

2 Nephi

Chapter 6

2 Nephi chapter 6—chapter 8 (**Jacob's Use of Isaiah**):

John Tvedtnes writes that the Isaiah passages beginning in 2 Nephi 6:16 (see also the paraphrases of earlier verses in vss. 6-7) and going to the end of chapter 8 are in the middle of a sermon given by Jacob, the brother of Nephi. It is likely that much of Jacob's quotation (from memory?) from the Brass Plates are paraphrases. The best evidence that Jacob is paraphrasing is that, where these same Isaiah passages are cited elsewhere in the Book of Mormon, they are not worded the same as in Jacob's speech. [John A. Tvedtnes, "The Isaiah Variants in the Book of Mormon," FARMS, p. 80]

2 Nephi chapter 6—chapter 10 (**Jacob's Covenant Speech**):

According to John Thompson, from the structure and themes of 2 Nephi 6-10, one may conclude that Jacob's speech was given in connection with a covenant-renewal celebration that was most likely performed as part of the traditional Israelite autumn festivals required by the law of Moses. Moreover, Jacob seems to use certain Isaiah passages as part of his speech in order to encourage the Nephites to renew their covenants by reminding them of the Lord's promises, giving them a hope in their salvation and future restoration. These blessings are made possible because of the Messiah, who is characterized as the ideal king, suffering humiliation, even death, but eventually triumphing over all. . . . With this in mind, it is interesting that immediately following Jacob's sermon Nephi states:

Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him. (2 Nephi 11:4)

This statement makes perfect sense in the context of Jacob's words about Christ's coming (see 2 Nephi 9:4-5; 10:3) and especially if Jacob was indeed participating in a festival that was

required by the law. Since the Israelite festivals were included in the law of Moses, the Nephites likely carried them out with full understanding that the elements of the festival all typify Christ and point to his coming. In support of that realization, Nephi and Jacob could have drawn on no prophet more appropriately than the great seer Isaiah.

[John S. Thompson, "Isaiah 50-51, the Israelite Autumn Festivals, and the Covenant Speech of Jacob in 2 Nephi 6-10," in Isaiah in the Book of Mormon, pp. 143-144]

2 Nephi chapter 6—chapter 10 (**Jacob's Covenant Speech**):

According to John Thompson, scholars use comparative studies to uncover forms or patterns within a text and then try to identify the traditional occasions in a culture's history when such forms or patterns were used. When these comparative methods are applied to Jacob's sermon, a form known as the covenant/treaty pattern emerges.

The covenant/treaty pattern is found throughout much of the ancient Near East (see especially Joshua 24, Exodus 19-24, and the entire book of Deuteronomy) and has been the focus of numerous studies.ⁱ Though this pattern can vary in content and order,ⁱⁱ it typically follows a basic six-part form (references to Jacob's speech will be in parenthesis):

1. *Preamble and Titulary*: The ruler who is making the treaty is named. (2 Nephi 6:1-4)
2. *Historical Overview and Covenant Speech Proper*: Stresses the kindness and mercy of a ruler in placing his people under covenant. (2 Nephi 6:5--9:22)
3. *Stipulations of the Covenant or Treaty*: (2 Nephi 9:23-26)
4. *Cursings and Blessings*: (2 Nephi 9:27-43)
5. *Witness Formulas*: Witnesses are identified. (2 Nephi 9:44)
6. *Recording of the Contract*: (see 2 Nephi 9:52)

[John S. Thompson, "Isaiah 50-51, the Israelite Autumn Festivals, and the Covenant Speech of Jacob in 2 Nephi 6-10," in Isaiah in the Book of Mormon, pp. 124-127]

2 Nephi chapter 6—chapter 10 (**Temple Text**):

According to John Welch, a "temple text" is a doctrinal text that typically surrounds references to the temple in the Book of Mormon. . . . These texts hold important clues to understanding the temple in the Book of Mormon as well as the gospel of Jesus Christ. . . . They contain the most sacred teachings of the plan of salvation that are not to be shared indiscriminately, and that ordains or otherwise conveys divine powers through ceremonial or symbolic means, together with commandments received by sacred oaths that allow the recipient to stand ritually in the presence of God.

Several such texts are found in the Book of Mormon. The most notable are Jacob's speech in 2 Nephi 6-10, Benjamin's speech in Mosiah 1-6, Alma's words in Alma 12-13, Jesus' teachings in 3 Nephi 11-18, and Ether 1-4 regarding the brother of Jared.ⁱⁱⁱ . . .

One may surmise that Jacob's speech (2 Nephi 6-10) is a covenant speech (see 2 Nephi 9:1), and that it was delivered at the newly completed temple of Nephi. It certainly emphasizes several temple themes:

1. Jacob motivated the people "to act for [themselves]--to choose the way of everlasting death or the way of eternal life" and thereby to become "reconciled unto God" (2 Nephi 10:23-24).

2. Jacob instructed the people to "glorify the name of [their] God" (2 Nephi 6:4). Such glorifying may have involved ceremonies, prayers, hymns, and sacrifices at the temple.

3. Jacob promised that the Lord would deliver his covenant people (see 2 Nephi 6:17).

4. Jacob addressed his people as a new community "in whose heart I have written *my law*" (2 Nephi 8:7). Reciting these texts religiously reinforced the new law and the establishment of Nephi's new political regime.

5. Jacob ends his speech by rehearsing ten "woes" (see 2 Nephi 9:28-38). These curses and the Ten Commandments (which were part of covenant making at Mount Sinai), are similar in both content and covenantal functions,^{iv} and the close connection between the temple and the Ten Commandments, especially as a type of entrance requirement, has been noted by Moshe Weinfeld and Klaus Koch.^v

6. Jacob revolves much of his speech around a discussion of the day of judgment, when people will be resurrected to stand before God "clothed with purity, yea, even with the robe of righteousness" (2 Nephi 9:14). Perhaps this alludes also to ritual vestments at the temple. . . . At one point Jacob took off his garments and shook them before the people at the temple to rid them of impurity (see 2 Nephi 9:44). He also spoke of "holiness" (2 Nephi 8:11; 9:15,20,46,48), purity (2 Nephi 9:47), and uncleanness (2 Nephi 8:24; 9:14,40), which in the ancient Israelite mind would have been states closely associated with the Mosaic concepts of holiness and purification that came through sacrifice by the shedding of blood at their temple. . . . On the Day of Atonement, for example, the high priest in Israel performed important sacrificial ceremonies to purify himself, his garments, the temple, and all the people "from the uncleanness of the children of Israel" (Leviticus 16:19).^{vi}

7. Jacob proclaims that the day of judgment will culminate with the exclamation: "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" (2 Nephi 9:46). Such a statement could well be related to repeated declarations which were part of their temple ceremonies.

[John W. Welch, "The Temple in the Book of Mormon," in Temples of the Ancient World, pp. 300-301,334-337]

2 Nephi 6:2 **My Beloved Brethren:**

From 2 Nephi chapter 6 through 2 Nephi chapter 33, we have sermons preached by both Jacob and Nephi, with multiple chapters sandwiched in the middle quoting from the writings of the prophet Isaiah. Discounting the words of Isaiah, there are only about 29 pages of words which we can attribute directly to either Nephi or Jacob. Yet, in those twenty-nine pages, we find about 30 occurrences of the phrase "beloved brethren." This amounts to about one-third of all the occurrences of the term "beloved" in the whole Book of Mormon. That is to say, in 6% of the pages, we find 33% of the occurrences of the term "beloved."

It is interesting to note that in the verses from Isaiah quoted by Jacob and Nephi, we find the Lord, for the first time in the Book of Mormon, being referred to as "My Beloved," "My Well-Beloved" (2 Nephi 15:1). Additionally, Nephi used the term "My Beloved Son" (2 Nephi 31:11). [Alan C. Miner, Personal Notes]

2 Nephi 6:2 **Having Been Consecrated by My Brother Nephi:**

Daniel Peterson comments that kingship among the Nephites was considered a priesthood calling in addition to the political responsibilities. Priestly ordination was not only a royal prerogative for "king" Nephi (2 Nephi 5:18), but it seems that early Nephite priesthood was mediated and given structure through family and clan organization, rather than through an as yet unfounded church. Thus, Nephi himself ordained his brothers Jacob and Joseph "after the manner of [God's] holy order" (2 Nephi 6:2; compare 2 Nephi 5:26; Jacob 1:18; Alma 13:1-2, 6, 8; D&C 107:2-4).

The idea of "consecration" emphasizes the elevation of these familial and cultural responsibilities to a higher purpose. Noah Webster's 1828 *American Dictionary*, a marvelous resource for understanding the language Joseph Smith used to translate the Nephite record, defines consecration as "the act or ceremony of separating from a common to a sacred use, or of devoting and dedicating a person or thing to the service and worship of God, by certain rites or solemnities." As examples, Webster cites "the consecration of the priests among the Israelites"

(see Exodus 29:9) and "the consecration of a bishop."

In regards to this early Nephite priesthood structure, it is striking that the small plates of Nephi do not record a single reference to any church actually existing in the New World. This is significant because the small plates cover nearly the first five centuries of Nephite history. It is in the book of Mosiah (large plates) that mention is first made of a church (organized by Alma₁).

[Daniel C. Peterson, "Priesthood in Mosiah," in The Book of Mormon: Mosiah, Salvation Only through Christ, pp. 188-191, 200]

2 Nephi 6:2 Nephi, unto Whom Ye Look As a King or a Protector:

According to Todd Kerr, one of the most important roles of the Hebrew king was that of being a leader in war. That is to say, primarily it was his duty to defend his people from aggressive action on the part of their neighbors. Hebrew kingship initially developed because of pressing needs for military leadership in Israel's territorial scuffles with surrounding nations. . . . Enemy encroachment also contributed to the establishment of Nephite monarchy. At the time Nephi was appointed king (2 Nephi 5:18-19), Lamanite hatred toward the Nephites was strong (2 Nephi 5:14), and Nephi's subjects turned to him for protection (2 Nephi 5:24).

[Todd R. Kerr, "Ancient Aspects of Nephite Kingship in the Book of Mormon," in Journal of Book of Mormon Studies, Fall 1992, F.A.R.M.S., p. 87]

2 Nephi 6:3 Concerning All Things Which Are Written, from the Creation of the World:

According to John Thompson, the structure and themes of Jacob's covenant speech show that he probably spoke in connection with a religious royal festival, to which the words of Isaiah which he quoted were especially well suited. For example, in Jacob's speech, he begins by reminding the people that he has previously spoken to them "concerning all things which are written, from the creation of the world" (2 Nephi 6:3). He also refers to Christ as the "great Creator" (2 Nephi 9:5-6). These points may be echoes of a traditional New Year setting, for throughout the ancient Near East and in many traditions around the world, New Year's Day is closely associated with the creation of the world.^{vii} This creation theme is further emphasized in an Isaiah passage quoted by Jacob: "And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth?" (2 Nephi 8:13, parallel to Isaiah 51:13). [John S. Thompson, "Isaiah 50-51, the Israelite Autumn Festivals, and the Covenant Speech of Jacob in 2 Nephi 6-10," in Isaiah in the Book of Mormon, pp. 130-131]

2 Nephi 6:4 I Will Read You the Words of Isaiah:

According to Brant Gardner, the plausible presence of non Old-World people among the Nephites provides a context for a strange sermon that Jacob gave on the behest of Nephi (see 2

Nephi 6:4). In the absence of any explanatory background, Jacob addresses a population that is in the process of establishing a city. He preaches to them from a text in Isaiah (2 Nephi 6:6-7--compare Isaiah 49:22-23) that deals with the long distant future salvation of Israel by means of the Gentiles. One might ask, why would Jacob give a discourse on events thousands of years away, and quote scripture dealing with the fact that "if it so be that they [the Gentiles] shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved" (2 Nephi 6:12)?

If we look at the sermon being given in the general presence of a goodly number of non-Israelites by birth ("Gentiles"), that sermon becomes precisely the type of sermon that a king might request. The not-so subtle message would be that these "others" in the midst of Nephi's Israelite followers from the Old World would be essential to their salvation. Rather than a discourse on a theological future, it could be a strong commentary on an important social reality of their own present circumstances.

[Brant Gardner, "A Social History of the Early Nephites," delivered at the FAIR Conference, August 17, 2001, p. 4]

2 Nephi 6:4 I Would Speak unto You concerning Things Which Are, and Which Are to Come; Wherefore, I Will Read You the Words of Isaiah:

In the sixth chapter of 2 Nephi we find the beginnings of some of Jacob's sermons to the people of Nephi. Jacob states the following: "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 now, the words which I shall read are they which Isaiah spake concerning all the house of Israel" (2 Nephi 6:4)

In his sermons Jacob quotes from the words of Isaiah, specifically from Isaiah 49, 50 and 51. Critics of the Book of Mormon have attacked Jacob's use of these chapters because they claim that they were not written until after Lehi's departure from Jerusalem and thus could not have been part of the brass plates. Richard Draper explains the problem.

According to Draper, the exactness with which God prophesied in Isaiah caused one of the major debates in Isaiah studies. It began with Bishop Robert Lowth in the eighteenth century. Studying the basis of Old Testament prophetic ability, Bishop Lowth took a careful look at Isaiah. Though very favorable to the prophetic power and appreciative of the genius of what he called "the prophetic consciousness," he determined that prophets were, after all, "men of like nature with ourselves, in virtually all respects," and "only their higher moral and natural sensibility set them apart."^{viii} Viewing them as little more than mortals with a highly developed sense of justice and an acute ability to see where society was headed, he struggled to reconcile his theory with what he found in certain passages of Isaiah.

Chapters 40-47 particularly bothered him. There he found a "strained temporal

reference." What he meant was that he found it impossible for the eighth-century Isaiah to describe accurately sixth-century events and even name a principal player, the Persian ruler Cyrus (see Isaiah 44:24-28; 45:1-3). Acute dissonance set in. "To applaud prophetic genius in respect of ethical insight was one thing; but to claim for this same genius the ability to foresee events centuries in advance went beyond enlightened logic," he insisted.^{ix}

Later scholars also felt Lowth's dissonance. Over time, Isaiah as both fore-teller and forth-teller became "incompatible conceptions."^x To resolve the dissonance, they were forced to break the book into two (and later three) distinct portions, with separate authors. Isaiah, chapters 1-39, they decided, belonged to an Isaiah living in the eighth century because the writings conformed rather closely with what was known about that period of Israel's history. They insisted that the rest of the book, chapters 40-66, was written at least two centuries later and then added to the earlier Isaiah material. What was the basis of their conclusion? That men, even prophets, cannot see beyond the horizon of their own time. Thus, the detailed prophecies concerning the Babylonian period could not have been written much before the end of that time.^{xi}

In other words, this whole school of inquiry arose primarily because these intellectual people accepted the supposition that Isaiah could not see two or more centuries into the future. The irony is that in some respects they were right. Indeed the very point God makes in chapters 40-47 of Isaiah is that there is no intelligence that can see beyond the horizon of its time, except a divine being. However, a portion of what God sees he is willing to share with his people through his prophets.^{xii} The gift of seership comes from God. And because God alone can empower a prophet, it is only God that should be the center of worship and obedience.

As to the mention of Cyrus by name in Isaiah 44:24-28 & 45:1-3, apparently the Lord used these prophecies to impress the future king and push him into doing Jehovah's will. History shows that it worked. According to the Jewish historian Josephus:

In the first year of the reign of Cyrus, which was the seventieth from the day that our people were removed out of their own land into Babylon, God commiserated the captivity and calamity of these poor people. . . . For he stirred up the mind of Cyrus, and made him write this throughout all Asia:

"thus saith Cyrus the king: Since God Almighty hath appointed me to be king of the habitable earth, I believe that he is that God which the nation of the Israelites worship; for indeed he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea."

This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies.^{xiii} [Richard D. Draper, "I Have Even from the Beginning Declared It," in Covenants Prophecies and Hymns of the Old Testament, pp. 142-153]

2 Nephi 6:4 I Will Read You the Words of Isaiah:

John Tvedtnes explains that the best scientific evidence for the Book of Mormon might not be archaeological or historical in nature, as important as these may be, but rather linguistic. This is because we have before us a printed text which can be subjected to linguistic analysis and comparison with the language spoken in the kingdom of Judah at the time of Lehi.

One of the more remarkable linguistic evidences for the authenticity of the Book of Mormon as a translation from an ancient text lies in the Isaiah variants found in it. Of the 478 verses in the Book of Mormon quoted from the book of Isaiah, 201 agree with the King James reading while 207 show variations. Some 58 are paraphrased and 11 others are variants and/or paraphrases.

[John A. Tvedtnes, "Isaiah Variants in the Book of Mormon," pp. 165, 176]

2 Nephi 6:4 These Are the Words That My Brother Has Desired That I Should Speak unto You:

According to John Welch, that the choice of Isaiah selections in the Book of Mormon was deliberate is shown by Jacob's statement in 2 Nephi 6:4: "I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you."

Not all the chapters of Isaiah are included in the Book of Mormon, and certainly not all are explained. But "the Lord had a purpose in preserving the prophecies of Isaiah in the Book of Mormon, notwithstanding they become a barrier to the casual reader."^{xiv} Perhaps understanding why certain Isaiah passages have been chosen rather than others may prevent the prophecies of the Old Testament prophet Isaiah from looming "as a barrier, like a roadblock or a checkpoint beyond which the casual reader, one with idle curiosity, generally will not go."^{xv}

[John Gee, "Choose the Things That Please Me": On the Selection of the Isaiah Sections in the Book of Mormon," in Isaiah in the Book of Mormon, p. 67]

2 Nephi 6:4 That Ye May Learn and Glorify the Name of Your God:

According to John Thompson, the structure and themes of Jacob's covenant speech show that he probably spoke in connection with a religious royal festival, to which the words of Isaiah which he quoted were especially well suited. One clue comes from the Babylonian Talmud. According to the Talmud, speaking the sacred name of God was allowed only on the Day of Atonement and even then only by the high priest in the Holy of Holies.^{xvi} It is difficult to determine the basis for this tradition; however, it may have arisen from earlier associations of the secret name of God with creation or from other ancient traditions concerning the secrecy of names.^{xvii} Regardless, it is interesting that Jacob begins his sermon by stating: "And I speak unto you for your sakes, that ye may learn and glorify the name of your God" (2 Nephi 6:4). Further, the rest of his sermon contains numerous references to the "name" of God. For example, in 2 Nephi 8:15

(parallel to Isaiah 51:15) we find, "the Lord of Hosts is my name." For other examples, see 2 Nephi 9:23; 9:24; 9:41; 9:49; 9:52; 10:3.

