

2 Ne. 6

Note that it is now Jacob speaking, not Nephi.

1 The words of Jacob, the brother of Nephi, which he spake unto the people of Nephi:

2 Behold, my beloved brethren, I, Jacob, having been **called of God**, and **ordained** after the manner of his holy order, and having been **consecrated** by my brother Nephi, unto whom ye look as a **king** or a protector, and on whom ye depend for safety, behold ye know that **I have spoken unto you exceedingly many things**.

3 Nevertheless, I speak unto you again; for I am **desirous for the welfare of your souls**. Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence; and I have taught you the words of my father; and I have spoken unto you concerning all things which are written, from the creation of the world. [Note the similar wording to Lehi and Nephi.](#)

4 And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of **Isaiah**. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God.

5 And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be **likened unto you**, for ye are of the house of Israel. And there

are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel.

6 And now, these are the words: (See Isaiah 49:22-26) Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

7 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me. Pretty grim. This is apocalyptic “Great reversal” language—those who have power and status will be brought low and ashamed when God comes to set everything right, and those who are humble and lowly will be raised up and honored.

8 And now I, Jacob, would speak somewhat concerning these words. For behold, the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive. (carried away to Babylon after the destruction of Jerusalem in 587)

9 Nevertheless, the Lord has shown unto me that they should return again. And he also has shown unto me that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh; and after he should manifest himself they should scourge him and crucify him, according to the words of the angel who spake it unto me.

10 And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold, the judgments of the Holy One of Israel shall come upon them. And the day cometh that they shall be smitten and afflicted. This is another example of justifying atrocity as God’s will, which then becomes a vicious cycle. If Jews are good Jews, they have not “hardened their hearts and stiffened their necks against the Holy One of Israel”

11 Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to perish, because of the prayers of the faithful; they shall be scattered, and smitten, and hated; nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance. This is a complicated “challenge the scriptures” moment. On the surface this sounds ok—as long as you accept the assumptions of the text. But once you know the fraught history of Judaism and Christianity, it simply is not ok.

12 And blessed are the Gentiles, they of whom the prophet has written; for behold, if it so be that they shall **repent and fight not against Zion**, and do not unite themselves to that great and abominable church, they shall be saved; for the Lord God will **fulfil his covenants** which he has made unto his children; and for this cause the prophet has written these things.

13 Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the

Lord are **they who wait for him**; for they still wait for the coming of the Messiah.

14 And behold, according to the words of the prophet, the **Messiah will set himself again the second time to recover them**; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.

15 And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel. *We all long to have wrongs set right, for justice, for everything to turn out ok. Unfortunately, the dark and dramatic, even violent, is what gets stuck in our heads.*

16 For shall the prey be taken from the mighty, or the lawful captive delivered?

17 But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for the **Mighty God shall deliver his covenant people**. For thus saith the Lord: I will contend with them that contendeth with thee—

18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob. *Again, graphic and dark*

language. Does it mean that the wicked will be punished by the consequences of their actions?

2 Ne. 7 (Compare Isaiah 50) I will do minimal alignment to help you do your own comparing. Note which words are added, which are removed, and which are changed. Pay particular attention to italicized words.

Isaiah 50	2 Nephi 7
1 Thus saith the LORD, Where <i>is</i> the bill of your mother’s divorcement, whom I have put away? or which of my creditors <i>is it</i> to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.	1 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.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶The Lord GOD hath opened mine ear, and I was

2 Wherefore, when I came, there was no man; when I called, yea, there was none to answer. O house of Israel, **is my hand shortened at all that it cannot redeem**, or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make their rivers a wilderness and their fish to stink because the waters are dried up, and they die because of thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 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.

5 The Lord God hath **opened mine ear**, and I was not

not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 ¶Who *is* among you that

rebellious, neither turned away back.

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.

7 For **the Lord God will help me**, therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 And **the Lord is near**, and he justifieth me. Who will contend with me? Let us stand together. Who is mine adversary? Let him come near me, and I will smite him with the strength of my mouth.

