



12a. Jacob's Discourse 2

2 Nephi 9–10

“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)

Jacob's Interpretation of Isaiah and Explication of the Plan of Salvation

- **First Day: Gathering and Scattering, Corporate and Individual (9:1–54, formula quotation interpretation)**
 - Gathering of the Jews (9:1–2)
 - **God's Plan of Salvation (9:3–24)**
 - important teachings on the resurrection, redemption, and judgment
 - The Law and its Requirements (9:25–26)
 - **Ten Woes (9:27–38)**
 - Entreaties to Jacob's Brethren (9:39–54)
- **Second Day: The Plan Applied to Jacob's People (10:1–25, sermon)**
 - A Branch in a Promised Land (10:1–22)
 - Destiny of the Righteous Branch (10:1–9)
 - **Name/title of "Christ" Revealed (10:3)**
 - Promised Land to Be a Land of Liberty (10:10–14)
 - Promised and Covenants of the Lord (10:15–22)
 - **Jacob's Final Plea: Reconcile Yourself to God (10:23–25)**

The Gathering of the Jews (9:1–2)

Gathering and Scattering, Corporate and Individual

- “And now, my beloved brethren, I have read these things that ye might know concerning **the covenants of the Lord that he has covenanted with all the house of Israel**—That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that **they shall be restored to the true church and fold of God**; when they shall be **gathered** home to the lands of their inheritance, and shall be established in all their lands of promise.” (2 Nephi 9:1–2)

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God's Plan of Salvation 1 (9:3–24)

Gathering and Scattering, Corporate and Individual

- The **Resurrection** (9:4–7)
 - “. . . I know that ye know that our flesh must waste away and die; nevertheless, **in our bodies we shall see God** (i.e., for the Judgment) . . . to fulfil the merciful plan of the great Creator, **there must needs be a power of resurrection**, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.” (9:4–6)
 - **Note the “fulness” of the gospel message: the Atonement is always placed in full context of creation, fall, redemption, resurrection, and (see below) judgment**
 - Why is Jacob discussing the resurrection during a discourse on the “scattering and gathering?”
 - **Scattering = death, gathering = resurrection**
- **O the Wisdom and Goodness of God!** (9:8–10; **First of the Poetic “O’s”**)
- **Jacob’s interest in the role of the Savior and his Atonement explains why he chose to quote chapters from the *The Servant and Israel’s Restoration (chapters 49–55)* section of *Isaiah*’ “Book of Comfort”**

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God's Plan of Salvation 2 (9:3–24)

Gathering and Scattering, Corporate and Individual

- Conquest of **Temporal** and **Spiritual Death** (9:11–12)
 - “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. And this death of which I have spoken, which is **the spiritual death, shall deliver up its dead; which spiritual death is hell . . .**” (9:11–12)
- *O the Great Plan of God!* (9:13, another poetic exclamation)
- **The Judgment** (9:14–16)
 - “Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness . . . And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, **they must appear before the judgment-seat of the Holy One of Israel...**” (2 Ne 9 14–15)
 - *We are judged for the things that we did in and with this body in this body!*
- **Hymn to the Holy One of Israel** (9:17–19)

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Hymn to the Holy One of Israel (9:17–19[20])

O the greatness and the justice of our God!
 For he executeth all his words,
 and they have gone forth out of his mouth,
 and his law must be fulfilled.

But, behold, the righteous,
 the saints of the Holy One of Israel,
 they who have believed in the Holy One of Israel,
 they who have endured the crosses of the world,
 and despised the shame of it,
 they shall inherit the kingdom of God,
 which was prepared for them from the foundation of the world,
 and their joy shall be full forever.

O the greatness of the mercy of our God,
 the Holy One of Israel!
 For he delivereth his saints from that awful monster the devil,
 and death, and hell,
 and that lake of fire and brimstone,
 which is endless torment.