[John S. Thompson, "Isaiah 50-51, the Israelite Autumn Festivals, and the Covenant Speech of Jacob in 2 Nephi 6-10," in Isaiah in the Book of Mormon, p. 132]

[Note* For a complete listing of the different descriptive titles of the Lord, see Volume 1, Appendix B]

2 Nephi 6:5 [The Words of Isaiah] May Be Likened unto You Because Ye Are of the House of Israel:

[See the commentary on 1 Nephi 19:24]

2 Nephi 6:6 Thus Saith the Lord:

According to John Gee, it should hardly surprise us that Nephi's and Jacob's quotations of Isaiah in the ancient text of the Book of Mormon do not break at our current chapter and verse designations. In Isaiah Scroll of the Dead Sea Scrolls, as well as Greek and other ancient biblical manuscripts, show that chapter and verse breaks were not present in ancient manuscripts.^{xviii} More recent hands, following the traditions of the rabbis and doctors, placed artificial divisions into the texts of these ancient scriptures. The division into chapters and verses that we now employ can be a subtle impediment to understanding the scriptures. . . .

When quoting lengthy passages, Book of Mormon prophets intentionally start and stop in certain specific places, reflecting natural breaks in Isaiah's text. Nephite writers normally marked breaks in passages through a syntactic or phrasal marker at the beginning of a new section.^{xix} One of these is a statement of acknowledging the presence of a quotation . . . Jacob chose with care the long Isaiah passage that he quotes in 2 Nephi 6:6--8:25 (see 2 Nephi 6:4); he is not simply rambling on until he gets tired. Quotation statements mark the boundaries of the passage he quotes. The selection Jacob quotes from Isaiah contains four sections, each of which begins with the phrase "Thus saith the Lord: (2 Nephi 6:6; 6:17; 7:1; 8:22).

[John Gee, "Choose the Things That Please Me": On the Selection of the Isaiah Sections in the Book of Mormon," in Isaiah in the Book of Mormon, pp. 68-69]

2 Nephi 6:6 Behold, I Will Lift up Mine Hand to the Gentiles . . . and They Shall Bring Thy Sons in Their Arms:

According to John Welch, the second Nephite text that uses Isaiah in conjunction with the Nephite prophetic view is Jacob's covenant speech in 2 Nephi 6-10. This speech is built around the

theme, "behold, I will lift up mine hand to the Gentiles, . . . and they shall bring thy sons in their arms" (2 Nephi 6:6), which will usher in the victorious day of the Lord. . . . Jacob uses the chapters from Isaiah to establish and expound upon stage four of that view, which deals with the theme of the day of the Lord. . . .

[Note* The four stages of the Nephite prophetic view are:

1. Christ's coming;
2. his rejection and the scattering of the Jews;
3. the day of the Gentiles; and
4. the restoration of Israel and the ultimate victory of good over evil.]

Although Jacob covers all four phases in giving his audience a basic frame of reference, he spends most of his time in this speech focusing on stage four, which he elaborates with the aid of Isaiah's writings.

Table 1	
The Isaiah Chapters in the Book of Mormon Classified by the Four Stages of the Nephite Prophetic View	
•	Isaiah 2–4 (parallel to 2 Nephi 12–14), <i>stage 4</i> —Speaks concerning the day of the Lord, the law going forth, the vanquishing of evil, and the defeat of the mighty men of war.
•	Isaiah 5 (parallel to 2 Nephi 15), <i>stage 2</i> —"My people are gone into captivity, because they have no knowledge" (v. 13, parallel to 2 Nephi 15:3), but "for all this his anger is not turned away" (v. 25); and <i>stage 3</i> , "And he will lift up an ensign to the nations" (v. 26).
•	Isaiah 6 (parallel to 2 Nephi 16), <i>stage 3</i> —How long the people will remain in darkness (see v. 11), as the Lord has "removed men far away" (v. 12).
•	Isaiah 7 (parallel to 2 Nephi 17), <i>stage 1</i> —"A virgin shall conceive, and bear a son, and shall call his name Immanuel" (v. 7:14), but the land will become desolate, with briers and thorns (see 7:23).
•	Isaiah 8 (parallel to 2 Nephi 18), <i>stage 3</i> —"Give ear, all ye of far countries" (v. 9), "I should not walk in the way of this people" (v. 11) but "let [the Lord of Hosts] be your fear" (v. 13). They will "be driven to darkness" (v. 22).
•	Isaiah 9 (parallel to 2 Nephi 19), <i>stage 1</i> —But those of the nations "that walked in darkness have seen a great light" (v. 2), "for unto us a child is born" (v. 6).

- Isaiah 10–14 (parallel to 2 Nephi 20–24), *stage 4*—“The remnant shall return” (10:21), the Lord will judge, and “the wolf also shall dwell with the lamb” (11:6); God will set his hand a “second time to recover the remnant of his people” (11:11), and all will praise God’s name in that day (see 12:4); Babylon, on the other hand, will be destroyed in the day of “wrath and fierce anger” (13:9), and Lucifer will be “cut down” (14:12); people will say that “the Lord hath founded Zion, and the poor of his people shall trust in it” (14:32).
- Isaiah 48 (parallel to 1 Nephi 20), *stage 2*—Israel will be in apostasy because of stiffneckedness (vv. 2–4); they are to be refined in a “furnace of affliction” (v. 10); there is no peace for the wicked (see v. 22).
- Isaiah 49 (parallel to 1 Nephi 21), *stage 3*—God will lift up his hand to the Gentiles (see v. 22), those on the isles of the sea will hear (see v. 1), and messengers will be sent “to them that are in darkness” (v. 9).
- Isaiah 50 (parallel to 2 Nephi 7), *stage 4*—God’s power to deliver and to help; the wicked to be destroyed.
- Isaiah 51 (parallel to 2 Nephi 8), *stage 4*—Law and judgment come forth from God, the righteous awake, and the dragon is wounded (see v. 9); the redeemed have “everlasting joy” (v. 11).
- Isaiah 52, *stage 4*—“The Lord shall bring again Zion” (v. 8) and will redeem Jerusalem (see v. 9); all the world will see the salvation of the Lord (see v. 10).
- Isaiah 53 (Mosiiah 14), quoted by Abinadi, relates to *stage 1*—The suffering and death of Christ (see vv. 2–4); he is “taken from prison” and bruised (vv. 8–10), to make “intercession for the transgressors” (v. 12).
- Isaiah 54 (3 Nephi 22), quoted by the resurrected Christ, relates to *stage 3*—Speaks of God’s “everlasting kindness” (v. 8) and assurance that he will remember his people and that “no weapon . . . formed against [them] will prosper” (v. 17).

Table 2

The Four Stages of the Nephite Prophetic View Supported by the Isaiah Texts in the Book of Mormon

The following table takes the four stages of the Nephite prophetic view and arranges each Isaiah passage in the Book of Mormon under one of those stages.

Stage 1. The coming of Jesus Christ among the Jews and his rejection because of priestcrafts.

Isaiah	
7:10-16	a sign is given of the birth of Immanuel (see also 1 Nephi 11:13-18), but the land will be forsaken
7:17-25	the land of Judah will be desolate, filled with briers
8:1-8	"as this people refuseth the waters of Shiloah" (v. 6), they will be overrun
8:9-10	those who counsel against God will come to naught
8:11-18	the Lord will be a "sanctuary" for some, but "a stone of stumbling" for others (v. 14); "I will look for [the Lord]" (v. 17)
9:1-7	a "great light" has shined, "for unto us a son is given" (v. 6)
9:8-17	but the proud will be devoured, for they do not seek the Lord; their leaders "cause them to err" (v. 16; see also 2 Nephi 10:5; Isaiah 3:12), and they that follow them are destroyed (cf. 2 Nephi 10:6)
48:12-22	"I am he," "the first [and] the last" (v. 12); God "hath sent me, . . . thy Redeemer" (v. 16-17); if thou "hadst hearkened to my commandments" "then had thy peace been as a river" (v. 18); "the Lord hath redeemed his servant" (v. 20)
53:1-12	"He is despised and rejected of men" (v. 3); "he hath borne our griefs" (v. 4), and is smitten, afflicted, judged, killed as an offering for sin; he intercedes for the transgressors

Stage 2. Jews will be scattered and smitten, will suffer in contention and darkness, but the Lord will not forget them.

- 3:1-4:1 the stay will be taken away from Judah; Jerusalem will be ruined; proud men and women will fall
- 5:1-25 "What could I have done more [for] my vineyard?" (v. 4); "my people are gone into captivity" (v. 13); the anger of the Lord is against his people, but he will still lift up an ensign for them (see v. 25-26)
- 6:1-12 how long will they not understand? until the land is "utterly desolate" (v. 11)
- 8:18-22 those with no light in them will be driven to darkness
- 9:18-21 "no man shall spare his brother" (v. 19); all will be against each other (see also 1 Nephi 12:21); but the Lord's "hand is stretched out still" (v. 21)
- 48:1-2 Judah will not swear by the Lord in righteousness
- 48:9-11 God will refine Judah in the fire of affliction
- 50:1-11 Even though none answered when the Lord came, he will not put Israel away; he did not turn away when he was rejected; but those who kindle a fire other than the light of the Lord will stay in darkness and sorrow

Stage 3. In the day of the Gentiles, a remnant will be summoned and gathered again.

- 5:26-30 he will "lift up an ensign to the nations" (v. 26); "they shall come with speed" (v. 26)
- 6:13 a portion will return
- 10:20-23 the remnant of Israel will return
- 11:10-16 an ensign will stand for the Gentiles; the Lord will recover the remnant a second time from the islands of the sea and from all the nations
- 49:1-26 the islands hearken; the Gentiles will see and arise "to restore the preserved of Israel," from afar (v. 6); the Lord will not forget his people (see v. 15); God will lift up his hand to the Gentiles (see v. 22), and their kings and queens will help Israel, and all flesh will know that the Lord is the Redeemer
- 51:1-23 the Lord will comfort his people (see v. 3); the isles will wait upon the Lord (see v. 5), and the redeemed of the drunk the dregs of trembling (v. 16); and God pleads the cause of his people (see v. 23)
- 54:1-17 God will keep his covenant of kindness; he will be called "the God of the whole earth" (v. 5); he calls Israel to enlarge the tent and strengthen the stakes (see v. 2); the posterity of Israel will "inherit the Gentiles" (v. 3) and "remember the reproach" no more (v. 4)

Stage 4. In the day of God's judgment, the wicked will be destroyed and God's righteousness will be victorious.

- 2:6-9, 11 idolatry in the land will be destroyed
2:12-22 the lofty "shall be brought low" (v. 12)
10:1-19 in the day of visitation, God will punish the wicked and will "burn and devour [them] in one day" (v. 17)
10:24-34 the Lord will "stir up a scourge" (v. 26) and lop off the haughty bough with terror (see v. 33)
13:1-22 "the day of the Lord is at hand" (v. 6); he will destroy the sinners and cause arrogance to cease (see v. 11); God will destroy the wicked speedily
14:9-28 "Hell . . . is moved" (v. 9); Lucifer is fallen, cast out like an "abominable branch" (v. 19)
2:1-5 the Lord's house and peace will be established
2:10-11 "the Lord alone shall be exalted" (v. 11)
4:2-6 the branch of the Lord will be beautiful; a tabernacle will be in Jerusalem, "cloud . . . by day" and a "fire by night"
11:1-9 "a rod [will grow] out of the stem of Jesse" (v. 1) and will judge the earth with righteousness; the wolf and the lamb shall dwell in peace, and "the earth shall be full of the knowledge of the Lord" (v. 9)
12:1-6 righteous will be comforted; "God is my salvation"; "with joy shall ye draw water out of the wells of salvation"
14:1-8 "the Lord will have mercy" and choose Israel, and they will return to their lands (v. 1); "The whole earth is at rest" (v. 7)
14:29-32 Zion is established
52:1-15 "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" (v. 7); all the ends of the earth will see the salvation of God when he "shall bring again Zion" (v. 8)

Table 3
The Nephite Prophetic World View

Stage 1. The Coming of Jesus Christ							
	1 Nephi 11-14	1 Nephi 19-21	1 Nephi 22	2 Nephi 6-10	2 Nephi 25	2 Nephi 26-30	Jacob 4-6
at Jerusalem	11:13			6:8	25:11		
600 years after Lehi left Jerusalem		19:8			25:19		
after the return from captivity				6:8	25:11		
his name Jesus Christ, the Son of God					25:19		
born to Mary of Nazareth	11:13-21						
will come in the flesh	11:13-21	19:8		6:9	25:12		4:11
with love	11:22	19:9		6:9	25:12		4:10
many worship him	11:24						
baptism by the prophet minister with power and glory	11:27						
will suffer	11:28	19:13					4:11
		19:9, 12					
will be cast out	11:28						
perform miracles	11:31						
be judged and rejected	11:32	19:9	22:5		25:12		4:15
scourged		19:9		6:9			
smitten, spat on		19:9					
will die on the cross	11:33	19:10		6:9	25:13		4:14
sign of his death especially to those of the house of Israel		19:10-12				26:3	
fulfill law					25:24, 27		
atonement, infinite atonement for all mankind	11:33				25:16		4:11-12
resurrection					25:13-14	26:1	4:11-12
twelve rejected by house of Israel	11:34-35						
all who reject the twelve will fall	11:36						
wo unto them that fight against God and the people of his church					25:14		
they perish who cast out the prophets and slay the saints						26:3	
the tree began to decay							5:3

Stage 2. The Scattering of the Jews							
	1 Nephi 11-14	1 Nephi 19-21	1 Nephi 22	2 Nephi 6-10	2 Nephi 25	2 Nephi 26-30	Jacob 4-6
scourged, destroyed	11:36	19:13		6:10	25:14-16		
scattered, confounded			22:3, 4				
because they:							
• fight against the twelve in pride	11:36						
• are proud and wicked						26:4	
• fight against God and the people of his church					25:14	26:3	
• turn hearts aside		19:13-14					
• harden hearts and stiffen necks		20:4		6:10			4:14
• do iniquities and harden their hearts			22:5		25:12		
• looking beyond the mark they stumble							4:14
multitude in the promised land as sand of sea, thy seed as the sand	12:1	20:19					
God led them through the deserts		20:21					
Wars and contentions	12:2-3				25:12	26:2	
I knew you would deal treacherously		20:8					
depths swallow and buildings fall on them, signs of death						26:4-6	
he will remember the isles of the sea, gather		19:16, 21:1					
all the earth shall see the salvation of the Lord		19:17					
for I am he, all ye assemble		20:12, 14					
Christ to appear in New World	12:4-6					26:1, 9	
righteous perish not						26:8	
twelve disciples in New World and four righteous generations	12:7-12					26:9	
destruction of Nephites							
• by Lamanites	12:13-23					26:10	
• in darkness	12:23	21:9				26:10	
• no peace unto wicked		20:22					
Lord will not suffer the Gentiles to destroy the seed of Lehi	13:31						

Stage 3. The Day of the Gentiles							
	1 Nephi 11-14	1 Nephi 19-21	1 Nephi 22	2 Nephi 6-10	2 Nephi 25	2 Nephi 26-30	Jacob 4-6
Many Gentile nations and kingdoms and church of the devil	13:1-10					27:1	
many churches and the methods of the devil						26:20-33	
Israel scattered among Gentile nations			22:3-4		25:15-16		
Gentiles come to smite the Lamanites	13:11-15					26:15	
our seed brought low in dust						26:15	
dwindle in unbelief						26:17	
by the Gentiles shall our seed be scattered			22:7				
one Gentile group delivered from nations	13:16-19						
raise up a mighty nation among the Gentiles even upon face of this land		21:6	22:7				
wild branches grafted in							5:7
the Gentiles must be convinced						26:12	
convincing them of the true Messiah	13:41				25:18		
book to come forth	13:20-29					26:16, 27:6	
standard set up		21:22	22:6			29:3	
restore the preserved of Israel; for a light to the Gentiles		21:6			25:17		
marvelous work among Gentiles	14:7		22:8		25:17	27:6-35	
of worth to the Gentiles and also to all Israel			22:9			28:2	
kings shall see and arise		21:7					
false teachings in the latter days, wo to Gentiles						28:3-32	
after Gentiles stumble and Lamanites smitten, Lord is merciful to bring forth the gospel to last and first	13:30-42	21:10				26:20	
first and last		20:12					5:63
O isles I have heard thee I have helped thee and I will preserve thee		21:8					

Stage 4. The Reestablishment of Israel and the Judgment of the World							
	1 Nephi 11-14	1 Nephi 19-21	1 Nephi 22	2 Nephi 6-10	2 Nephi 25	2 Nephi 26-30	Jacob 4-6
numbered among seed	14:1					30:2	
gathered from afar		21:12					
gathered together			22:12				
confounded no more	14:2						
smitten no more		21:13				30:3	
out of darkness			22:12			30:6	
I will not forget thee		21:15					
Father will fulfill covenants	14:17				25:21	28:1	
all the children back		21:18-22				30:8	
Gentiles bring them back		21:22-23					
Gentiles will forget the Jews						29:5	
all people commanded to write						29:11-13	
words shall judge them					25:18, 22		
they that oppress the righteous shall be drunken with own blood		21:26					
blood of great and abominable upon their own head, drunken with own blood			22:13			27:3	
pit dugged by great and abominable	14:3		22:14				
only two churches	14:10					30:10	
all that fight against Zion shall be destroyed			22:14, 22-23			27:3	
wars on all earth	14:15						
wicked burn as stubble			22:15				
wicked destroyed by fire						30:10	5:77, 6:3
righteous shall not perish			22:19, 24			30:10-11	
prophet like Moses is Holy One of Israel			22:21				
Christ is the Holy One of Israel					25:29		
all people shall dwell safely in the Holy One			22:28			30:12-15	
all flesh shall know that I am thy Savior, Redeemer		21:26	22:12				
no other Messiah or name					25:23-27		
all things shall be made known						30:16-18	

[John W. Welch, "Getting through Isaiah with the Help of the Nephite Prophetic View," in Isaiah in the Book of Mormon, edited by Donald W. Parry and John W. Welch, pp. 26-28]

2 Nephi 6:8 And Now I, Jacob Would Speak Somewhat concerning These Words:

When Nephite prophets quoted Isaiah, they followed a regular pattern. The pattern they

used in citing and interpreting Isaiah in the Book of Mormon may be standardized as follows:

- A. Introduction
- B. Citation of a passage of scripture
- C. Quotation of parts of the text and interpretation of the passage by explaining and defining terms
- D. Conclusion by quoting the closing verses of the section.