9 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 Who is among you that

<p>feareth the LORD, that obeyeth the voice of his servant, that walketh <i>in</i> darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.</p> <p>11 Behold, all ye that kindle a fire, that compass <i>yourselves</i> about with sparks: walk in the light of your fire, and in the sparks <i>that</i> ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.</p>	<p>feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?</p> <p>11 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.</p>
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Notes (so I don't mess up the alignment)

The theme of this chapter seems to be one of determined reconciliation. God is saying in effect, “You have estranged and distanced yourselves from me. You complain that I am far away. But I am here. I will reclaim you. We will be family again.”

There are two speakers in this chapter: God and the “Servant” who among other things seems to personify Israel.

v. 2: How much power DOES God have? A vital question. I find the doctrine of a limited God to be sensical and satisfying.

v. 4: I love the idea of being “awake”, of God renewing us when we are exhausted physically, emotionally, and spiritually.

v. 7, 9: Note repetition of “The Lord God will help me”

v. 8: The assurance that we are living in a way pleasing to God provides incomparable security (of course, we need to remain humble and sure we don’t just **think** we are pleasing God.. we need to remain open to being challenged).

v. 11: This wording has struck me my entire adult life. It speaks to self-centeredness, narcissism even. Being worried about building yourself up, probably at the cost of others. This path leads to disappointment and sorrow. In its historical context it most directly referred to those who depend on themselves rather than rely on God.

2 Ne. 8 (Compare Isaiah 51 and 52:1–2)

Isaiah 51; 52:1–2	1 Nephi 8
1 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock <i>whence</i> ye are hewn, and to the hole of the pit <i>whence</i> ye are digged.	1 Hearken unto me, ye that follow after righteousness. Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.
2 Look unto Abraham your father, and unto Sarah <i>that</i> bare you: for I called him alone,	2 Look unto Abraham, your father, and unto Sarah, she that bare you; for I called him alone, and blessed him.

and blessed him, and increased him.

3 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; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens

3 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. **Joy and gladness shall be found therein, thanksgiving and the voice of melody.**

4 Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light for the people.

5 **My righteousness is near; my salvation is gone forth**, and mine arm shall judge the people. The isles shall wait upon me, and on mine arm shall they **trust**.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens

shall vanish away like smoke,
and the earth shall wax old like
a garment, and they that dwell
therein shall die in like manner:
but my salvation shall be for
ever, and my righteousness shall
not be abolished.

7 ¶Hearken unto me, ye that
know righteousness, the people
in whose heart *is* my law; fear ye
not the reproach of men, neither
be ye afraid of their revilings.

8 For the moth shall eat them up
like a garment, and the worm
shall eat them like wool: but my
righteousness shall be for ever,
and my salvation from
generation to generation.

9 ¶Awake, awake, put
on strength, O arm of the LORD;
awake, as in the ancient days, in
the generations of old. *Art* thou
not it that hath cut
Rahab, *and* wounded
the dragon?

shall vanish away like smoke,
and the earth shall wax old like
a garment; and they that dwell
therein shall die in like manner.
But **my salvation shall be
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7 Hearken unto me, ye that
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my law**, fear ye not
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ye afraid of their revilings.

8 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.

9 **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?

10 *Art* thou not it which 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?

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

12 I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass;

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to

10 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?

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.

12 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?

13 And **forgettest the Lord thy maker**, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were

destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my words in thy mouth, and I 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, Thou *art* my people.

17 ¶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, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she

ready to destroy? And where is the fury of the oppressor?

14 The captive exile hasteneth, that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I am the Lord thy God, whose waves roared; the Lord of Hosts is my name.

16 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**.

17 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** —

18 And none to guide her among all the sons she hath

hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them

brought forth; neither that taketh her by the hand, of all the sons she hath brought up.

19 These two sons are come unto thee, who shall be sorry for thee—thy desolation and destruction, and the famine and the sword—and by whom shall I comfort thee?

20 Thy sons have fainted, save these two; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, and not with wine:

22 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.

23 But I will put it into the hand of them that afflict thee; who

that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

1 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.

2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

have said to thy soul: Bow down, that we may go over— and thou hast laid thy body as the ground and as the street to them that went over.

24 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.

25 Shake thyself from the dust; arise, sit down, O Jerusalem; **loose thyself from the bands of thy neck, O captive daughter of Zion.**

This chapter is basically a spirited pep talk from God to Israel. The language is tender, and encouraging even parental.

v. 1: There is power in learning about our forefathers and foremothers, our ancestors who enabled us to exist.

v. 3. This verse is so deeply comforting and powerful. There are times of life where we feel like a wilderness, dry and dead and hurting. Our Heavenly Parents promise us comfort and renewal.