God's Plan of Salvation 3 (9:3–24)

Gathering and Scattering, Corporate and Individual

- Summary of the Atonement: **the Messiah Satisfies Justice** (9:21–24)
 - “And *he cometh into the world that he may save all men if they will hearken unto his voice . . .*” (9:21a)
 - “. . . for behold, *he suffereth the pains of all men*, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.” (9:21b; cf. Alma 7:11-12)
 - “And he suffereth this that *the resurrection* might pass upon all men, that all might stand before him at the great and judgment day.” (9:22)
 - “And he commandeth all men that *they must repent*, and *be baptized* in his name, *having perfect faith in the Holy One of Israel*, or they cannot be saved in the kingdom of God.” (9:23)
- The Law and its Requirements (9:25–26)

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Ten Woes (9:27–38)

Gathering and Scattering, Corporate and Individual

- “*O that cunning plan of the evil one!*”
 - “When they are learned they think they are wise, and they hearken not unto the counsel of God . . . *But to be learned is good if they hearken unto the counsels of God.*” (9:28–29)
- Jacob's Ten Woes (9:27, 30–38)
 - Those who *know the commandments and transgress them*; the rich who *despise the poor*; deaf who will not hear; the blind who will not see; *the uncircumcised of heart*; the liar; the murderer who *deliberately kills*; those who *commit whoredoms*; those who *worship idols*; those who *die and remain in their sins*
 - Jacob's Ten Woes and the Ten Commandments (see Welch and Welch, chart 120)

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Jacob's Entreaties to His Brethren (9:39–54)

Gathering and Scattering, Corporate and Individual

- “O, my beloved brethren, remember the awfulness in transgressing against that Holy God, and also the awfulness of yielding to the enticings of that cunning one. Remember, to be carnally-minded is death, and to be spiritually-minded is life eternal.” (9:39)
- “O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and **the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name.** And whoso knocketh, to him will he open . . .” (9:41–42)
- “And behold how great **the covenants of the Lord**, and how great his condescensions unto the children of men; and because of his greatness, and his grace and mercy, **he has promised unto us that our seed shall not utterly be destroyed, according to the flesh**, but that he would preserve them; and **in future generations they shall become a righteous branch unto the house of Israel.**” (9:53)
 - Condescensions—the work of the Savior affects Israel as individuals and corporately
 - Note the corporate promise of gathering

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Jacob's Second Day Sermon (10:1–25)

The Plan Applied to Jacob's People

- Jacob returned the next day to explain **how the scattering and gathering applied to the People of Nephi**
- First to teach the Nephites that the name of **the Messiah** would be **Christ** (an angel told him during the intervening night! See 10:3)
 - The English forms of “**Messiah**” (Hebrew) and “**Christ**” (Greek) mean essentially the same thing: the anointed or chosen one
 - *We do not know what words Jacob and the Nephites were using, but apparently there was a difference in sense that Joseph Smith tried to render with his translation . . .*
 - Could it be that Jacob was made to understand the difference between the **Old Testament expectation, often of a political and military Savior**, and the **New Testament understanding of a spiritual Savior**?

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A Branch in a Promised Land (10:1–22)

The Plan Applied to Jacob's People

- Destiny of the Righteous Branch (10:1–9)
 - “But behold, thus saith the Lord God: *When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh*, upon the earth, unto the lands of their inheritance.” (10:7)
 - Note “Title Page Purpose” language!
- Promised Land to Be a Land of Liberty (10:10–14)
- Promises and Covenants of the Lord (10:15–22)
 - “For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh—Wherefore, my beloved brethren, thus saith our God: **I will afflict thy seed by the hand of the Gentiles**; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be blessed and numbered among the house of Israel. Wherefore, *I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever*, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore **I will have all men that dwell thereon that they shall worship me, saith God.**” (10:17–19)

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Jacob's Final Plea

Reconcile Yourself to God (10:23–25)

- “Wherefore, my beloved brethren, **reconcile yourselves to the will of God**, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that **it is only in and through the grace of God that ye are saved.**” (10:24)
- Why **grace and what is it?** Modern LDS Models
 - **President Packer's Debtor Model**
 - a man owes a debt he cannot pay, a friend intercedes and pays the debt for him, imposing a few requirements in return (representing the principles and ordinances of the gospel)
 - **Brother Robinson's "Parable of the Bicycle"**
 - a young daughter does everything she can to save for a new bicycle but falls ridiculously short of having enough money; her father takes what she has, pays the large difference, and asks “for a hug and a kiss” in return (representing the love and faith we offer the Savior in return)
 - **Brother Huntsman's "Come and Get a Free Gift"**
 - A friend has a gift of a large check, which he has waiting for you but you need to come and get it (in other words, you need to put yourself in a position to receive it)

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