The following is an **Outline of Passages Quoting Isaiah:**

Nephi addresses his brethren:

Introduction: 1 Nephi 19:22-24
Quotation of Isaiah: Isaiah 48:1-→49:26 (1 Nephi 20:1-→21:26)
Explanation: 1 Nephi 22:1-31

Jacob addresses the people of Nephi

Introduction: 2 Nephi 6:1-5
Quotation of Isaiah: Isaiah 49:22-23 (2 Nephi 6:6-7)
Explanation: 2 Nephi 6:8-15
Quotation of Isaiah: Isaiah 49:24-→52:2 (2 Nephi 6:16-→8 :25)
Conclusion of discourse: 2 Nephi 9:1-54

Nephi writes more of Isaiah

Introduction: 2 Nephi 11:1-8
Quotation of Isaiah: Isaiah 2:1-→24:32 (2 Nephi 12:1---24:323)
Explanation: 2 Nephi 25:1---27:2
Quotation of Isaiah: Isaiah 29:7-11 (2 Nephi 27:3-6)
Explanation : 2 Nephi 27:7-16
Quotation of Isaiah: Isaiah 29:11-12 (2 Nephi 27:17-19)
Explanation: 2 Nephi 27:20-24
Quotation of Isaiah: Isaiah 29:13-24 (2 Nephi 27:25-35)
Conclusion of discourse: 2 Nephi 28:1---30:10
Quotation of Isaiah: Isaiah 11:5-9 (2 Nephi 30:11-5)
The End: 2 Nephi 30:16-**18**

Abinadi's discourse

Question on Isaiah: Isaiah 52:7-10 (Mosiah 12:20-24)
Question and answer: Mosiah 12:25-32
Quotation of Exodus: Exodus 20:2-4 (Mosiah 12:34-36)
Explanation of Exodus: Exodus 20:2-17 (Mosiah 13:25-35)
Quotation of Isaiah: Isaiah 53:1-12 (Mosiah 14:1-12)
Explanation: Mosiah 15:1-28
Quotation of Isaiah: Isaiah 52:8-10 (Mosiah 15:29-31)
Conclusion: Mosiah 16:1-15

[John Gee, "Choose the Things That Please Me": On the Selection of the Isaiah Sections in the Book of Mormon," in Isaiah in the Book of Mormon, p. 76]

2 Nephi 6:9 **They Should Return Again:**

In 2 Nephi 6, Jacob read the words of Isaiah to the people of Nephi. Among these words was a prophecy that the Jews would be carried away captive from Jerusalem, but that "they should return again" (2 Nephi 6:9). According to Reynolds and Sjodahl, the Jews did return under Zerubbabel in 537 B.C. The rebuilding of the temple was begun in 520 B.C., and in 444 B.C., Ezra read the law in Jerusalem.

[George Reynolds and Janne M. Sjodahl, Commentary on the Book of Mormon, Vol. 1, p. 282]

2 Nephi 6:9 **The Holy One of Israel:**

According to Douglas and Robert Clark, perhaps the most conspicuous aspect of Jacob's preaching in comparison with the rest of the Book of Mormon is his constantly repeated designation of God as "the Holy One of Israel" (2 Nephi 6:9). That this title would surface somewhere in Jacob's preaching about Isaiah is no surprise, of course, since the title occurs in the Old Testament primarily in Isaiah but only infrequently elsewhere (usually in dependent passages).^{xx} . . . Moreover, his brother Nephi (see 1 Nephi 19:14-15) and their father, Lehi (see 2 Nephi 1:10; 3:2) had already used the title in speaking of God. Even so, Jacob's usage of the title stands out for two reasons:

1. The particular Isaiah passage he quotes never expressly uses the title; and
2. Jacob uses the title far more frequently (some seventeen times in just two chapters -- 2 Nephi 6 and 9) than any other primary Book of Mormon writer does elsewhere in the rest of the book. (Nephi uses it in his own writing some twelve times (1 Nephi 19:14-15; 22:5,18,21,24,26,28; 2 Nephi 25:29; 28:5; 30:2; 31:13); and Amaleki uses it twice (Omni 1:25-26). The title also appears some seven times in Isaiah passages quoted in the Book of Mormon.)

Why, then, does Jacob draw so frequently on the title "the Holy One of Israel"? The answer at least in part could be because of his own heightened awareness of and identification with his ancient namesake, the patriarch Jacob (Israel), and the covenants he had received. This could also explain Jacob's continued obsession (once Nephi turned the sacred record over to him) with the destiny of the house of Israel: nearly one-third of Jacob's own writing (in the book of Jacob) is devoted to reproducing the lengthy and elaborate allegory by the prophet Zenos comparing the house of Israel to an olive-tree (see Jacob 5). [E. Douglas Clark and Robert S. Clark,

2 Nephi 6:17 The Mighty God Shall Deliver His Covenant People:

According to Victor Ludlow, there are changes found in 2 Nephi 6:17, as quoted by Jacob. Interestingly, the same passage as quoted by Nephi in 1 Nephi 21:25 does not have these changes, but is basically the same as the King James Version. It appears that Jacob changed the order of some phrases by dropping the last phrase of verse 25, "I will save thy children" (KJV) and adding the phrase "For the Mighty God shall deliver his covenant children," which conveys the same message found earlier in the verse. The only major difference is his substitution of "covenant people" for "children," defining God's children as those who keep his covenants. [Victor L. Ludlow, Isaiah: Prophet, Seer, and Poet, p. 418]

Chapter 7

2 Nephi 7 (Isaiah 50):

This remarkable chapter contains the beginning of what is called "The Third Servant Song," although the word "servant" does not appear in it. Isaiah 42:1-4; Isaiah 49:1-6; and Isaiah 52:13-53:12, are reckoned as the three, along with what is written here. "The first two songs emphasized the Servant's mission; the third one, however, treats of his obedience, and of his steadfast endurance under persecution.

Barnes has listed the following reasons why the passage could not possibly refer to anyone else except Jesus Christ:

- (1) The words of Isaiah 50:6 cannot be applied to anyone else except Christ.
- (2) The Messianic meaning of the chapter has almost unanimously been upheld throughout the centuries by the Christian Church.
- (3) All that is here said of humiliation, submission, patience, and trust in God applies eminently to the Lord Jesus Christ, and to no other one.
- (4) The closing part which promises terrible vengeance upon his foes cannot be applied to anyone except our Lord.
- (5) In Luke 18:31-34 our Lord specifically mentioned prophecies recorded in this chapter:

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

For he shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated and spitted on:

And they shall scourge him, and put him to death: and the third day he shall rise again.

And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

["James Burton Coffman, "Commentaries on the Bible: Isaiah 50," studylight.org]

2 Nephi 7:1 **Where is the Bill of Your Mother's Divorcement?**

In this verse, the relationship between the Lord and the House of Israel is compared to the relationship between husband and wife and the relationship between master and servant. The Lord asks the house of Israel if He is responsible for the dissolution of the relationship. This could be proven if the Israelites had received the bill of divorcement. This document was required by the Law of Moses to prove the divorce between a man and a woman (see Deuteronomy 24:1-4 and Matthew 19:7-8). The rhetorical question posed obviously implies that they had received no such document because the Lord had not rejected them but that the children of Israel had rejected Him. The same implications applies to the relationship between master and servant, 'for your iniquities have ye sold yourselves.'

Victor Ludlow writes that in the time of Isaiah, if a man was pressed by his creditors, he had the possibility of relieving his debt by selling his children as slaves. (Exodus 21:7; Nehemiah. 1-5; Matthew 18:25.) And if he died, a creditor might take his children as payment. (2 Kings. 4:1.) This slavery was not permanent; the person was indentured to work for a fixed number of years. In answer to the question 'To whom has the Lord ever been in debt?' Isaiah answers that the Lord is indebted to no one and therefore has not been forced to sell Israel; Israel's separation and captivity is her own fault.

[Victor L. Ludlow, Isaiah: Prophet, Seer, and Poet, p. 420]

2 Nephi 7:4 **The Lord God Hath Given Me the Tongue of the Learned:**

Although this chapter is written about Christ, 2 Nephi 7:4 that says "The Lord God hath given me the tongue of the learned" could also dually apply to the prophet Isaiah. The poetic parallelistic structure of Isaiah's writings and his symbolic and metaphorical use of words is a testament to his learning.

As for Christ, we find that his "learning" is the subject of John 7:15: "the Jews marvelled, saying, How knoweth this man letters, having never learned?"

2 Nephi 7:5 **The Lord Jehovah Hath Opened Mine Ear:**

There is great solemnity of the sacred language. Note that the double name of Jehovah ([~'Adonay] [~Yahweh]) appears four times in Isaiah chapter 50, in verses 4, 5, 7 and 9. The mission to which Christ was called involved the ultimate in hardship, rejection, hatred, persecution, torture and death; but unlike many prophets before Christ, our Lord was not rebellious, as was Jonah; he did not complain, as did Jeremiah; nor did he even shrink from the task, as did Moses. Christ delivered not his own message, but the message of the Father (John 7:16; 8:28b, and 12:49). Only Christ ever did anything like that.

["James Burton Coffman, "Commentaries on the Bible: Isaiah 50," studylight.org]

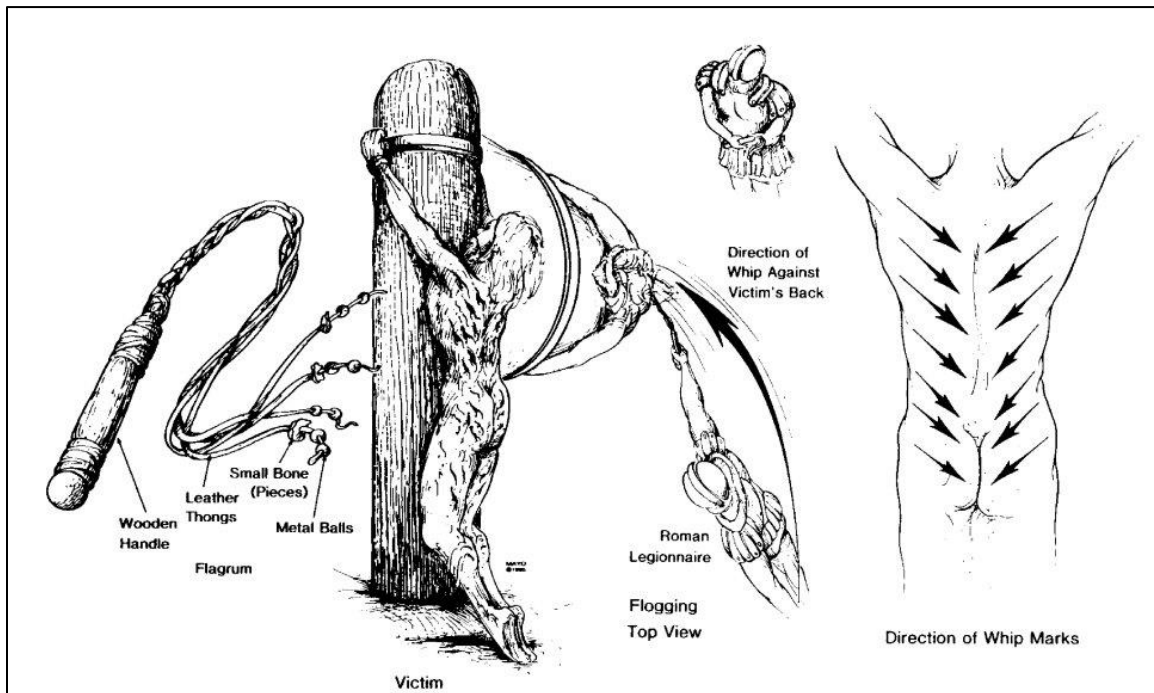
2 Nephi 7:6 I Gave My Back to the Smiter:

The style of writing here is called "prophetic perfect." In this style future prophetic events are written in the past tense to emphasize the fact that they "are as good as done" or that they absolutely will take place.

In the case of Jesus Christ, his being smitten and scourged is documented in Matthew 27:26: ". . . and when they had scourged Jesus, he delivered him to be crucified."

The following is a description of the process of scourging:

"Flogging was a legal preliminary to every Roman execution, and only women and Roman senators or soldiers (except in cases of desertion) were exempt. The usual instrument was a short whip...with several single or braided leather thongs of variable lengths, in which small iron balls or sharp pieces of sheep bones were tied at intervals...For scourging, the man was stripped of his clothing, and his hands were tied to an upright post. The back, buttocks, and legs were flogged either by two soldiers (lictors) or by one who alternated positions. The severity of the scourging depended on the disposition of lictors and was intended to weaken the victim to a state just short of collapse or death. After the scourging; the soldiers often taunted their victim."



["On the Physical Death of Jesus Christ," Journal of the American Medical Association, Mar. 1986, vol. 255, no. 11, p. 1457]

2 Nephi 7:6 **I Hid Not My Face from Shame and Spitting:**

The phrase, 'I hid not my face from shame and spitting', is fulfilled twice. When Jesus was before Caiaphas and the Sanhedrin, he was spat upon.

'Then did they (the members of the Sanhedrin) spit in his face, and buffeted him; and others smote him with the palms of their hands,

Saying, Prophecy unto us, thou Christ, Who is he that smote thee?' (Matt 26:67-68)

This happened again at the hands of the Roman soldiers:

'And when they (the Roman soldiers) had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

And they spit upon him, and took the reed, and smote him on the head.' (Matt 27:29-30)

[josephsmith.com.2Nephi]

2 Nephi 7:7 **Therefore Have I Set My Face Like a Flint:**

Flint is a very hard rock. And thus the verse is saying that Jesus had firm resolve to keep his covenant commandments and callings.

Interestingly, flint is a material used to make fire by striking steel against the flint to make sparks. Jesus can also be compared to flint in that he was struck in the face and head during the beating he received: "And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands" (Mark 14:65).



Flint and Steel

bobshealthyblog.wordpress.com

If we stretch this analogy one step further, we can say that unlike those who strike out at the teachings of Christ in contempt, and in the end are themselves “consumed by fire,” if we accept the teachings of Christ; that is if the teachings of Christ “strike” us as true, then a light or “spark” of interest has been created. This is analogous to the end result of the contact between flint (the Rock of Salvation) and cold hard steel (which man might be likened to at times).



Fire kindled with flint and steel

sparktheaction.com

2 Nephi 7:7 For the Lord God Will Help Me, Therefore Shall I Not Be Confounded:

We find in 2 Nephi chapter 7 some of the writings of Isaiah (compare Isaiah 50). Here the Lord compares His covenant relationship to the house of Israel with the marriage covenant between a man and a wife. He initially states: "have I put thee away, or have I cast thee off forever? . . . Where is the bill of your mother's divorcement? . . . Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. In a subsequent verse we find the faithful servant of God (Christ) saying: "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" (2 Nephi 7:7).

According to Donna Nielsen, a knowledge of the biblical marriage [or covenant relationship] imagery can greatly enrich our understanding of how God relates to us through covenants. In Hebrew, the word for "helper" is *ezar*. This word is used twenty-one times throughout the scriptures:

- (a) In sixteen places, it refers to God, who acts as Israel's "mighty helper"
- (b) Three times it refers to vital human assistance in time of extreme need. For example, it describes the action of someone who gives water to a person dying of thirst, or places a tourniquet on the arm of a bleeding man, thereby saving his life. In one of its verbal forms, it sometimes refers to a person who offers testimony in law court, and thus provides grounds for the defendant's exoneration and acquittal (Terrien 10)
- (c) It is also interesting to note that twice it refers to Eve as the first woman. So perhaps there is no basis in the idea that to become a man's wife is an inferior position.

[Donna B. Nielsen, Beloved Bridegroom: Finding Christ in Ancient Jewish Marriage and Family Customs, pp. 2, 8]

**2 Nephi 7:9 Behold, the Lord Jehovah Will Help Me; Who Is He That Shall Condemn Me?
Behold, They All Shall Was Old As a Garment; the Moth Shall Eat Them Up:**

These words are strongly suggestive of Paul's words in Romans 8:31, "If God be for us, who can be against us!"

Paul said the following in Hebrews: 1:10-12:

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

They shall perish; but thou remainest; and they all shall wax old as doth a garment;

And as a vesture shalt thou fold them up , and they shall be changed: but thou art the same, and thy years shall not fail.