That we will blossom and Flourish. How can we help this process, both for ourselves and others?

v. 5: I don't think any trait is more important than Trust. We have to love, but trust must be earned, and can so easily be lost.

v. 7: I LOVE this wording. What does it mean to have God's law "written in our hearts?" That happens when we have internalized the principles of the gospel, so living well and loving ourselves and others comes naturally. A powerful truth is that traits such as love and forgiveness and even happiness are disciplines, not just emotions.

v. 9: Powerful encouragement. We need to become *awake* and nurture our strength. The author also alludes to ancient creation myths that depicted creation as a battle between the forces of order and chaos (which is also true in our own lives!) "Rahab" alludes to a mythological sea dragon destroyed during creation, as does "dragon" in this verse. Reminding ourselves of past accomplishments and victories can provide encouragement.

v. 12: Who comforts you in your life? Who do you comfort? Who needs your comfort?

v. 16: Such evocative wording. God is saying "I have created the entire universe; I can take care of you."

v. 17: This wording resonates deeply with me and comes to mind in difficult moments. Life indeed asks this of us.

v. 19 is tricky, because "these two sons" translates the far more vague Hebrew "these two". It could be two people, or it could be two calamities. The verses are portraying Jerusalem as an old

woman with no sons to care for her or comfort her. Note how in the KJV *things* is italicized... in the KJV words are italicized when a word is necessary in English but not in Hebrew or Greek. The Book of Mormon footnotes provocatively reference this verse to Revelation 11:3 which talks about the “two witnesses” in Jerusalem.

v. 24-25: God encourages Jerusalem/Israel to leave its place of shame and take her proper place of nobility and comfort.

2 Ne. 9

1 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 —

2 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. *This is a very clearly Christian perspective. From their own perspective, Jews have no need to be “restored to the true Church and fold of God”*

3 Behold, my beloved brethren, I speak unto you these things that ye may **rejoice**, and lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children.

4 For I know that ye have searched much, many of you, to know

of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God. (Echoes of Job 19:26)

5 Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.

Conquering through surrender.

6 For as **death** hath passed upon all men, 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.

Transgression→Fall→Death→Resurrection

7 Wherefore, it must needs be an **infinite atonement**—save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the **first judgment** which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

8 O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

9 And our spirits must have become like unto him, and we

become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.

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. [Personification of death and hell?](#)

11 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.

12 And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel. [Core gospel doctrine stuff—physical death and spiritual death, physical death being the separation of our bodies from our spirits, and spiritual death being the separation of us from God.](#)

13 O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the **spirit and**

the body is restored to itself again, and all men become incorruptible, and immortal, and they are **living souls**, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect. I really appreciate the contrast in verses 12 and 13. Note how the body and spirit of the wicked seem almost reluctant to rejoin—body is listed first, then spirit, emphasizes it is by the power of Jesus. For the righteous on the other hand, the spirit and body is restored **to itself**. Our job is to align our bodies with our spirits.

14 Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness. Note Jacob’s humility—which group he puts himself in.

15 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; and then cometh the judgment, and then must they be judged according to the holy judgment of God.

16 And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that **they who are righteous shall be righteous still, and they who are filthy shall be filthy still**; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and

brimstone, whose flame ascendeth up forever and ever and has no end. The Book of Mormon clearly teaches the continuity of this life and the next. We are here not to earn heaven or hell, but to **become* beings who will be comfortable at a certain level of glory.*

17 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.

18 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.** *What a marvelous description and goal—to have our joy be full. I think gods also experience a fullness of sorrow, but that is a different topic.*

19 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. *“Holy One of Israel” is a favorite title for Jacob. It occurs 38 times in the Book of Mormon, 26 of those in 2 Nephi.*

20 O how great the **holiness** of our God! For he knoweth all things, and there is not anything save he knows it.

21 And **he cometh into the world** that he may save all men if they will hearken unto his voice; 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. I cherish the explicit inclusiveness here. Yes, we know that God cares for everyone, but it makes a difference to see it spelled out like this.

22 And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day. Note the repetition of "suffer". Suffering defined Jacob's life, and his words reflect that pained sensitivity.

23 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.

24 And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they **must be damned**; for the Lord God, the Holy One of Israel, has spoken it.

