lord's call (7:2a)
- The Lord has the power to deliver Israel (7:2b–3)

10/10/2007
11. Jacob's Discourse 1 (2 Nephi 5–8)
10

## The Servant's Song (7:4–9)

### Isaiah 50: An Impenitent Nation and a Willing Servant

- The Servant's worthiness (7:4–5)
  - “The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season unto thee, O house of Israel. When ye are weary he waketh morning by morning. He waketh mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.”
- The Servant's suffering (7:6)
  - “I gave my back to the smiter, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.”
- The Servant's vindication (7:7–9)
  - “For the Lord God will help me, therefore shall I not be confounded . . . For the Lord God will help me. And all they who shall condemn me, behold, all they shall wax old as a garment, and the moth shall eat them up.”

10/10/2007

11. Jacob's Discourse 1 (2 Nephi 5–8)

11

## The Lord's Light or Our Own (7:10–11)

### Isaiah 50: An Impenitent Nation and a Willing Servant

- Those that turn to the Lord
  - “Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?”
  - “that walketh in darkness and hath no light?”
    - Perhaps trust in the Lord even in darkness
    - Probably best taken as a rhetorical question: Who that fears the Lord is in darkness? No one . . . They, have light.
- Those that turn from the Lord
  - “Behold all ye that kindle fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks which ye have kindled. This shall ye have of mine hand—ye shall lie down in sorrow.
    - Walking by one's own light leads to separation from the Lord and sorrow.

10/10/2007

11. Jacob's Discourse 1 (2 Nephi 5–8)

12

## Salvation Is Near (8:1–8)

### Isaiah 51: God Is Able to Save Those Who Come to Him

- Each section of this pericope begins with the call to “hearken”
  - “Hear and heed” / listen and obey
- The Comforting of Zion (8:1–3)
  - Consider and follow the examples of our lineage
    - “Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged. Look unto Abraham, your father, and unto Sarah, she that bare you; for I called him alone, and blessed him.”
  - Making wasted lands a garden
    - “For the Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord . . .”
- Deliverance Is Coming (8:4–6)
  - “My righteousness is near; my salvation is gone forth, and mine arm shall judge the people . . .”
- Do Not Fear or Be Dismayed (8:7–8)
  - “. . . fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool. But my righteousness shall be forever, and my salvation from generation to generation.”

10/10/2007

11. Jacob's Discourse 1 (2 Nephi 5–8)

13

## A Fervent Call for God's Intervention (8:9–11)

### Isaiah 51: God Is Able to Save Those Who Come to Him

- An interlude or poetic apostrophe in the mouth of the prophet
- The Arm of the Lord Is Strong (8:9–10)
  - The Lord has defeated his enemies in the past
    - “Awake, awake! Put on strength, **O arm of the Lord**; awake as in the ancient days. Art thou not he that hath cut Rahab, and wounded the dragon?”
    - Rahab/dragon represents Satan, chaos, destruction, political enemies of Israel throughout history
  - The Lord is he who created all
    - “Art thou not he who hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?”
- The Ransomed Shall Return (9:11)
  - “Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy and holiness shall be upon their heads; and they shall obtain gladness and joy; sorrow and mourning shall flee away.”

10/10/2007

11. Jacob's Discourse 1 (2 Nephi 5–8)

14

## Concluding Promises and Appeals

### Isaiah 51: God Is Able to Save Those Who Come to Him

- God Comforts His People (8:12–16)
  - “I am he; yea, I am he that comforteth you. Behold, **who art thou, that thou shouldst be afraid of man**, who shall die, and of the son of man, who shall be made like unto grass? **And forgettest the Lord thy maker**, that hath stretched forth the heavens, and laid the foundations of the earth...”
  - “**And I have put my words in thy mouth, and have covered thee in the shadow of mine hand**, that I may plant the heavens and lay the foundations of the earth, and say unto Zion: **Behold, thou art my people.**”
- Appeal to Jerusalem (8:17–23)
  - “**Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury—thou hast drunken the dregs of the cup of trembling wrung out . . .** Thus saith thy Lord, the Lord and thy God pleadeth the cause of his people; **behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again.**”
  - “these two sons have come up to thee . . .”
    - The two witnesses has a specific end-time fulfillment (Rev. 11:1-6), but they can also represent the rejection and eventual vindication of God’s servants in every age

10/10/2007

11. Jacob’s Discourse 1 (2 Nephi 5–8)

15

## Isaiah 52

### A Hymn of Redemption

- Let Zion Rejoice (8:24–25)
  - “**Awake, awake, put on thy strength, O Zion; put on thy beautiful garments**, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. **Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.**”
  - What do beautiful garments, arising from the dust, being freed from captivity represent?
    - Taking off the rags of slavery and replacing them with new, clean clothes of freedom?
    - In the latter-days, putting on the robes of the priesthood?
- Isaiah 52 has 15 verses. Why are these 2 “orphan” verses tagged on to Jacob’s quotation of Isaiah 51?

10/10/2007

11. Jacob’s Discourse 1 (2 Nephi 5–8)

16