If Christ shall indeed survive to see the end of the sidereal universe, infinitely less would be the chances that any of his earthly foes could outlast the Lord! "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35)

["James Burton Coffman, "Commentaries on the Bible: Isaiah 50," studylight.org]



Moth larvae feeding on cloth

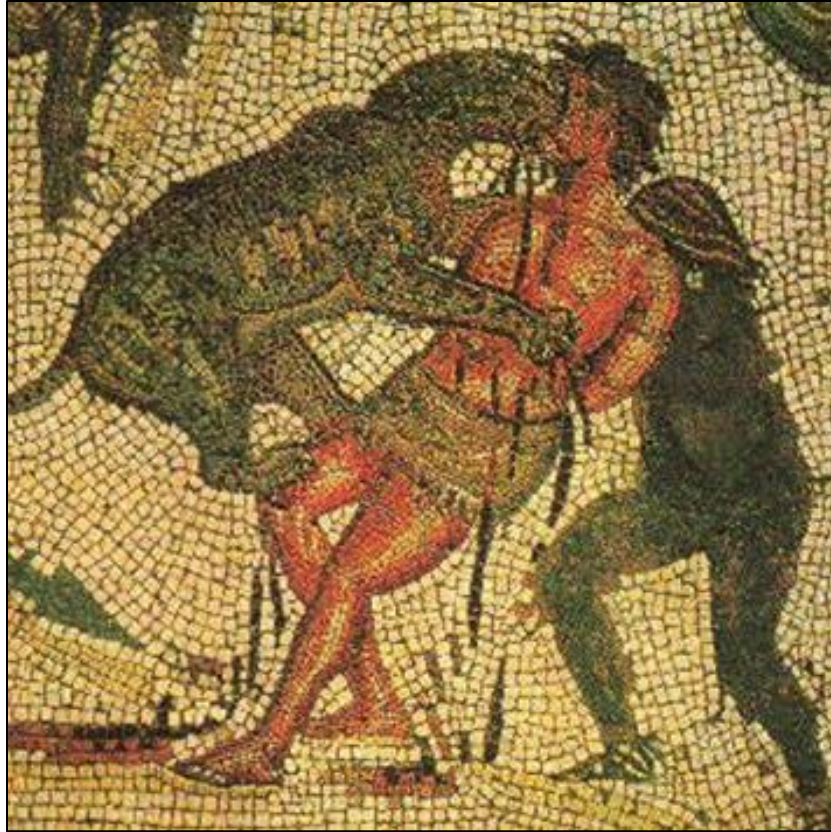
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2 Nephi 7:11 Behold, All Ye That Kindle a Fire:

This verse has been interpreted by some to mean that the Jews went beyond just walking in their own light or opinions. They openly "kindled" persecution of the followers of Jesus. Wardle summarized the meaning of Isaiah 50:11 thus:

"Let the pious Jew hear the Servant's voice, and despite his pitiful plight trust in Jehovah. Those who kindle the flames of persecution and strife shall become the victims of their own fire, and by his doom shall lie in a place of flame (Gehenna may be meant)."

If Wardle's interpretation of Isaiah 50:11 is correct, then the most remarkable fulfillment of it took place when the nation of the Jews stirred up the Roman government against the Christians and enlisted their support against the Church, with the result that Rome indeed tried to stamp out Christianity.



Roman Persecution of Christians

gnesiolutheran.com

But Rome soon learned that Christianity was indeed a true derivative of Judaism; and armed with that information, they decided to stamp out Judaism as well. The resulting Jewish war culminated in the utter destruction of Jerusalem in 70 A.D. by the armies of Vespasian and Titus. Thus the apostate, hardened, and rejected Israel perished in the flames they themselves had kindled.



Siege of Jerusalem 70 AD

vision.org

This may not be the only application of the passage, because it is always true that people who stir up troubles for others sometimes entrap themselves, as did Haman who perished upon the very gallows he had erected for the purpose of hanging Mordecai (Esther 5:14-7:10).

["James Burton Coffman, "Commentaries on the Bible: Isaiah 50," studylight.org]

Chapter 8

2 Nephi 8:2 Look unto Abraham, your Father, and unto Sarah, She That Bare You; For I Called Him Alone, and Blessed Him:

Orson Hyde declared:

“...we will look unto Abraham our father, and to Sarah who bore us, for if we are Christ's, then we are Abraham's seed, and heirs according to the promise...How was it, then, with Abraham? He is said to be the father of the faithful, and the great head of the Church in the days of the Patriarchs, and the head of those who have been adopted into the covenant of Jehovah through the blood of His only begotten; for if we are Christ's then we are Abraham's seed, and heirs according to the promise. If, by the virtue of the Savior's blood, our sins are washed away, we are the children of Abraham; we hail him as our father, and Sarah as our mother; he is the father of the faithful, he is the father of many nations. . . . Then if we are his children, will we not do the works of faithful Abraham?”

[[Journal of Discourses](#), 26 vols., vol. 2, p. 79]



Abraham and Sarah

[lds.org](https://www.lds.org)

[See the commentary on 1 Nephi 6:4]

2 Nephi 8:6 For the Heavens Shall Vanish Away Like Smoke, and the Earth Shall Wax Old Like a Garment:

The earth will be transformed on two separate occasions. At the beginning of the Millennium, the earth will be transformed from a celestial state to a terrestrial one. This will be similar to the paradise of the Garden of Eden before the fall of Adam. The second transformation of the earth will occur at the end the little season (after the Millennium) when the earth will be transformed into a celestial sphere for those worthy of a celestial glory.

Joseph Fielding Smith explains how this passage from Isaiah is referring to the first of these two earthly transformations.

“This earth is filling the measure of its creation. (Sec. 88:18-26.) Today it is passing through its mortal state. The time will come when it shall die and pass away as do all things upon it. Isaiah says: ‘The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.’ (Isa 24:4)

“‘The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.’ (Isa 24: 19-20) Again he declares: ‘Lift up your eyes to the heavens and look upon the earth beneath; for the heavens (i.e. the heavens surrounding the earth) shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner.’ (Isa 51:6.) Here we have predictions that the earth shall pass away, die, and all its inhabitants shall also die in like manner. This truth was not generally and correctly understood until the Lord made known in revelations to Joseph Smith that this should be the case. When Isaiah said the earth should ‘fall and not rise again,’ the interpretation is that it should not be restored to the same mortal or temporal condition. When the earth passes away and is dissolved it will pass through a similar condition which the human body does in death....The ‘new heavens and new earth’ referred to in this scripture [Isa 65:17], and also in Section 101:23-31, had reference to the change which shall come to the earth and all upon it, at the beginning of the Millennial reign, as we declare in the tenth article of the Articles of Faith. This is the renewed earth when it shall receive its paradisiacal glory, or be restored as it was before the fall of man. (See Compendium, art, "Millennial Reign," p. 202.) ‘The new heaven and new earth’ we are discussing in Section 29, is the final change, or resurrection, of the earth, after the ‘little season’ which shall follow the Millennium.”

[Church History and Modern Revelation, vol. 1, p. 132]

2 Nephi 8:7 Ye Know Righteousness, the People in Whose Heart I have Written My Law:

The prophet Isaiah speaks of a righteous group of people in the last days, and the Lord will write the law in their hearts. Jeremiah taught this same doctrine when he spoke of the new and everlasting covenant to be revealed in the last days, ‘I will make a new covenant with the house of Israel...I will put my law in their inward parts, and write it in their hearts, and will be

their God, and they shall be my people.’ (Jer 31:31-33) How will the Lord write the law in their hearts?

2 Nephi 8:7 **Fear Ye Not the Reproach of Men:**

‘And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.’ (Matt 10:28)

‘Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear.’ (Moroni 8:16)

‘For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.’ (Romans 1:16)

“Let us recognize that fear comes not of God, but rather that this gnawing, destructive element comes from the adversary of truth and righteousness. Fear is the antithesis of faith. It is corrosive in its effects, even deadly.” (Gordon B. Hinckley)

2 Nephi 8:10 **Art Thou Not He That Hath Cut Rahab, and Wounded the Dragon?:**

Who hath cut Rahab and wounded the dragon? What does this mean? Reynolds and Sjodahl clarified that Rahab represents Egypt (*Commentary on the Book of Mormon*, vol. 1, p. 290) and Ezekiel refers to Pharaoh as ‘the great dragon.’ (Ezek. 29:3)

Therefore, we may paraphrase this passage as follows:

“Art thou not he (the Great Jehovah) who hath cut off Egypt, and wounded Pharaoh? Art thou not he who hath dried the red sea, the waters of the great deep; that hath made the depths of the red sea a way for the ransomed children of Israel to pass over?”

This famous scriptural event is symbolic in many ways. The Egyptian armies were the most powerful military force on the face of the earth at the time that Moses confronted them. Still, the power of the Lord was strong enough to destroy them and save his people. This event will be repeated in the redemption of Zion and Jerusalem. Similarly, Jerusalem will be saved from the fiercest army ever assembled in the history of the world (Rev. 9:16), and a careful review of the plagues listed in Revelation shows a striking similarity to the plagues of Egypt (compare Ex. 7-9 to Rev. 8-9).

[josephsmith.com.2Nephi]

2 Nephi 8:13 **The Lord Thy Maker, That Hath Stretched Forth the Heavens:**

Dan Neville writes:

Physicists now believe that in the Creation of the universe or “Big Bang,” energy (subsequent matter) moved many times faster than the speed of light as it hurtled outward. The reason this was possible was because space itself stretched so fast that particles from the Big Bang were just pulled along with it. The particles themselves couldn’t move through space faster than the speed of light, but the fabric of space could stretch faster than the speed of light. The particles didn’t have to move within the fabric of space, they were just a part of it and simply raced along with it as space stretched out in every direction.

In a magazine called *Astronomy*, we find the following:

Let’s imagine ants walking on the surface of a balloon. If the balloon is blown up rapidly enough, the ants will be moved away from each other at a speed that exceeds their walking speed. . . . Space itself can expand at a speed that exceeds the speed of light. In our comparison, particles of light are analogous to ants, and the expanding space resembles the inflating balloon. (*Astronomy*, Kalmbach Publishing, Jan. 2009, 12)

So, as you can see, our ever-expanding universe is not being pushed apart by an explosive force; rather, it is being “stretched” apart by the very fabric of space.

In Jacob’s teachings, he uses the words of Isaiah (chapter 51) which says: “And forgettest the Lord thy maker that hath stretched forth the heavens, and laid the foundations of the earth . . .?” (2 Nephi 8:13).

Isaiah also writes:

“Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein.” (Isaiah 42:5)

Other ancient prophets and patriarchs had similar words to say about the creation of the world. In a similar manner like Isaiah, Nephi, Jacob, Enoch, Abraham and Moses (as well as others) were all given firsthand views or visions by Christ of this world from beginning to end. Enoch records the following:

“And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still . . .” (Moses 7:30)

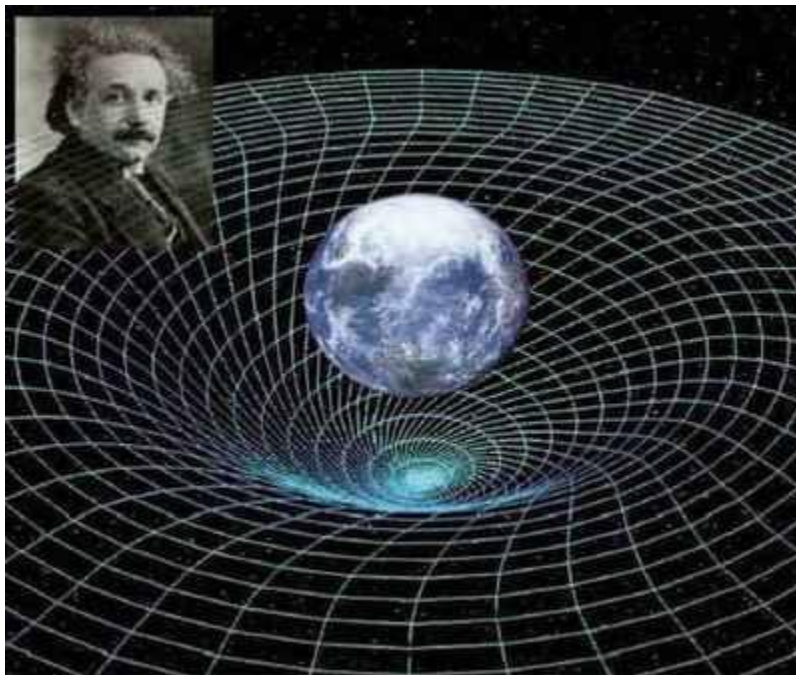
Dan Neville notes how remarkable it was that both William Tyndale, who translated 80 percent of the King James version of the Bible, and Joseph Smith in his translation of the book of Moses would use the same word “stretched” in their brief descriptions of our universe’s creation. He asks: Is it possible that William Tyndale was inspired when he translated the Bible

into English and that Joseph Smith was inspired when he wrote the book of Moses? We, of course believe they were.

Neville notes that here we see scripture and science in agreement. Both concur that a stretching of the universe occurred. A hundred years ago what would have been the result if physicists had read the book of Isaiah and the book of Moses and had taken the stretching of the universe literally and seriously? Would physics have progressed even faster than it has?

Not so long ago scientists, including Einstein, believed that the universe was static and eternally the same in terms of its size, shape, form, and so on. Later on, Einstein called this belief the biggest blunder of his life.

Neville notes that Einstein came to understand that space and time are dynamic, bending, and curving in ways never before considered. Sir Isaac Newton had originally theorized that the strength of attraction between two objects (“gravity”) depended on their mass and the distance between them. That is, the greater the mass and the closer together they were, the greater the attraction. But Einstein learned that it isn’t directly the mass of the object which attracts other smaller objects to it, but it is the space around that mass. In other words, the larger the mass the more that it bends the fabric of the space around it and causes other smaller masses to be attracted to it. For example, space is like a fabric and very much like your mattress at home. It bends when a mass is placed on it. The greater the mass, the more the depression there is in the mattress. Thus the concept of “gravity” was transformed from an independent force filling the universe, to a dynamic force affected by a mass bending or “stretching” the fabric of space.



Space and Time curvature

stuweb.zjhzyg.net

[Dan Neville, Scientific Discoveries That Build Testimonies and Strengthen Faith, pp. 46-50]

2 Nephi 8:15 The Lord of Hosts Is My Name:

Jeff Lindsay notes that the issue of Isaiah variants in the Book of Mormon is a complex and interesting topic. Interestingly, scholars have found support for the Book of Mormon variants in other biblical texts. Franklin Harris discusses one example of an Isaiah variant: "In Isaiah 51:15 (2 Nephi 8:15) the Book of Mormon revises the Authorized Version 'His name' to read 'my name' and interestingly these readings are found in the Septuagint and Latin." (Franklin S. Harris, Jr., The Book of Mormon: Messages and Evidences, pp. 50-52)

2 Nephi 8:17 O Jerusalem . . . Thou Hast Drunken the Dregs of the Cup of Trembling Wrung Out:

Bruce R. McConkie writes:

"Daniel spoke prophetically of a day when there would be 'the abomination that maketh desolate' (Dan. 11:31; 12:11), and the phrase was recoined in New Testament times to say, 'the abomination of desolation, spoken of by Daniel the prophet.' (Matt. 24:15.)....

"...These conditions of desolation, born of abomination and wickedness, were to occur twice in fulfilment of Daniel's words. The first was to be when the Roman legions under Titus, in 70 A.D., laid siege to Jerusalem, destroying and scattering the people, leaving not one stone upon another in the desecrated temple, and spreading such terror and devastation as has seldom if ever been equalled on earth. Of those days Moses had foretold that the straitness of the siege would cause parents to eat their own children and great loathing and evil to abound. (Deut. 28.)

"And of the same events our Lord was led to say: 'For then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel. And except those days should be shortened, there should none of their flesh be saved.' (Jos. Smith 1:12-20.)

"Then, speaking of the last days, of the days following the restoration of the gospel and its declaration 'for a witness unto all nations,' our Lord said: 'And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.' (Jos. Smith 1:31-32.) That is: Jerusalem again will be under siege ('For I will gather all nations against Jerusalem to battle'); again the severity of the siege and the extremities of brutal conflict, born of wickedness and abomination, will lead to great devastation and desolation ('and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity'). (Zech. 14.) It will be during this siege that Christ will come, the wicked will be destroyed, and the millennial era commenced."

[Mormon Doctrine, p. 12]

2 Nephi 8:19 **Two Sons [Two Things?]:**

John Tvedtnes writes that in comparing the Isaiah text from the King James Bible with the Book of Mormon, we find that while in Isaiah 51:19 we find the words "two things," the comparable verse in 2 Nephi 8:19 reads "two sons." The Massoretic Text simply has *stym*, the feminine numeral "two." Thus it is possible to admit that the original read "sons." In the following verse (2 Nephi 8:20), after the phrase, "Thy sons have fainted," the Book of Mormon adds "save these two." The reference seems to be to the "two sons" (instead of the KJV's "two things"). The Book of Mormon critics might jump on this as Joseph Smith's tampering with Isaiah's words. However, it is also possible that the changes made in this and other verses of Jacob's discourse can be attributed to Jacob, who is quoting these passages in his discourse. We have already seen how much he paraphrased earlier portions of Isaiah during the same speech [see the Tvedtnes commentary on 2 Nephi 6-8]. [John A. Tvedtnes, "The Isaiah Variants in the Book of Mormon," FARMS, pp. 87-88]

2 Nephi 8:20 **Thy Sons Have Fainted, Save These Two:**

During the Second Abomination of Desolation, when Jerusalem shall be under siege, there will be two great prophets which will prophecy in the streets of Jerusalem for 3½ years. Their story is told in the book of Revelation:

'...it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

...And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

And after three days and an half the Spirit of life from God entered into them, and

they stood upon their feet; and great fear fell upon them which saw them.

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.' (Rev 11:2-12)

After the ministry of these two great prophets, the Lord will come to fight the battles for the Jews. He will take the cup out of their hands and make their enemies drink it. As the book of Revelation explains, as soon as the prophets are brought back to life, destructions begin to destroy the wicked, 'And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.' (Rev 11:13)

[josephsmith.com.2Nephi]

2 Nephi 8:20 **They Lie at the Head of All the Streets:**

After many years of despair, the ancient patriarch Jacob was blessed with the knowledge that his covenant firstborn son, Joseph, was yet alive in a foreign land, Egypt. Additionally, Joseph presented Jacob with his own firstborn sons, Ephraim and Manasseh--two sons of the covenant. But he made it clear that it was Ephraim who held the keys. Ephraim and Manasseh were adopted by Jacob: "they are mine." (v. 5) Ephraim was given the firstborn blessing above Manasseh, although both were blessed as firstborn. Joseph was given "one portion above thy brethren" (JST Genesis 48:28).