Natural consequence.

25 Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are **delivered by the power of him**. Such a gracious and merciful doctrine. If we do not know better, the Atonement claims us.

26 For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are **restored to that God who gave them breath**, which is the

Holy One of Israel. Beautiful wording. Also a key verse that resolves centuries of Christian debates.

27 But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that **wasteth the days of his probation**, for awful is his state! This is truly a sin—to waste our precious days. How can we better use our time?

28 O that cunning plan of the evil one! O the **vainness**, and the **frailties**, and the **foolishness** of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. Knowledge and learning are different (and less valuable) than wisdom. Wisdom knows how to apply knowledge. It is so important to internalize our frailties and flaws we have as humans, so we can take them into account.

29 But to be learned is good if they hearken unto the counsels of God. Two of my father’s favorite verses. Amazing summary of the role of learning. Learning can lead to pride, but if we can remain humble and open and teachable, learning is good.

30 But wo unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, **their treasure is their god**. And behold, their treasure shall perish with them also. The most damning form of idolatry... when we put things ahead of people, a rampant sin in all times, but ours

especially.

31 And wo unto the **deaf that will not hear**; for they shall perish.

32 Wo unto the **blind that will not see**; for they shall perish also.

33 Wo unto the **uncircumcised of heart**, for a knowledge of their iniquities shall smite them at the last day.

34 Wo unto the liar, for he shall be thrust down to hell. *These sins relate to pride and the refusal to be authentic and show up to self and others.*

35 Wo unto the murderer who deliberately killeth, for he shall die.

36 Wo unto them who commit whoredoms, for they shall be thrust down to hell.

37 Yea, wo unto those that worship idols, for the devil of all devils delighteth in them.

38 And, in fine, wo unto all those who die in their sins; for they shall return to God, and behold his face, and remain in their sins.

39 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**. *Great summary. Even more important than our actions is our orientation, our *mindset*, the direction we are facing (which will then of course impact our actions).*

40 O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will revile against the truth; for I have spoken the words of your Maker. *Hmm, same*

[arguments as Lehi and Nephi](#). I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken.

41 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. [As Jesus taught, a true leader is a servant](#).

42 And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches—yea, they are they whom he despiseth; and save they shall **cast these things away**, and **consider themselves fools before God**, and come down in the depths of humility, he will not open unto them. [We must put ourselves in proper perspective](#).

43 But the things of the wise and the prudent shall be hid from them forever—yea, that **happiness** which is prepared for the saints.

44 O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his all-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I **shook your iniquities from my soul**, and that I stand with

brightness before him, and am rid of your blood. **Certainly evocative wording. Would this feel like rejection?**

45 O, my beloved brethren, turn away from your sins; **shake off the chains of him that would bind you fast**; come unto that God who is the rock of your salvation. **Echoes of Lehi’s words to Laman and Lemuel.**

46 Prepare your souls for that glorious day when justice shall be administered unto the righteous, even the day of judgment, that ye may not shrink with awful fear; that ye may not **remember your awful guilt in perfectness**, and be constrained to exclaim: Holy, holy are thy judgments, O Lord God Almighty—but I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath obtained me, that I am a prey to his awful misery. **We will judge ourselves.**

47 But behold, my brethren, is it expedient that I should **awake you to an awful reality of these things?** Would I **harrow up your souls if your minds were pure?** Would I be plain unto you according to the plainness of the truth if ye were freed from sin? **“Harrow” is such a marvelous word. It refers to an agricultural tool with spikes that drag across the soil, ripping and breaking it up to prepare for planting.**

48 Behold, if ye were holy I would speak unto you of holiness; but as ye are not holy, and ye look upon me as a teacher, **it must needs be expedient that I teach you the consequences of sin.** **Jacob was clearly painfully sensitive and earnest.**

49 Behold, my soul abhorreth sin, and my heart delighteth in

righteousness; and I will praise the holy name of my God.

50 Come, my brethren, every one that thirsteth, come ye to the waters; and he that hath no money, come buy and eat; yea, come buy wine and milk without money and without price.

51 Wherefore, do not spend money for that which is of no worth, nor your labor for that which cannot satisfy. Hearken diligently unto me, and remember the words which I have spoken; and **come unto the Holy One of Israel, and feast upon that which perisheth not**, neither can be corrupted, and **let your soul delight in fatness.**

Again, wonderful reminder that we are called to spend our time and resources where it will do the most good.