Jacob made a statement that is of great interest concerning these "sons" of Joseph who were now his through adoption. He said, when Joseph brought them, "who are these?" (Genesis 48:8). Isaiah, the master of combining all past statements and episodes from the lives of the patriarchs into "one" (3 Nephi 23:14) spoke about this incident. It is as though Isaiah was quoting the lamentations of Jacob at the spiritual loss of his sons, and the physical loss of Joseph. We can almost hear Jacob weep for years, before he found Joseph alive:

There is none to guide her (Israel) among all the sons whom she hath brought forth: neither is there any (sons) that taketh her (Israel) by the hand of all the sons that she hath brought up. These *two things* [two things is a mis-translation, the Book of Mormon clarifies "things" as these two "sons"--2 Nephi 8:19--meaning Ephraim and Manasseh] are come unto thee (Jacob), who shall be sorry for thee (Jacob)--thy desolation and destruction--and by whom shall I comfort thee? [This is stated as a question to Jacob: . . . by whom shall I comfort thee? The answer: by these two sons, Ephraim and Manasseh] Thy sons (the sons of Jacob) have fainted, save these two (Ephraim and Manasseh), *they lie at the head of all the streets.* (Isaiah 51:18-20, and 2 Nephi 8:18-20)

It is obvious to latter-day saints of the great blessings that have come to the world through these two sons, Ephraim and Manasseh. Lehi was from Manasseh, and Ishmael was from

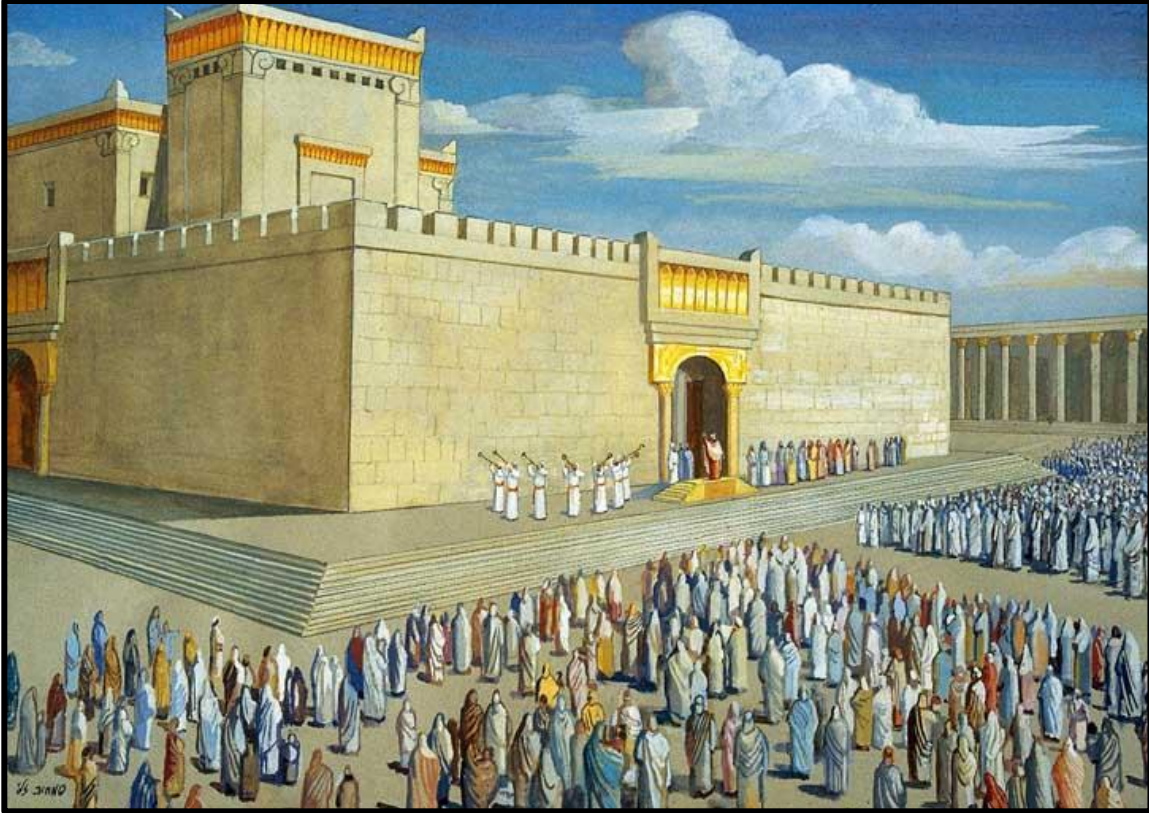
Ephraim. But Lehi's and Ishmael's children born to inherit the land of promise, were children of Joseph through both of his sons. Through them and their descendants, we have the record of the stick or tribe of Ephraim, even the Book of Mormon. Who can say too much of the marvelous place and significance of this book in restoring both "Jew and Gentile" (title page of the Book of Mormon) to Jesus the Christ. Does not the Book of Mormon, the record of Ephraim and Manasseh, lie at the head of all the streets that those in this dispensation are to travel? [Richard D. Anthony, Isaiah and Joseph, pp. 47-48, unpublished]

2 Nephi 8:20 **They Lie at the Head of All the Streets:**

Leland Gentry writes that according to the Doctrine and Covenants, the "two sons" who "lie at the head of all the streets" (2 Nephi 8:19, 20) are "two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers" (D&C 77:15).

Elder Bruce R. McConkie wrote of these men:

Their ministry will take place after the latter-day temple has been built in Old Jerusalem, after some of the Jews who dwell there have been converted, and just before Armageddon and the return of the Lord Jesus. How long will they minister in Jerusalem and in the Holy Land? For three and a half years, the precise time spent by the Lord in his ministry to the ancient Jews. The Jews, as an assembled people, will hear again the testimony of legal administrators bearing record that salvation is in Christ and in his gospel. Who will these witnesses be? We do not know, except that they will be followers of Joseph Smith; they will hold the holy Melchizedek Priesthood; they will be members of the Church of Jesus Christ of Latter-day Saints. It is reasonable to suppose, knowing how the Lord has always dealt with his people in all ages, that they will be two members of the Council of the Twelve or of the First Presidency of the Church (*Millennial Messiah*, p. 390).



Third Temple of Solomon

“They lie at the head of all the streets “

templeinstitute.org

How will the people receive their witness? Much the same as the ancient Jews received the Messiah. Elder McConkie continued:

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. . . .

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." The rejoicing of the wicked at the death of the righteous constitutes a witness, written in blood, that the rebels of the world have ripened in iniquity and are fit and ready for the burning.

And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

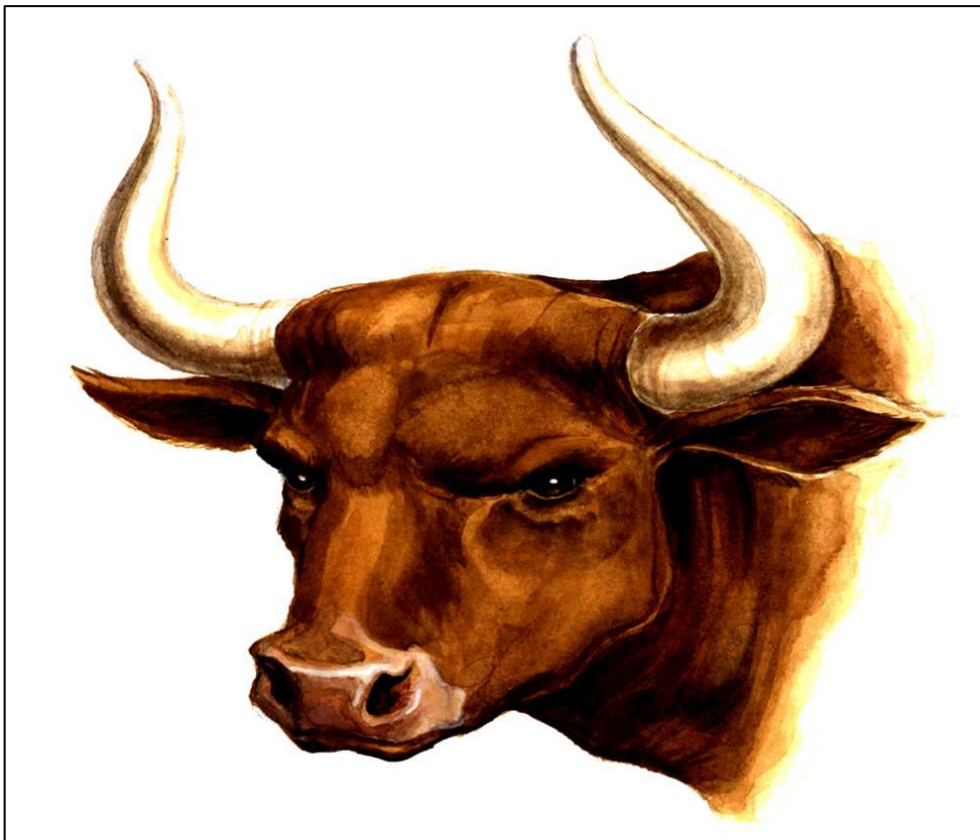
Jerusalem is shaken by a mighty earthquake even as it was at the crucifixion of Christ. This time many of the wicked are slain, while the saints--those Jews who have accepted Christ

and his gospel, those who have participated in building the temple, those who have received the ordinances of the house of the Lord and are waiting for his return--they shall give glory to the God of heaven (pp. 390-392)

[As quoted by Leland Gentry, "God Will Fulfill His Covenants," in The Book of Mormon: Second Nephi, The Doctrinal Structure, pp. 170-171]

2 Nephi 8:20 **As a Wild Bull in a Net:**

The wild bull or ox is the symbol of the tribe of Ephraim.



Symbol of the tribes of Ephraim and Manasseh

geti-my-wallpapers.blogspot.com

Horns symbolized the tribe of Manasseh—see Deuteronomy 33:17: “His first born is his ox;” this is a reference to Joshua, who was from the tribe of Ephraim. Of Manasseh it is written (Deut. 33:17): “and his horn will be like the horns of the re’em;” this is a reference to Gideon, son of Joash, who was from the tribe of Manasseh].

2 Nephi 8:24-25 Awake, Awake, Put on Thy Strength, O Zion:

According to Cleon Skousen, the reader should notice that the last two verses of 2 Nephi chapter 8 comprise the opening portion of chapter 52 of Isaiah in our modern Bible. Jacob quoted them as though they logically belonged with Chapter 51 and treated them accordingly. Joseph Smith gave the meaning of these two verses in D&C 113:7-8:

Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion--and what people had Isaiah reference to?

He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost.

[W. Cleon Skousen, Treasures from the Book of Mormon, Vol. 1, p. 1247]

Chapter 9

2 Nephi 9:2 **They Shall Be Restored to the True Church:**

Had Joseph Smith been the author of the Book of Mormon, chapter 9 of 2 Nephi would have been quite a doctrinal feat. Monte Nyman quotes Joseph Fielding Smith as saying that 2 Nephi 9 is "one of the most enlightening discourses ever delivered in regard to the atonement" (*Answers* 4:57). Nyman also describes a number of additional doctrines that are brought to light:

(1) The first doctrine is that the institution of the church existed in Old Testament times. This doctrine is not readily accepted in the world. Jacob prophesied that the Jews would "be restored to the true church" (**2 Nephi 9:2**). Logically, one cannot be restored to a church which has not already been established. It is interesting that Stephen, in his great martyrdom speech, referred to "the church in the wilderness" at the time of Moses (see Acts 7:38). Nephi also referred to "the brethren of he church" (see 1 Nephi 4:24-26).

(2) The second doctrine concerns education. Jacob warned not to trust only the mind of man, but he noted, "to be learned is good if they hearken unto the counsels of God" (2 Nephi 9:28-29).

(3) A third doctrine is that the only way into heaven is through Jesus Christ. Contrary to the teaching of modern Christianity that Peter guarded the pearly gates, Jacob declares: "The keeper of the gate [to eternal life] is the Holy One of Israel; and he employeth no servant there" (2 Nephi 9:41).

[Monte S. Nyman, "Come to Understanding and Learn Doctrine," in The Book of Mormon: Second Nephi, The Doctrinal Structure, pp. 24-25]

2 Nephi 9:2 **The Jews . . . Gathered . . . too the Lands of Their Inheritance, and . . . Their Lands of Promise:**

"This is a promise of the restoration of the Jews to the true Church and fold of God 'when they shall be gathered home.'

"The Lands of their Inheritance (See map). When Israel entered Canaan under Joshua, the country was divided by lot 'for an inheritance' among the families of the various tribes. In the division the larger tribes received a larger territory than those with a smaller number of families. The country east of the Jordan was allotted to Reuben, Gad and half the tribe of Manasseh. The rest of the people were settled between the Jordan and the Mediterranean. To the descendants of Levi, who were devoted to the temple service and literary pursuits, a certain number of cities

with surrounding land for grazing purposes were to be allotted. (See Numb. 33:54–34:1–15) The total number of Levitical cities was to be 48, six of which were to be cities of refuge, where one guilty of manslaughter, but accused of murder, might find protection against the ‘avenger,’ which was the next of kin to the victim. (Numb. 35:1–8) This was the land of their inheritance. The southern boundary was the ‘River of Egypt’ (Numb. 34:5), which is a brook running through the Sinai peninsula to the Mediterranean south of Gaza. The northern boundary was a line drawn through Hazarenan, which some have identified as the modern Kuryetein, sixty miles northeast of Damascus.



Lands of Inheritance

biblestudytools.com

“Their Lands of Promise. This, probably, refers to the entire territory which the Lord promised the descendants of Abraham. (Gen. 15:18–21)”

[Reynolds and Sjodahl, Commentary on the Book of Mormon, vol. 1, p. 297]

2 Nephi 9:3 **Rejoice . . . Because of the Blessings Which the Lord God Shall Bestow upon Your Children:**

According to John Thompson, the structure and themes of Jacob's covenant speech show

that he probably spoke in connection with a religious royal festival, to which the words of Isaiah which he quoted were especially well suited. . . .

Most biblical scholars divide Isaiah into three literary sections, composed of chapters 1-39, 40-55, and 56-66.^{xxi} . . . Mowinckel notes that there seems to be an association between the second division of Isaiah and the preexilic autumn festivals--namely the Feast of Tabernacles.^{xxii} . . . Engnell concluded that Isaiah 40-55 "is a prophetic collection of traditions" that may be called "liturgy, . . . not a cult liturgy but a prophetic imitation thereof."^{xxiii}

The conclusions of these scholars are significant in light of the possible setting of Jacob's sermon, for if the second division of Isaiah, from which Jacob obtained his quotes, is a prophetic imitation of *Sukkot* liturgy (the Feast of Tabernacles ceremony), then it is possible that Nephi instructed Jacob to use Isaiah not only for the prophetic teachings and elevated language, but because Isaiah's words reflect the very festival in which they, the Nephites, were participating.

More importantly, Mowinckel, in his book entitled *He That Cometh*, declared that the Israelite festivals were a factor in forming the basis of a "future hope" for the Messiah, who is characterized as the "ideal" king.^{xxiv} Further, he stated that the Messianic faith was "from the first, associated with the Jewish hope of a future restoration [of Israel]."^{xxv} . . . These two hopes--the Messiah and the restoration of Israel--are the very things that Jacob emphasizes in his sermon. For example, Jacob makes the following quote from Isaiah: "that ye may *rejoice*, and *lift up your heads forever* [that is, have hope], because of the blessing which the Lord God shall bestow upon your children. For I know that ye have searched much, many of you, *to know of things to come*" (2 Nephi 9:3-4).

[John S. Thompson, "Isaiah 50-51, the Israelite Autumn Festivals, and the Covenant Speech of Jacob in 2 Nephi 6-10," in *Isaiah in the Book of Mormon*, pp. 136-138]

2 Nephi 9:5 It Behooveth the Great Creator That He Suffereth Himself to Become Subject unto Man in the Flesh, and Die for All Men:

In 2 Nephi 9:5 the words of Jacob introduce the reader to the concept that Jesus Christ was The Great Creator. He writes:

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.

This concept that Christ was the Creator is amplified in a number of places in the Book of Mormon. For example:

Jacob 2:5 (Jacob)

5 But behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God.

Mosiah 3:8 (by King Benjamin – and Mormon to his people in a final farewell address)

And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary.

Helaman 14:12 (Samuel the Lamanite in a prophecy to the Nephites)

And also that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven and of earth, the Creator of all things from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name.

3 Nephi 9:15 (The resurrected Jesus Christ to the Nephites)

Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name.

It goes without saying that this belief is not shared by non-Christians, but it is also not shared by other Christian religions. With this in mind let me share some of the comments put forth by Dan Neville in his book, *Scientific Discoveries That Build Testimonies and Strengthen Faith*. He writes that as we begin our search for the Creator, we find the Apostle Paul saying the following:

God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds.”

Apparently God the Father appointed His heir and Son, Jesus Christ, to make the worlds. Since Christ did nothing other than that which He had seen His Father do (see John 5:19), we can deduce that both God and Christ created worlds. How many worlds? To Moses, Christ said, “I will show the workmanship of mine hands; but not all, for my works are without end.” Wow, an infinite number of worlds or worlds! That is hard to get our minds around!

Enoch, an antediluvian prophet, also spoke about worlds without end. In the book of Moses, chapter 7, verse 30, while speaking to God, Enoch says: “Were it possible that man could number . . . the millions of earths like this, it would not be a beginning to the number of thy creations.”

Two other latter-day scriptures testify of the same:

Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which lived, and move, and have a being. (D&C 45:1)

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—That by him, and through him, and of him, the worlds are and were created and the inhabitants thereof are begotten sons and daughters unto God. (D&C 76:23-24)

Returning to Moses's account, we learn that God, speaking of his creations, said:

And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them . . . But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them. (Moses 1:32-35).



Worlds without number

harpers.org

And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not one particle of it which he did not behold, discerning it by the Spirit of God. And he beheld also the inhabitants thereof; and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore . . . (Moses 1:27)

[Dan Neville, Scientific Discoveries That Build Testimonies and Strengthen Faith, pp. 15-18]

Note* Paraphrasing the words of Isaiah found in 2 Nephi 20:15: Who are we and by what authority do we claim to out-reason and out-power the Creator that made us? [Alan Miner Personal Notes]

2 Nephi 9:6 **The Fall Came By Reason of Transgression:**

Robert Millet notes that Jacob's language concerning the fall of Adam is unmistakably similar to that of the language of God to Adam, as found in Joseph Smith's translation of Genesis:

Therefore I give unto you a commandment," the Lord said to our first father, "to teach these things [the plan of salvation] freely unto your children, saying: That by reason of transgression cometh the fall, which fall bringeth death . . . even so ye must be born again into the kingdom of heaven. (Moses 6:58-59; JST, Gen. 6:61-62)

Note the similarity to Jacob's teachings, based, it would appear, upon the brass plates: "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" (2 Nephi 9:6).

For a more detailed study of the possible ties between the JST and the brass plates, see Robert L. Millet, "The Brass Plates: An Inspired and Expanded Version of the Old Testament," in *The Old Testament and the Latter-day Saints*, Proceedings of the 1986 Sidney B. Sperry Symposium (Salt Lake City: Randall Book Company, 1986), pp. 415-43).

[Robert L. Millet, "Redemption Through the Holy Messiah," in Studies in Scripture: Book of Mormon, Part 1, pp. 128-129]

2 Nephi 9:7 **Wherefore, It Must Needs Be An Infinite Atonement:**

Bruce R. McConkie writes:

"When the prophets speak of an infinite atonement, they mean just that. Its effects cover all men, the earth itself and all forms of life thereon, and reach out into the endless expanses of eternity....Now our Lord's jurisdiction and power extend far beyond the limits of this one small earth on which we dwell. He is under the Father, the creator of worlds without number (Moses 1:33). And through the power of his atonement the inhabitants of these worlds, the revelation says, 'are begotten sons and daughters unto God' (DC 76:24), which means that the atonement of Christ, being literally and truly infinite, applies to an infinite number of earths." (Mormon Doctrine, pp. 64-65)

Russell M. Nelson writes:

"His Atonement is infinite—without an end. It was also infinite in that all humankind would be saved from never-ending death (see 2 Ne 9:7; 25:16; Alma 34:10,12,14). It was infinite in terms of His immense suffering. It was infinite in time, putting an end to the preceding prototype of animal sacrifice. It was infinite in scope—it was to be done once for all (see Heb 10:10). And the mercy of the Atonement extends not only to an infinite number of people, but also to an infinite number of worlds created by Him (see DC 76:24; Moses 1:33). It was infinite beyond any human scale of measurement or mortal comprehension. Jesus was the only one who could offer such an infinite atonement, since He was born of a mortal mother and an immortal Father. Because of that unique

birthright, Jesus was an infinite Being." [Ensign, Nov. 1996, p. 35]

2 Nephi 9:7 Atonement:

The word *atonement* appears only once in the entire New Testament, but twenty-eight times in the text of the Book of Mormon. The Book of Mormon is clearly the most profound treatment of this supremely important subject found anywhere (see Boyd K. Packer, in Conference Report, Apr. 1988, pp. 81-82; or *Ensign*, May 1988, pp. 69-70).

[Dallin H. Oaks, "Another Testament of Jesus Christ," CES Fireside for College-age Young Adults, 6 June 1993, B.Y.U., p. 7]

2 Nephi 9:8 From Before:

[See the commentary on 1 Nephi 4:28]

2 Nephi 9:9 The Devil . . . Transformeth Himself Nigh Unto An Angel of Light:

Satan can mimic a true angel in his appearance. In this manner he can convince individuals to preach the doctrine of Satan while they believe that they are doing the work of the Lord. This is what happened to two anti-Christ in the Book of Mormon. Sherem admitted that he had been deceived by the power of the devil (Jacob 7:18). Korihor said, the devil hath deceived me; for he appeared unto me in the form of an angel, and said unto me: Go and reclaim this people, for they have all gone astray after an unknown God (Alma 30:53). Joseph Smith gave us a key to be able to detect Satan when he appears in this form, If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him (D & C 129:8).



Lucifer as an angel of light

mormonchronicle.com

2 Nephi 9:13 O How Great *the Plan* of Our God:

In 2 Nephi 9:13 it says, "O how great the plan of our God!" Hugh Nibley notes that the word "plan" is not found in the Bible, yet it's found forty-two times in the Book of Mormon . . . and thirty-six times in the book of Alma. . . . Origen tells us that in the early church they taught that you earned your position here before you came here. So whatever happened to the plan? How did it drop out of the Bible? . . . When the temple was lost the rabbis took over. They were learned men but they were not priests. . . . The philosophers at the School of Alexandria took it over, and in their place you have the doctrines of St. Augustine--this takes the place of the plan. That is, you are predestined to damnation or you are predestined to salvation. . . . This predestination doctrine of St. Augustine was taken over by the Lutherans and by the Calvinists especially. What happens to you is because you were predestined that way. Of course, you didn't live before you came here; you didn't earn it or anything like that. . . . All creation had to be instantaneously, simultaneously complete. Everything was completely there all at once, so you had no background or anything. [Hugh W. Nibley, Teachings of the Book of Mormon, pp. 295-296] [See the commentary on Jarom 1:2; Alma 22:13]

2 Nephi 9:14 We Shall Have a Perfect Knowledge of All Our Guilt:

In the resurrection, we will not suffer the limitations of memory which we now have. Our personal computers will be able to find files much better than they do now. There is scientific and anecdotal evidence that the brain stores everything which happens to us in our lives. Our inability to recall certain events does not mean the information is not there.

Neurosurgical experiments, done on awake patients, have shown that electrical stimulation to different portions of the brain can stimulate the recall of events in the subject's life that had long since been forgotten. The experiments bring the memories back with the same vividness as if the events took place yesterday. Placing the electrical stimulation on different portions of the human cerebral cortex will produce the recall of different events, suggesting that all events in one's life are recorded somewhere in the brain.

We commonly hear of people who believed they were about to die say, "my life flashed before my eyes." How could these memories flash into one's consciousness if they were not already stored in the brain?
[josephsmith.com.2Nephi]

2 Nephi 9:14 Being Clothed with Purity, Yea, Even with the Robe of Righteousness:

According to John Thompson, the structure and themes of Jacob's covenant speech show

that he probably spoke in connection with a religious royal festival, to which the words of Isaiah which he quoted were especially well suited. According to the Lord's instruction in Leviticus concerning the Day of Atonement, the high priest was to "wash his flesh in water" and then to "put on the holy linen coat," "linen breeches," "a linen girdle," and a "linen mitre" (Leviticus 16:4). While wearing these garments, the high priest was to make atonement for himself, the temple, and the people by sacrifice (see Leviticus 16:33). During this ceremony, the high priest and priests were instructed on numerous occasions to remove their garments, wash themselves, and wash their clothes (see Leviticus 16:23-24, 26,28).^{xxvi}

Such emphasis on garments being kept clean (for example, from the blood of the sacrifices) in connection with the temple and the Day of Atonement may have inspired Jacob to take off his garments and display them before the Nephites, saying, "I pray the God of my salvation that he view me with his all-searching eye . . . that I stand with brightness before him, and am rid of your blood" (2 Nephi 9:44). This theme is further supported by Jacob's reference to "being clothed with purity, yea, even with the robe of righteousness" (2 Nephi 9:14) and by an Isaiah passage which Jacob quotes: "Awake, awake, put on they 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 Nephi 8:24, parallel to Isaiah 52:1).^{xxvii}; [John S. Thompson, "Isaiah 50-51, the Israelite Autumn Festivals, and the Covenant Speech of Jacob in 2 Nephi 6-10," in Isaiah in the Book of Mormon, pp. 131-132]

2 Nephi 9:16 **The Lake of Fire and Brimstone:**

Fire and brimstone (or, alternatively, brimstone and fire, translated from the Hebrew גפרית ואש) is an idiomatic expression of signs of God's wrath in the Hebrew Bible (Old Testament) and the New Testament. In the Bible, they often appear in reference to the fate of the unfaithful. "Brimstone," the archaic name for sulfur,[1] evokes the acrid odor of volcanic activity. The term is also used, sometimes pejoratively, to describe a style of Christian preaching that uses vivid descriptions of judgment and eternal damnation to encourage repentance.

The King James translation of the Bible often renders passages about fiery torments with the phrase "fire and brimstone". In Genesis 19, God destroys Sodom and Gomorrah with a rain of fire and brimstone, and in Deuteronomy 29, the Israelites are threatened with the same punishment should they abandon their covenant with God. Elsewhere, divine judgments involving fire and sulfur are prophesied against Assyria (Isaiah 30), Edom (Isaiah 34), Gog (Ezekiel 38), and all the wicked (Psalm 11).

Fire and brimstone frequently appear as agents of divine wrath throughout the Book of Revelation culminating in chapters 19–21, wherein the devil and the ungodly are cast into a lake of fire and brimstone as an eternal punishment:

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Revelation 19:20, KJV).

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:10, KJV).

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8, KJV).

Two archeologists believed that they found brimstone in the ancient cities of the Holy Land reported to have suffered from the disaster. William Albright and Melvin Kyle set out to find the cities of Sodom and Gomorrah in 1924, and found brimstone at Southern end of the Dead Sea.

According to Jewish historian, Josephus, "Now this country is then so sadly burnt up, that nobody cares to come at it;... It was of old a most happy land, both for the fruits it bore and the riches of its cities, although it be now all burnt up. It is related how for the impiety of its inhabitants, it was burnt by lightning; in consequence of which there are still the remainders of that divine fire; and the traces (or shadows) of the five cities are still to be seen,..."

[[Wikipedia](#)]



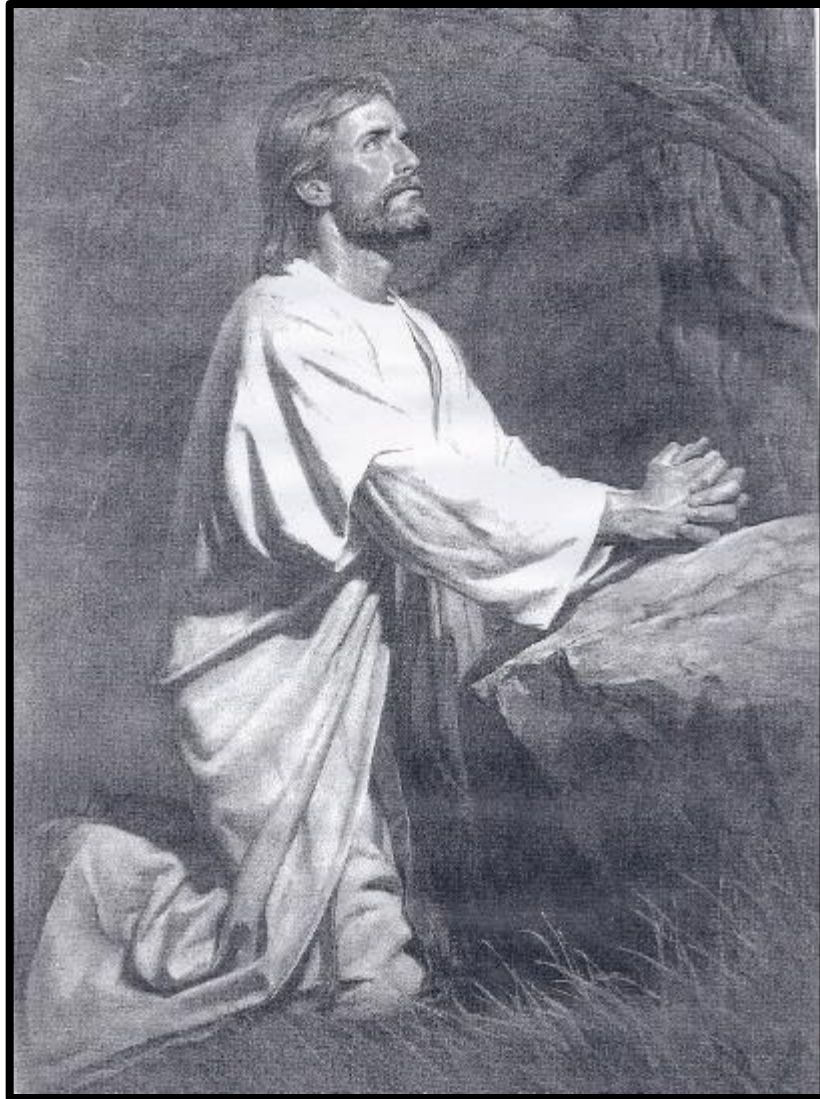
Lake of Fire and Brimstone

s292.photobucket.com

According to Joseph Smith:

“A man is his own tormenter and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.”

[[Teachings of the Prophet Joseph Smith](#), p.357]



2 Nephi 9:21 **He suffereth the pains of all men (Illustration):** The Greatest of All. Jesus Christ suffered "the pains of every living creature, both men, women, and children, who belong to the family of Adam." Artist: Del Parson. [Thomas R. Valletta ed., The Book of Mormon for Latter-day Saint Families, 1999, p. 95]

2 Nephi 9:23 **They Must Repent and Be Baptized:**

The teachings of Jacob clearly indicate that the early Nephites considered baptism an essential ordinance of the gospel. (2 Nephi 9:23-24.) Nephi also taught the necessity of baptism (2 Nephi 31:5-13), and then, referring to the baptism of the Savior, he counseled his followers to 'do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water' (2 Nephi 31:17).

"Concerning baptisms by the early Nephites, Joseph Fielding Smith has written:

The Book of Mormon teaches us that baptism for the remission of sins was a fundamental principle of the gospel among the Nephites from the time of Lehi all through their history. ...

All through the Book of Mormon there are references to baptism as an ordinance for the remission of sins. What their word for baptism was is not revealed, but in the translation the Prophet Joseph Smith used the familiar expression of our time. (Answers to Gospel Questions, vol. 2, p. 66.)

“The Lord indicates in the Pearl of Great Price that baptism has been practiced as an ordinance of the gospel since the fall of Adam (Moses 5:58; 6:52), with Adam himself being baptized (Moses 6:64-65). The purpose and necessity of baptism is clearly and beautifully explained by the Lord in this scripture. (Moses 6:52-63.)

(Daniel Ludlow, A Companion to Your Study of the Book of Mormon, p. 139)



Baptism of Jesus by John the Baptist

pixels.com

Note* Many years after the lifetimes of Nephi and Jacob, the symbolism and significance of Christ's atonement and resurrection as they relate to the ordinance of baptism would become confused and even lost by the Nephites. The misunderstanding of this "doctrine of Christ" (2 Nephi 31:2) would necessitate covenant discourses by King Benjamin (Mosiah 2-5) and the prophet Abinadi (Mosiah 13-16).

[Alan C. Miner, Personal Notes] [See the commentary on 2 Nephi 31:6; Mosiah 18:12-16]

2 Nephi 9:23 **He Commandeth All Men That They Must Repent and Be *Baptized* in His Name:**

In 2 Nephi 9:23, Jacob declares that the Lord "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. It is interesting that one will not find the word "baptize," "baptism," nor any form of the word in the Old Testament (see *Strong's Exhaustive Concordance of the Bible*). Nevertheless according to Adam Clarke, at the time of Christ in the Old World, baptism was a very common ceremony among the Jews, who never received a proselyte into the full enjoyment of a Jew's privileges till he was both baptized and circumcised. But such baptisms were never performed except by an ordinance of the Sanhedrin, or in the presence of three magistrates: besides, they never baptized any Jew or Jews, nor even those who were the children of their proselytes; for, as all these were considered as born in the covenant, they had no need of baptism, which was used only as an introductory rite. Now, as John [the Baptist] had, in this respect, altered the common custom so very essentially, admitting to his baptism the Jews in general, the Sanhedrin took it for granted that no man had authority to make such changes, unless especially commissioned from on high; and that only the prophet, or Elijah, or the Messiah himself, could have authority to act as John did.

[Adam Clarke, Clark's Commentary: The New Testament of Our Lord and Saviour Jesus Christ, p. 517]

2 Nephi 9:26 **That Awful Monster, Death and Hell, and the Devil:**

In Jacob's discourse on the Lord's covenant atonement for sin, Jacob speaks of the Lord himself delivering His people from the grasp of "that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment" (2 Nephi 9:26). According to Avraham Gileadi, Jacob builds on a background of the ancient Near Eastern suzerain (lord) -- vassal (servant) covenant relationship and transforms ancient Near Eastern personifications of chaos into "that awful monster" and "the devil," the common enemies of God and man.

According to the terms of these suzerain-vassal covenant relationships, the suzerain (lord)

is bound by the covenant to protect the vassal (servant) by undertaking to annihilate a common enemy, provided the vassal remains loyal to the suzerain, does not recognize another as suzerain, and reports any evil word against the suzerain.^{xxviii}

The first of the Ten Commandments seeks to ensure that the Lord's people recognize no other divine suzerain: "Thou shalt have no other God before me" (Mosiah 12:35; compare Exodus 20:3). Moreover, we find that the common enemy that threatens the Lord's people--the enemy that God himself must come and annihilate--is death (Mosiah 13:28; 15:1-8). In other words, though political powers may threaten them, the people's ultimate enemy is death itself.