52 Behold, my **beloved** brethren, **remember** the words of your God; pray unto him continually by day, and give **thanks** unto his holy name by night. Let your hearts **rejoice**. *Jacob is modeling healthy principles—love, remembrance, gratitude, joyfulness.*

53 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. *Note which attributes different individuals emphasize.*

54 And now, my brethren, I would speak unto you more; but on the morrow I will declare unto you the remainder of my words. Amen.

1 And now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous branch of which I have spoken.

2 For behold, the promises which we have obtained are promises unto us according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of unbelief, nevertheless, God will be merciful unto many; and our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer.

3 Wherefore, as I said unto you, it must needs be expedient that **Christ**—for in the last night the angel spake unto me that this should be his name—should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him—for thus it behooveth our God, and there is none other nation on earth that would crucify their God. *It seems that “Christ” needed to be revealed as a name to Jacob (Does 2 Ne. 25:19 refer to the revelation to Jacob, rather than to Nephi?). Perhaps another word would underlie this, since “Christ” is simply the Greek form of the Hebrew “Messiah” and so these linguistic distinctions don’t make sense. This anti-Judaism is abhorrent and likely reflects prejudice (multiple layers, since Jacob, New Testament writers, and Joseph Smith all lived in a culture that vilified the Jews).*

4 For should the mighty miracles be wrought among other nations they would repent, and know that he be their God.

5 But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.

6 Wherefore, because of their iniquities, destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations.

Legitimizing narrative. As humans we crave sense and order, even if the theological implications are unpleasant.

7 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.

8 And it shall come to pass that they shall be **gathered in** from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

9 Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

10 But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

11 And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

12 And I will fortify this land against all other nations.

13 And he that fighteth against Zion shall perish, saith God.

14 For he that raiseth up a king against me shall perish, for I, the

Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.

15 Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.

16 Wherefore, **he that fighteth against Zion**, both Jew and Gentile, both bond and free, both male and female, **shall perish**; for they are they who are the whore of all the earth; **for they who are not for me are against me**, saith our God. *Are we actively moving forward the work of God? Are we “for” God?*

17 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—

18 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.

19 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.

20 And now, my beloved brethren, seeing that our **merciful God** has given us so great knowledge concerning these things, **let us**

remember him, and **lay aside our sins**, and not hang down our heads, for we are not cast off; nevertheless, we have been driven out of the land of our inheritance; but we have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea. *Contrast with Jacob’s “I shake my garments” rhetoric—he is once again counting himself among those who need help and encourages all his people together.*

21 But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren.

22 For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us also.

23 Therefore, **cheer up your hearts**, and remember that **ye are free to act for yourselves—to choose** the way of everlasting death or the way of eternal life. *Again, echoes of Lehi’s last words.*

24 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.

25 Wherefore, may God raise you from death by the power of the resurrection, and also from everlasting death by the power of the atonement, that ye may be received into the eternal kingdom of God, that ye may praise him through grace divine. Amen.

Additional Reading: Additional reading: Isaiah 49–52. You may want to compare Isaiah 49:22–26 with 2 Nephi 6:6–7, 16–18; Isaiah 50 with 2 Nephi 7; Isaiah 51 with 2 Nephi 8:1–23; and Isaiah 52:1–2 with 2 Nephi 8:24–25.

Isaiah 49

1 Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the Lord, and my work with my God.

5 ¶ And now, saith the Lord that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the Lord, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a

servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy

walls *are* continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 ¶Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*?

22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the Lord: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

Isaiah 50

1 Thus saith the Lord, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear

as the learned.

5 ¶The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me.

9 Behold, the Lord God will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 ¶Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Isaiah 51

1 Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you:

for I called him alone, and blessed him, and increased him.

3 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; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

10 *Art* thou not it which 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?

11 Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

12 I, *even I, am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass;

13 And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts *is* his name.

16 And I have put my words in thy mouth, and I 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, Thou *art* my people.

17 ¶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, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all

the sons *that* she hath brought up.

19 These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

21 ¶Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the Lord, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

Isaiah 52

1 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.

2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the Lord, Ye have sold yourselves for nought; and

ye shall be redeemed without money.

4 For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day *is* blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7 ¶How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

9 ¶Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

10 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 ¶Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

12 For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel *will be* your rearward.

13 ¶Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

Comparison (Below)

Isaiah 49:22-26

22 Thus saith the Lord God,
Behold, I will lift up mine hand to
the Gentiles, and set up my
standard to the people: and they
shall bring thy sons in *their* arms,
and thy daughters shall be carried
upon *their* shoulders.

23 And kings shall be thy nursing
fathers, and their queens thy
nursing mothers: they shall bow
down to thee with *their* face toward
the earth, and lick up the dust of
thy feet; and thou shalt know that I
am the Lord: for they shall not be
ashamed that wait for me.

24 ¶ Shall the prey be taken from
the mighty, or the lawful captive
delivered?

25 But thus saith the Lord, Even the
captives of the mighty shall be taken
away, and the prey of the terrible
shall be delivered: for I will contend
with him that contendeth with thee,
and I will save thy children.

26 And I will feed them that
oppress thee with their own flesh;
and they shall be drunken with
their own blood, as with sweet

wine: and all flesh shall know that I
the Lord *am* thy Saviour and thy
Redeemer, the mighty One of Jacob.

2 Ne. 6:6-7, 16-18

6 And now, these are the words: Thus
saith the Lord God: Behold, I will lift
up mine hand to the Gentiles, and set
up my standard to the people; and
they shall bring thy sons in their arms,
and thy daughters shall be carried
upon their shoulders.

7 And kings shall be thy nursing
fathers, and their queens thy nursing
mothers; they shall bow down to thee
with their faces towards the earth, and
lick up the dust of thy feet; and thou
shalt know that I am the Lord; for
they shall not be ashamed that wait
for me.

16 For shall the prey be taken from
the mighty, or the lawful captive
delivered?

17 But thus saith the Lord: Even the
captives of the mighty shall be taken
away, and the prey of the terrible shall
be delivered; for the Mighty God shall
deliver his covenant people. For thus
saith the Lord: I will contend with

them that contendeth with thee—

18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.

Isaiah 50

1 Thus saith the Lord, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you?

Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a

wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

2 Ne. 7

1 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.

2 Wherefore, when I came, there was no man; when I called, yea, there was none to answer. O house of Israel, is my hand shortened at all that it cannot redeem, or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make their rivers a wilderness and their fish to stink because the waters are dried up, and they die because of thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 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.

5 The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

Isaiah 50 (Continued)

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶For the Lord God will help

me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me.

9 Behold, the Lord God will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 ¶Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

2 Ne. 7 (Continued)

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.

7 For the Lord God will help me,
therefore shall I not be
confounded. Therefore have I set
my face like a flint, and I know
that I shall not be ashamed.

8 And the Lord is near, and he
justifieth me. Who will contend
with me? Let us stand together.
Who is mine adversary? Let him
come near me, and I will smite
him with the strength of my
mouth.

9 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 Who is among you that
feareth the Lord, that obeyeth the
voice of his servant, that walketh
in darkness and hath no light?

11 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.

Isaiah 51

1 Hearken to me, ye that follow after
righteousness, ye that seek the Lord: look
unto the rock *whence* ye are hewn, and to
the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and
unto Sarah *that* bare you: for I called him
alone, and blessed him, and increased
him.

3 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; joy and
gladness shall be found therein,
thanksgiving, and the voice of melody.

4 ¶Hearken unto me, my people; and give
ear unto me, O my nation: for a law shall
proceed from me, and I will make my
judgment to rest for a light of the people.

5 My righteousness *is* near; my salvation
is gone forth, and mine arms shall judge
the people; the isles shall wait upon me,
and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and
look upon the earth beneath: for the
heavens shall vanish away like smoke, and
the earth shall wax old like a garment, and
they that dwell therein shall die in like
manner: but my salvation shall be for ever,
and my righteousness shall not be

abolished.

7 ¶Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

2 Ne. 8:1-23

1 Hearken unto me, ye that follow after righteousness. Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.

2 Look unto Abraham, your father, and unto Sarah, she that bare you; for I called him alone, and blessed him.

3 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. Joy and gladness shall be found therein, thanksgiving and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light for the people.

5 My righteousness is near; my salvation is gone forth, and mine arm shall judge

the people. The isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner. But my salvation shall be forever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart I have written my law, fear ye not the reproach of men, neither be ye afraid of their revilings.