This aspect of covenant theology possesses a mythical flavor. Ancient Near Eastern literatures personify Death as a god of chaos whom the righteous god must conquer. His doing so establishes harmony in the earth and enables him to assume the throne of a higher deity.^{xxix} In order to conquer death, therefore, the Lord must come to the aid of his vassal whom death threatens. God himself, in other words, must come down to mortality and face "that awful monster, death and hell, and the devil," the common enemies of God and man. [Avraham Gileadi, The Last Days: Types and Shadows from the Bible and the Book of Mormon, pp. 181,235]

2 Nephi 9:27-38 **Wo . . . Wo . . . Wo . . . Wo:**

John Welch has noted that Jacob makes ten statements in his sermon in 2 Nephi 9:27-38 all of which begin with the word "wo." (John W. Welch, "Jacob's Ten Commandments," in F.A.R.M.S. Update, March 1985. He suggests Jacob was deliberately imitating the Decalogue, setting forth ten of the basic tenets of Nephite religion. In this list are included "Wo unto the liar" (2 Nephi 9:34); "Wo unto the murderer who deliberately killeth" (2 Nephi 9:35); "Wo unto them who commit whoredoms" (2 Nephi 9:36); and "Wo unto those that worship idols" (2 Nephi 9:37). [David Roth Seely, "The Ten Commandments in the Book of Mormon," in Doctrines of the Book of Mormon, p. 180]

2 Nephi 9:29

(See KnowWhy #487 What Role Should Scholarship Play in Studying the Book of Mormon?
www.bookofmormoncentral.org)

2 Ne 9:39 **To Be Carnally-Minded Is Death, and to Be Spiritually-Minded Is Life Eternal:**

The eighth chapter of Romans beautifully teaches that man cannot please God if he follows his carnal desires, they that are in the flesh cannot please God (Rom8:8). Instead, we must please God by putting off the natural man and following the enticings of the spirit. If we

do, we will become the sons and daughters of God, if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God (Rom 8:13-4).

According to Alma the carnal state is a state contrary to the nature of happiness (Alma 41:11). This occurs from following the plan of Satan, for his words are pleasing to the carnal mind (Alma 30:53). Much of current advertising methods, primetime TV shows, music videos, magazines, and popular music appeal to the carnal mind. That is why the brethren have been so faithful to warn us of their influence.

In a Church News article, Bruce L. Olsen remarked:

“You are part of the media generation. You are growing up in an era which looks to the media for news, information and entertainment. There is no doubt that your generation has the possibility of being the best informed of any that has lived.

“...Today’s media can have a positive effect on you....

Of course, the opposite can also be true. Vulgar videos, foul language, taking the Lord’s name in vain, obscenity, deviant sexual behavior, and violence have become the cornerstones of much of today’s media fare.

“Just look at a few statistics:

- Youth spend about 23 hours a week watching TV. By age 70 they’ll have spent seven years in front of the tube.
- American youth watch an average of 14,000 sexual references - not counting commercials - a year.
- Youth view 2,000 beer and wine commercials a year. They watch an hour of music videos on weekdays, two on weekends. About 75 percent of music videos have sexual themes, and 50 percent have violence.
- A study by the national Coalition on Television Violence points out that by the time an American is 18 years old, he or she will have witnessed 32,000 murders and 40,000 attempted murders on television.
- The percentage of R-rated movies has increased 61 percent since ratings began in 1968.
- Nearly 33 percent of all close relationships on TV involve conflict or violence.
- Male/female associations on TV tend to over-emphasize the physical aspect of relationships. Couples tend to spend a disproportionate amount of time expressing love physically rather than through acts of kindness, sacrifice and service.

- Sometimes called 'Raunch'n'roll,' teenagers listen to an estimated 10,500 hours of rock music between the seventh and twelfth grade.

- By the time a student leaves high school he or she will have spent 24,000 hours in front of the television, twice the amount of time that will have been spent in the classroom.

"The list, of course, is much longer, but what is important is how your exposure to such events affects you. You might feel that your family life, education, standards and values make you 'immune' to such influences. They don't. Dr. Fredric Wertham, a psychiatrist, notes, ' . . . my work convinces me that no immunity exists. Harm is harm. . . . There may be defenses against a snowball, but there are not against an avalanche.'

"Too many teenagers and adults want to pass off exposure to sleazy media as having no effect. They are simply wrong. What is portrayed as the norm in the media often becomes accepted standard of expectation and behavior.

"President Spencer W. Kimball, in an address to the students at Weber State College, cautioned this way:

"'Each person must keep himself (or herself) free from lusts, from adultery and homosexuality and from drugs. He must shun ugly, polluted thoughts and acts as he would an enemy. Pornographic and erotic stories and pictures are worse than polluted food. Shun them. The body has power to rid itself of sickening food. The person who entertains filthy stories or pornographic pictures and literature records them in his marvelous human computer, the brain, which can't forget such filth. Once recorded, it will always remain there subject to recall.'"

([LDS Church News](#), Deseret News, Jun 8, 1991]

[Note* What are the present statistics?]

2 Nephi 9:40 **Shaken:**

Wade Brown notes that occasionally, uniqueness of authorship in the Book of Mormon is demonstrated not in the combination of words but in the context of how particular words are used. A word may be common to many authors but used in a specific thought pattern by only one. For example, consider the phrase "shaken." In the Book of Mormon, "shaken" is utilized by several writers. But only Jacob used "shaken" in reference to testimony or faith. In one of his sections he stated, "the righteous fear them not for they love the truth and are not shaken." (2 Nephi 9:40) In a second section he stated "I will unfold this mystery unto you if I do not by any means get shaken from my firmness in the spirit" (Jacob 4:18). In a third section he stated "Sherem . . . had hope to shake me from the faith . . . I could not be shaken" (Jacob 7:5). Thus Jacob used "shaken" in three of his four sections but only in reference to adherence to personal faith. All other authors who used the phrase wrote it in reference to things or people

being physically moved or rattled. [C. Wade Brown, The First Page of the Golden Plates, pp. 30-31]

2 Nephi 9:41 The Keeper of the Gate is the Holy One of Israel:

According to various internet sites, the following is an explanation of traditional views about the “keeper of the gate”:

“The pearly gates” is an informal name for the gateway to Heaven according to some Christian denominations. It is inspired by the description of the New Jerusalem in Revelation 21:21: "The twelve gates were twelve pearls, each gate being made from a single pearl."

The image of the heavenly gates has come to be viewed in popular Christian culture as a set of large, white or wrought-iron gates in the clouds, guarded by Saint Peter. Those not fit to enter heaven are denied entrance at the gates, and descend into Hell. In some versions of this imagery, Peter looks up the deceased's name in a book, before opening the gate.



The keeper of the gate of heaven

esophoria.org

There are no Bible verses that state that Peter is the keeper of the Gates of Heaven. Like many of the practices of the religions of Christendom this is a tradition of men. What Peter was entrusted with were the Keys of the Kingdom - this can be found in the book of Matthew chapter 16: Jesus asks his disciples:

15 But whom say ye that I am?

16 And Simon Peter answered, and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

However, Bruce R. McConkie writes the following in *Mormon Doctrine*:
Christ is the Keeper of the Gate. He it is who shall admit men into the presence of the Father. (D & C 132:12). He opens the gate to the righteous and bars it to the wicked. Sectarian traditions placing Peter or anyone else as guardian of the pearly gates are false, for Christ "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. (2 Nephi 9:41-43). (*Mormon Doctrine*, p. 409)

[Alan Miner Personal Notes]

2 Nephi 9:44-46 **Ye Shall Know at the Last Day . . . (Chiastic Structure):**

According to Donald Parry, parallelism is universally recognized as the characteristic feature of biblical Hebrew poetry. (p. i)

Apparently, **the prophets and writers of the scriptures employed the inverted parallel structure of parallel lines for the purpose of reinforcing their teachings and doctrines.** (p. x)

An "inverted parallelism takes the form A-B-C/C-B-A. (p. xxxii)

[In my view the chiastic structure can be the most forceful of parallels because all the lines of thought are focused on the center line, making that statement very significant.

A fine example of this Inverted Parallelism (Chiastic Structure) is found in 2 Nephi 9:44-46:

44 . . .

- A wherefore, ye shall know at the last day,
- B when all men shall be judged of their works,
- C that the God of Israel
- D did witness that I shook your iniquities from my soul,
- E and that I stand with brightness before him,
- E and am rid of your blood.
- 45 D O, my beloved brethren, turn away from your sins;
 shake off the chains of him that would bind you fast;
- C come unto that God who is the rock of your salvation.
- 46 B Prepare your souls for that glorious day
 when justice shall be administered unto the righteous,
- A even the day of judgment

[Donald W. Parry, The Book of Mormon text Reformatted according to Parallelistic Patterns, F.A.R.M.S., p. 73]

2 Nephi 9:44 **I Shook Your Iniquities from My Soul . . . and am Rid of Your Blood:**

The watchman on the tower has a responsibility to warn the people of impending danger. Ezekiel taught that the watchman was responsible if he did not fulfill his responsibility, if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand...if thou dost not speak to warn the wicked from his way...his blood will I require at thine hand (Ezek 33:6-8). Jacob echoed these words, we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments (Jacob 1:19).

[josephsmith.com.2Nephi]

Chapter 10

2 Nephi 10:3 **Christ--For in the Last Night the Angel Spake unto Me That This Should Be His Name:**

In speaking of the coming of the Messiah, Jacob said "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 . . ." (2 Nephi 10:3). According to Robert Millet, it is difficult to know exactly what Jacob had in mind here. Did he mean that this was the first occasion when he came to know that the name of the Holy One of Israel, the Messiah, would be Christ? Did he mean that the angel had simply confirmed in his mind the specific name of the Messiah, something the Nephites already knew? The question is largely one of language: we know the Lord Jehovah as *Jesus Christ*, names that mean literally "the Lord is salvation" and "the Messiah or anointed one," respectively. The exact name by which Christ was known to other peoples of the past (and of different languages)--including the Nephites--is unknown to us. The complete name--title *Jesus Christ* is given for the first time by Nephi in 2 Nephi 25:19. For a more detailed discussion of this matter, see Theodore M. Burton, *God's Greatest Gift* (Salt Lake City: Deseret Book Company, 1976), pp. 153-55.

[Robert L. Millet, "Redemption Through the Holy Messiah," in Studies in Scripture: Book of Mormon, Part 1, p. 129]

2 Nephi 10:3 **Christ--For in the Last Night the Angel Spake unto Me That This Should Be His Name:**

Critics complain that "Christ" (2 Nephi 10:3) is not the "name" of Jesus, as the Book of Mormon has it but, rather, a title. According to John Tvedtnes, the fact is that the term "name" and "title" are both epithets. Surnames were originally epithets denoting one's occupation, provenance, or status. More important is the fact that, in Hebrew, a single word denotes both "name" and "title." This is illustrated in the following well-known passage from Isaiah 9:6: "His *name* shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Whether or not one accepts this as a prophecy of Jesus, it is clear that this lengthy "name" consists of a series of *titles*.

[John Tvedtnes, "Review" of Brent Lee Metcalfe, ed., *New Approaches to the Book of Mormon: Explorations in Critical Methodology* in Review of Books on the Book of Mormon, Vol. 6, Num. 1, p. 49]

2 Nephi 10:3 **Christ--For in the Last Night the Angel Spake unto Me That This Should Be His Name:**

Critics claim that the revelation of "Christ" to Jacob in 2 Nephi 10:3 is redundant, since the name "Jesus Christ" appears in the Original Manuscript and Printers Manuscript as being revealed to Nephi in what is now 1 Nephi 12:18. However, according to Matt Roper, here in 2 Nephi, Jacob never claimed that his information on Christ's name was unique, merely that an angel had

reaffirmed that this was his name. Nephi, who inserted these teachings into his record on the small plates, explained that he quoted from his brother Jacob's writings not because they were unique but because they offered another witness that his own teachings and revelations were true. Thus, Nephi says, "And my brother, Jacob, also has seen him [Christ]; wherefore I will send their [Jacob and Isaiah's] words forth unto my children to prove unto them that my words are true" (2 Nephi 11:3). [Matt Roper, "A More Perfect Priority?," in Review of Books on the Book of Mormon, Vol. 6, Num. 1, pp. 366-367]

Note* We find a similar situation in King Benjamin's discourse at a still future place in the text of the Book of Mormon. Benjamin declares that "the things which I shall tell you are made known unto me by an angel from God" (Mosiah 3:2) He then proceeds to say that "the time cometh . . . that . . . the Lord Omnipotent . . . shall . . . dwell in a tabernacle of clay . . . And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning" (Mosiah 3:5, 8). Benjamin makes no claim that the name "Christ" is new, just that it was especially revealed to him, (making him a special witness of Christ).

[Alan C. Miner, Personal Notes] [See the commentary on 1 Nephi 12:18; Mosiah 3:2,8]

2 Nephi 10:3 **Christ . . . Should Be His Name:**

According to McConkie and Millet, critics of the Book of Mormon have raised two objections to the phrase, "Christ . . . should be his name" (2 Nephi 10:3): first, since *Christ* is understood to be a title, meaning the "anointed one," we are told that it would not have been given by an angel as a proper name; and second, because *Christ* is the anglicized form of the Greek *Christos*, it could not have appeared in an ancient record purportedly found in the Americas. Neither objection is well founded. To the first it ought to be observed that though *Christ* is properly a title, it has in common usage become a proper name. Indeed, dictionaries list it as a proper noun, and many Christians would be surprised to learn that it was a title rather than a proper name. A great many words descriptive of status have in like manner come to be used as names; examples are King, Bishop, Hunter, Taylor, Cooper, Baker, etc. Even among his contemporaries Jesus was known as Christ. For instance, Mark refers to him as "Christ the King of Israel" (Mark 15:32). As to the Greek *Christos* being found on the gold plates from which the Book of Mormon came, it of course was not. What the ancient Nephite equivalent was we do not know. Since the Book of Mormon was translated into English by Joseph Smith, he obviously used the English equivalent of the Nephite word, which is *Christ*.

[Joseph Fielding McConkie and Robert L. Millet, Doctrinal Commentary on the Book of Mormon, Vol. 1, pp. 265-266]

2 Nephi 10:3 **His Name Should Be Christ:**

Some have criticized the Book of Mormon because Book of Mormon prophets use the term "Christ" before the birth of the Savior. The word "Christ" is the Greek form of the Hebrew word for Messiah and means literally "the anointed one." As the critics point out, this word was not used in the Old Testament. Some of the Old Testament terms for Christ are Shiloh (Gen 49:10), Prophet (Deut 18:15), Holy One of Israel (Ps 16:10), King (Ps 24:10, Zech 9:9), Immanuel (Isa 7:14), Redeemer (Isa 59:20), Prince of Peace (Isa 9:6), righteous Branch (Jer 23:5, Zech 3:8), and Messiah (Dan 9:26).

Jacob helps us understand this apparent “anachronism.” He explains that the angel of the Lord told him what his name should be. The Book of Mormon prophets often speak plainly about the mission and ministry of Jesus Christ. Their writings and prophecies were inspired by direct revelation and the Spirit of God. The Book of Mormon prophets will continue to use the term Christ or Christians long before the terms are found in the Bible.

Edward J. Brandt, in the Book of Mormon Symposium Series, explains the use of these names in the Book of Mormon in a lecture entitled, “The Name Jesus Christ Revealed to the Nephites:”

“The use of the sacred name of Christ in a record of Hebrew origin (see 1 Nephi 1:2; Mosiah 1:4; and Mormon 9:32-34) is of some unusual significance since the name, Jesus Christ, is of Greek derivation. The English form Jesus is a transliteration via Latin and Greek of the Aramaic name Yeshua given him at birth¹. The older Hebrew form, Joshua in English, originally meant ‘Savior’ (Talmage 35). The title Christ is an English transliteration via Latin of the Greek translation of the ancient Hebrew title ‘the Anointed One’ (Grundmann 493-509; Durham 16). The direct English transliteration of that Hebrew term is Messiah (Durham 15; Talmage 35-36).

“Did the prophet Joseph Smith, as translator, substitute these later and more familiar names and titles, or were they terms precisely known and used by the Book of Mormon prophets? If they knew, how did they come to know them? Those names were supposed to be of much later usage. The record itself reveals the remarkable way the ancient prophets learned these terms. All the scriptures contain many names and titles for the Messiah. The Book of Mormon alone provides over 100 names and titles for Christ (Easton 60-61) However, the name ‘Christ’ does not appear until Jacob's sermon to the Nephites in 2 Nephi 10:3.

“...Jacob had seen the Savior as a youth and on a later occasion reaffirmed his experience of receiving the ministering of angels (2 Nephi 2:3-4; Jacob 7:5; compare Moroni 7:22). The language of this manifestation uses the future designation of the term Christ for covenant Israel.

“The name Jesus first appears in the Book of Mormon in 2 Nephi 25:19. As Nephi was teaching the people concerning the Jews and their eventual acceptance of the Messiah, he declared:

“...For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God (2 Nephi 25:16, 18-19; emphasis added).

“Here Nephi acknowledges that through the ministry of an angel it was revealed to him that in the future ‘his name shall be Jesus Christ, the Son of God.’ Verse 19 contains both the English transliteration of the Hebrew term for ‘the anointed one’ -Messiah-and also the transliteration of the Greek term extended to the English for ‘the anointed one’ - Christ.

“The continued use of the name Jesus Christ in the Book of Mormon, in view of all the other names and titles used in the scriptures, shows it had an important influence on the Nephites throughout their history. Centuries later the prophet leader Benjamin taught what the future name of the Lord would be:

“And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary (Mosiah 3:8, emphasis added; see also Mosiah 4:3).

“...Other Book of Mormon prophets also bore testimony that the Savior would be known by these names in future records. Abinadi testified before the wicked priests of Noah concerning the resurrection of Christ, ‘for so shall he be called’ (Mosiah 15:21). The prophet Alma (formerly one of Noah's priests) organized those who entered the gospel covenant of baptism, and they were called ‘the church of God, or the church of Christ, from that time forward’ (Mosiah 18:17; see also Mosiah 26:18, 24). In teaching the people, he often reminded them of the future atonement and mission of this Christ (see Alma 5:48; Alma 6:8; Alma 7:11-13; Alma 45:4 [his son Alma]).

“The effect of calling the members of the church after this future title-Christ-led to calling them as ‘Christians.’

“And those who did belong to the church were faithful; yea, all those who were true believers in Christ took upon them, gladly, the name of Christ, or Christians as they were called, because of their belief in Christ who should come (Alma 46:15; emphasis added.)”