8 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.

Isaiah 51 (Continued)

9 ¶Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

10 *Art* thou not it which 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?

11 Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness

and joy; *and* sorrow and mourning shall flee away.

12 I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass;

13 And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts *is* his name.

16 And I have put my words in thy mouth, and I 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, Thou *art* my people.

2 Ne. 8:1-23 (Continued)

9 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?

10 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?

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.

12 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?

13 And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?

14 The captive exile hasteneth, that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I am the Lord thy God, whose waves roared; the Lord of Hosts is my name.

16 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.

2 Ne. 8:1-23

17 ¶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, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

21 ¶Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the Lord, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may

go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

Isaiah 51

17 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—

18 And none to guide her among all the sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up.

19 These two sons are come unto thee, who shall be sorry for thee—thy desolation and destruction, and the famine and the sword—and by whom shall I comfort thee?

20 Thy sons have fainted, save these two; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, and not with wine:

22 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.

23 But I will put it into the hand of
them that afflict thee; who have
said to thy soul: Bow down, that we
may go over—and thou hast laid
thy body as the ground and as the
street to them that went over.

Isaiah 52:1-2

1 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.

2 Shake thyself from the dust;
arise, *and* sit down, O
Jerusalem: loose thyself from
the bands of thy neck, O captive
daughter of Zion.

2 Nephi 8:24–25

24 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.

25 Shake thyself from the dust;
arise, sit down, O Jerusalem;

loose thyself from the bands of
thy neck, O captive daughter of
Zion.

bow. Think of me, thou ransomed
one; Think what I for thee have
done. With my blood that dripped
like rain, Sweat in agony of
pain, With my body on the tree I
have ransomed even thee.

2. In this bread now blest for
thee, Emblem of my body see; In this
water or this wine, Emblem of my blood
divine. Oh, remember what was
done That the sinner might be won. On
the cross of Calvary I have suffered
death for thee.

3. Bid thine heart all strife to
cease; With thy brethren be at
peace. Oh, forgive as thou
wouldst be E'en forgiven now by
me. In the solemn faith of
prayer Cast upon me all thy
care, And my Spirit's grace shall
be Like a fountain unto thee.

4. At the throne I intercede; For
thee ever do I plead. I have loved thee as
thy friend, With a love that cannot
end. Be obedient, I implore, Prayerful,
watchful evermore, And be constant
unto me, That thy Savior I may be.

Text: Joseph L. Townsend, 1849-1942

Music: Ebenezer Beesley, 1840-1906

D&C 45:3-5; D&C 19:16-19

Hymns:

Reverently and Meekly Now

1. Rev'rently and meekly
now, Let thy head most humbly

Engaging Gospel Doctrine: 180

BoM Lesson 8: "O How Great the Goodness of Our God"

Dear To The Heart of the Shepard

1. Dear to the heart of the
Shepherd, Dear are the sheep of his
fold; Dear is the love that he gives
them, Dearer than silver or gold. Dear to
the heart of the Shepherd, Dear are his
"other" lost sheep; Over the mountains
he follows, Over the waters so deep.
(Chorus) Out in the desert they
wander, Hungry and helpless and cold; Off to
the rescue he hastens, Bringing them back to
the fold. (4th verse only: we'll hasten,)

2. Dear to the heart of the
Shepherd, Dear are the lambs of his
fold; Some from the pastures are
straying, Hungry and helpless and
cold. See, the Good Shepherd is
seeking, Seeking the lambs that are
lost, Bringing them in with
rejoicing, Saved at such infinite cost.

3. Dear to the heart of the Shepherd, Dear are
the "ninety and nine"; Dear are the sheep that
have wandered Out in the desert to pine. Hark!
he is earnestly calling, Tenderly pleading
today: "Will you not seek for my lost ones, Off
from my shelter astray?"

4. Green are the pastures
inviting; Sweet are the waters and
still. Lord, we will answer thee
gladly, "Yes, blessed Master, we
will! Make us thy true under-
shepherds; Give us a love that is
deep. Send us out into the desert, Seeking
thy wandering sheep.

Text: Mary B. Wingate, 1899-1933. Music:
William J. Kirkpatrick, 1838-1921

Luke 15:4-7; 1 Peter 5:2-4