[Edward J. Brandt, *Book of Mormon Symposium Series*, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, pp. 201-204]

2 Nephi 10:3 **They Shall Crucify Him:**

According to McConkie and Millet, when Jacob said, "they shall crucify him" (2 Nephi 10:3), he was not the first to announce the death of the Son of God by crucifixion. Enoch had seen "the Son of Man lifted up on the cross" (Moses 7:55), as had Zenock, whose words were had by the Nephites (1 Nephi 19:10). Such knowledge could only be had by revelation. The fulfillment of the prophecy required not only that the Jews reject and kill their Messiah but also that he die by crucifixion. The prophecy was the more remarkable because crucifixion was unknown to Hebrew law. The Mosaic code prescribed the penalty of death in four forms: stoning, burning, beheading, and strangling (*The Mishnah*, trans. Herbert Danby [Oxford University Press: 1974], p. 39). Thus the strange alliance in the death of Christ between the leaders of the Jews who condemned him to death and the Romans who carried out their sentence. Although crucifixion was one of the most excruciating and cruel forms of death ever devised, it was not original with the Roman empire, though the Romans certainly perfected its horrors. To the Jews it was a most ignominious form of death, making Christ a figure of disrepute, "for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13; Deuteronomy 21:22-23).

[Joseph Fielding McConkie and Robert L. Millet, Doctrinal Commentary on the Book of Mormon, Vol. 1, p. 266]



The Crucifixion of Jesus Christ

jesuspictures.co

2 Nephi 10:3 **And they [the Jews] shall crucify him [Christ] (Illustration – not shown):** Golgotha. Artist: Scott Snow. [Thomas R. Valletta ed., The Book of Mormon for Latter-day Saint Families, 1999, p. 518]

2 Nephi 10:3 **They Shall Crucify Him:**

THE PHYSICAL DEATH OF JESUS CHRIST

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Jesus of Nazareth underwent Jewish and Roman trials was flogged and was sentenced to death by crucifixion. The scourging produced deep stripelike lacerations and appreciable blood loss and it probably set the stage for hypovolemic shock as evidenced by the fact that Jesus was too weakened to carry the crossbar (patibulum) to Golgotha. At the site of crucifixion his wrists were nailed to the patibulum and after the patibulum was lifted onto the upright post (stipes) his feet were nailed to the stipes. The major pathophysiologic effect of crucifixion was an interference with normal respirations. Accordingly death resulted primarily from hypovolemic shock and exhaustion asphyxia. Jesus death was ensured by the thrust of a soldier's spear into his side. Modern medical interpretation of the historical evidence indicates that Jesus was dead when taken down from the cross. (JAMA 1986;255:1455-1463)

The life and teachings of Jesus of Nazareth have formed the basis for a major world religion (Christianity), have appreciably influenced the course of human history, and, by virtue of a compassionate attitude toward the sick, also have contributed to the development of modern medicine. The eminence of Jesus as a historical figure and the suffering and controversy associated with his death have stimulated us to investigate, in an interdisciplinary manner, the circumstances surrounding his crucifixion. Accordingly, it is our intent to present not a theological treatise but rather a medically and historically accurate account of the physical death of the one called Jesus Christ.

SOURCES

The source Material concerning Christ's death comprises a body of literature and not a physical body or its skeletal remains. Accordingly, the credibility of any discussion of Jesus' death will be determined primarily by the credibility of one's sources. For this review, the source material includes the writings of ancient Christian and non-Christian authors, the writings of modern authors, and the Shroud of Turin. [1] Using the legal-historical method of scientific investigation [27] scholars have established the reliability and accuracy of the ancient manuscripts. [26, 27, 29, 31]

The most extensive and detailed descriptions of the life and death of Jesus are to be found in the New Testament gospels of Matthew, Mark, Luke, and John. [1] The other 23 books of the New Testament support but do not expand on the details recorded in the gospels. Contemporary Christian, Jewish, and Roman authors provide additional insight concerning the first-century Jewish and Roman legal systems and the details of scourging and crucifixion. [5] Seneca, Livy, Plutarch, and others refer to crucifixion practices in their works. [8,28] Specifically, Jesus (or his crucifixion) is mentioned by the Roman historians Cornelius Tacitus, Pliny the Younger, and Suetonius, by non-Roman historians Thallus and Phlegon, by the satirist Lucian of Samosata, by the Jewish Talmud, and by the Jewish historian Flavius Josephus, although the authenticity of portions of the latter is problematic. [26]

The Shroud of Turin is considered by many to represent the actual burial cloth of Jesus [22], and several publications concerning the medical aspects of his death draw conclusions from this assumption. [5, 11] The Shroud of Turin and recent archaeological findings provide valuable information concerning Roman crucifixion practices. [22-24] The interpretations of modern writers, based on a knowledge of science and medicine not available in the first century, may offer additional insight concerning the possible mechanisms of Jesus' death. [2-17]

When taken in concert certain facts -- the extensive and early testimony of both Christian proponents and opponents, and their universal acceptance of Jesus as a true historical figure; the ethic of the gospel writers, and the shortness of the time interval between the events and the extant manuscripts; and the confirmation of the gospel accounts by historians and archaeological findings [26-27] -- ensure a reliable testimony from which a modern medical interpretation of Jesus' death may be made.

GETHSEMANE

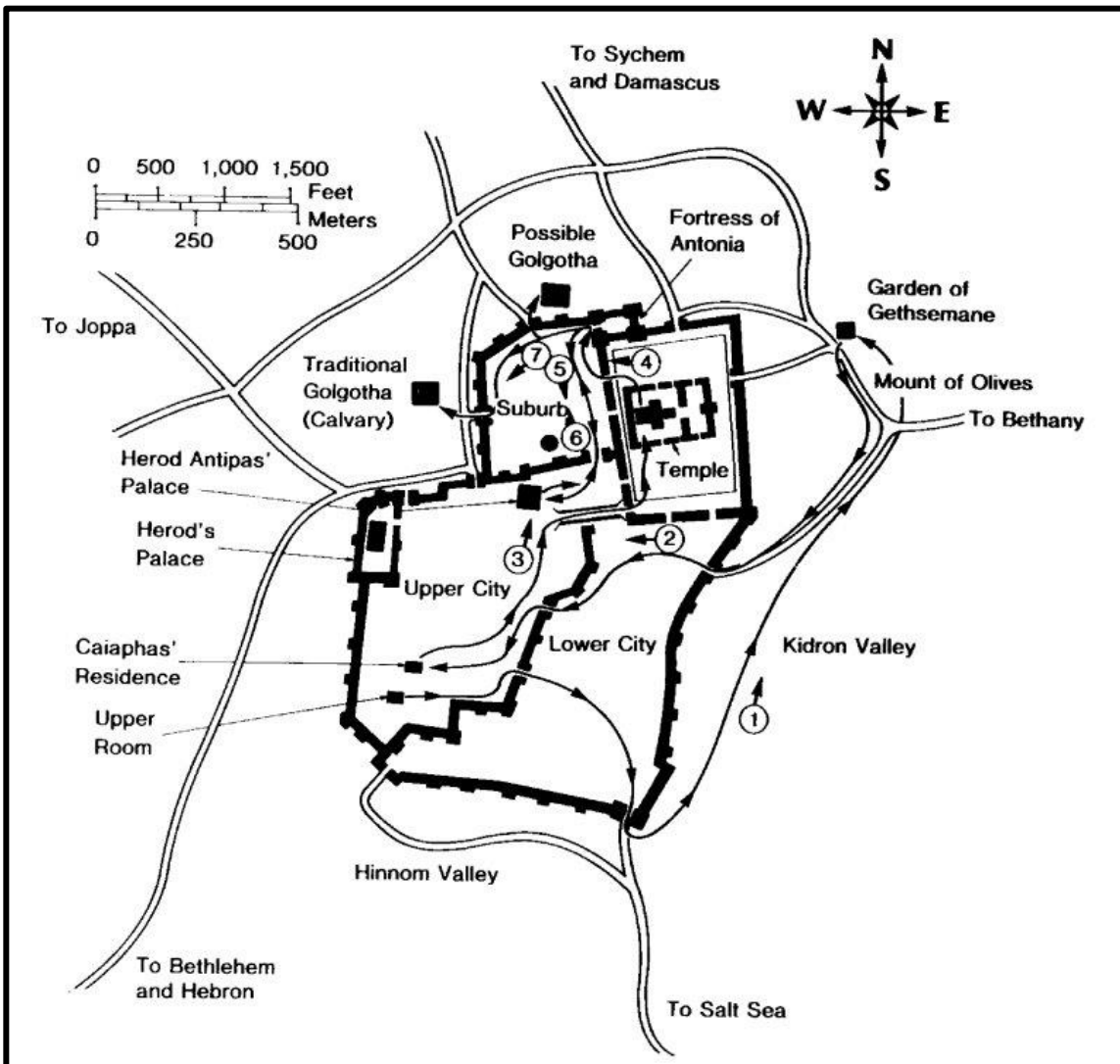


FIG 1. MAP OF JERUSALEM AT TIME OF CHRIST: Jesus left Upper Room and walked with disciples to Mount of Olives and Garden of Gethsemane (1), where he was arrested and taken first to Annas and then to Caiaphas (2). After first trial before political Sanhedrin at Caiaphas' residence, Jesus was tried again before religious Sanhedrin, probably at Temple (3). Next, he was taken to Pontius Pilate (4), who sent him to Herod Antipas (5). Herod returned Jesus to Pilate (6), and Pilate finally handed over Jesus for scourging at Fortress of Antonia and for crucifixion at Golgotha (7). (Modified from Pfeiffer et al.30)

After Jesus and his disciples had observed the Passover meal in an upper room in a home in southwest Jerusalem, they traveled to the Mount of Olives, northeast of the city (Fig 1). (Owing to various adjustments in the calendar, the years of Jesus' birth and death remain controversial. [29] However, it is likely that Jesus was born in either 4 or 6 BC and died in 30 AD. [11, 29] During the Passover observance in 30 AD, the Last Supper would have been observed on Thursday, April 6 [Nisan 13], and Jesus would have been crucified on Friday, April 7 [Nisan 14]. [29]) At nearby Gethsemane, Jesus, apparently knowing that the time of his death was near, suffered great mental anguish, and, as described by the physician Luke, his sweat became like blood.'

Although this is a very rare phenomenon, bloody sweat (hematidrosis or hemohidrosis) may occur in highly emotional states or in persons with bleeding disorders.[18-20] As a result of hemorrhage into the sweat glands, the skin becomes fragile and tender. [2, 11] Luke's description supports the diagnosis of hematidrosis rather than eccrine chromidrosis (brown or yellow-green sweat) or stigmatization (blood oozing from the palms or elsewhere). [18-21] Although some authors have suggested that hematidrosis produced hypovolemia, we agree with Bucklin 5 that Jesus' actual blood loss probably was minimal. However, in the cold night air [1] it may have produced chills.

TRIALS

Jewish Trials

Soon after midnight, Jesus was arrested at Gethsemane by the temple officials and was taken first to Annas and then to Caiaphas, the Jewish high priest for that year (Fig 1). [1] Between 1 AM and daybreak, Jesus was tried before Caiaphas and the political Sanhedrin and was found guilty of blasphemy. [1] The guards then blindfolded Jesus, spat on him, and struck him in the face with their fists. [1] Soon after daybreak, presumably at the temple (Fig 1), Jesus was tried before the religious Sanhedrin (with the Pharisees and the Sadducees) and again was found guilty of blasphemy, a crime punishable by death. [1, 5]

Roman Trials

Since permission for an execution had to come from the governing Romans [1] Jesus was taken early in the morning by the temple officials to the Praetorium of the Fortress of Antonia, the residence and governmental seat of Pontius Pilate, the procurator of Judea (Fig 1). However, Jesus was presented to Pilate not as a blasphemer but rather as a self-appointed king who would undermine the Roman authority. [1] Pilate made no charges against Jesus and sent him to Herod Antipas, the tetrarch of Judea. [1] Herod likewise made no official charges and then returned Jesus to Pilate (Fig 1). [1] Again, Pilate could find no basis for a legal charge against Jesus, but the people persistently demanded crucifixions Pilate finally granted their demand and handed over Jesus to be flogged (scourged) and crucified. (McDowell [25] has reviewed the prevailing political, religious, and economic climates in Jerusalem at the time of Jesus' death, and Bucklin [5] has described the various illegalities of the Jewish and Roman trials.)

HEALTH OF JESUS

The rigors of Jesus' ministry (that is, traveling by foot throughout Palestine) would have precluded any major physical illness or a weak general constitution. Accordingly, it is reasonable to assume that Jesus was in good physical condition before his walk to Gethsemane. However, during the 12 hours between 9 PM Thursday and 9 AM Friday, he had suffered great emotional stress (as evidenced by hematidrosis), abandonment by his closest friends (the disciples), and a physical beating (after the first Jewish trial). Also, in the setting of a traumatic and sleepless night, he had been forced to walk more than 2.5 miles (4.0 km) to and from the sites of the various trials (Fig 1). These physical and emotional factors may have rendered Jesus particularly vulnerable to the adverse hemodynamic effects of the scourging.

SCOURGING

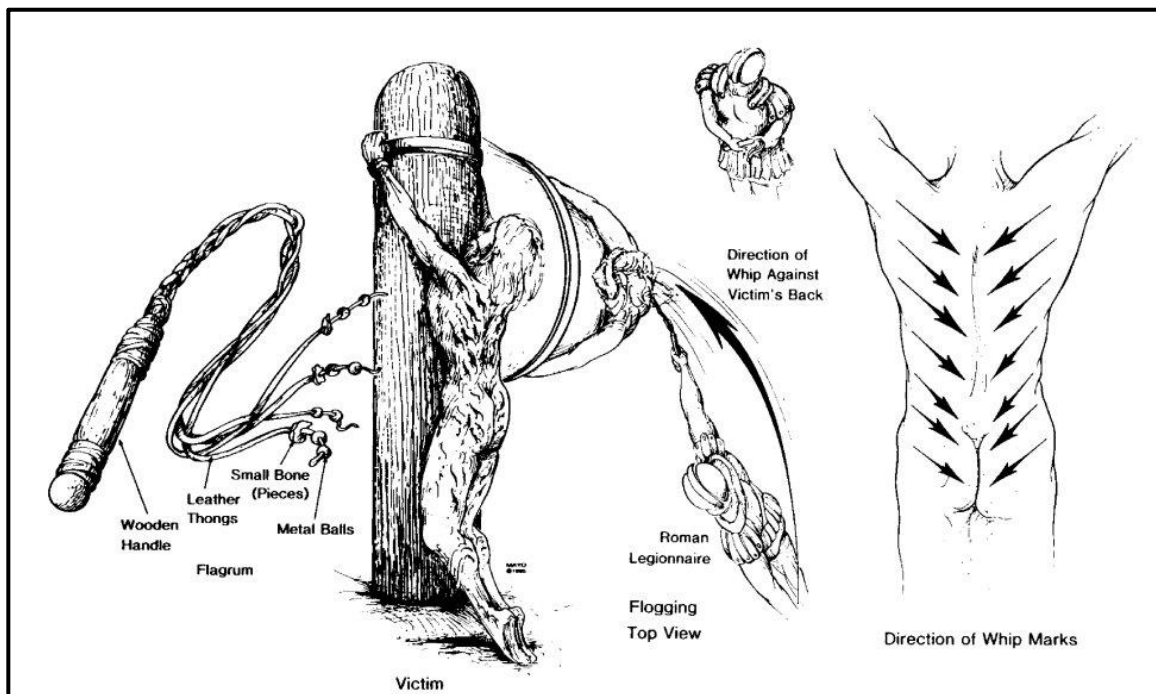


FIG 2. SCOURGING: Left, Short whip (flagrum) with lead balls and sheep bones tied into leather thongs. Center left, Naked victim tied to flogging post. Deep stripelike lacerations were usually associated with considerable blood loss. Center right, View from above, showing position of lictors. Right, Inferomedial direction of wounds.

Scourging Practices

Flogging was a legal preliminary to every Roman execution [28] and only women and Roman senators or soldiers (except in cases of desertion) were exempt. [11] The usual instrument was a short whip (flagellum or flagellum) with several single or braided leather thongs of variable lengths, in which small iron balls or sharp pieces of sheep bones were tied at

intervals (Fig 2). [5, 7, 11] Occasionally, staves also were used. [8, 12] For scourging, the man was stripped of his clothing, and his hands were tied to an upright post (Fig 2). [11] The back, buttocks, and legs were flogged either by two soldiers (lictors) or by one who alternated positions. [5, 7, 11, 28] The severity of the scourging depended on the disposition of the lictors and was intended to weaken the victim to a state just short of collapse or death. [8] After the scourging, the soldiers often taunted their victim.¹¹

Medical Aspects of Scourging

As the Roman soldiers repeatedly struck the victim's back with full force, the iron balls would cause deep contusions, and the leather thongs and sheep bones would cut into the skin and Subcutaneous tissues. [7] Then, as the flogging continued, the lacerations would tear into the underlying skeletal muscles and produce quivering ribbons of bleeding flesh.^{2, 7, 25} Pain and blood loss generally set the stage for circulatory shock.¹² The extent of blood loss may well have determined how long the victim would survive on the cross. [8]

Scourging of Jesus

At the Praetorium, Jesus was severely whipped. (Although the severity of the scourging is not discussed in the four gospel accounts, it is implied in one of the epistles [1 Peter 2:24]. A detailed word study of the ancient Greek text for this verse indicates that the scourging of Jesus was particularly harsh. [33]) It is not known whether the number of lashes was limited to 39, in accordance with Jewish law. [5] The Roman soldiers, amused that this weakened man had claimed to be a king, began to mock him by placing a robe on his shoulders, a crown of thorns on his head, and a wooden staff as a scepter in his right hand. [1] Next, they spat on Jesus and struck him on the head with the wooden staff. [1] Moreover, when the soldiers tore the robe from Jesus' back, they probably reopened the scourging wounds. [7]

The severe scourging, with its intense pain and appreciable blood loss, most probably left Jesus in a pre-shock state. Moreover, hematidrosis had rendered his skin particularly tender. The physical and mental abuse meted out by the Jews and the Romans, as well as the lack of food, water, and sleep, also contributed to his generally weakened state. Therefore, even before the actual crucifixion, Jesus' physical condition was at least serious and possibly critical.

CRUCIFIXION

"I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet." (Psalm 22:14-16)

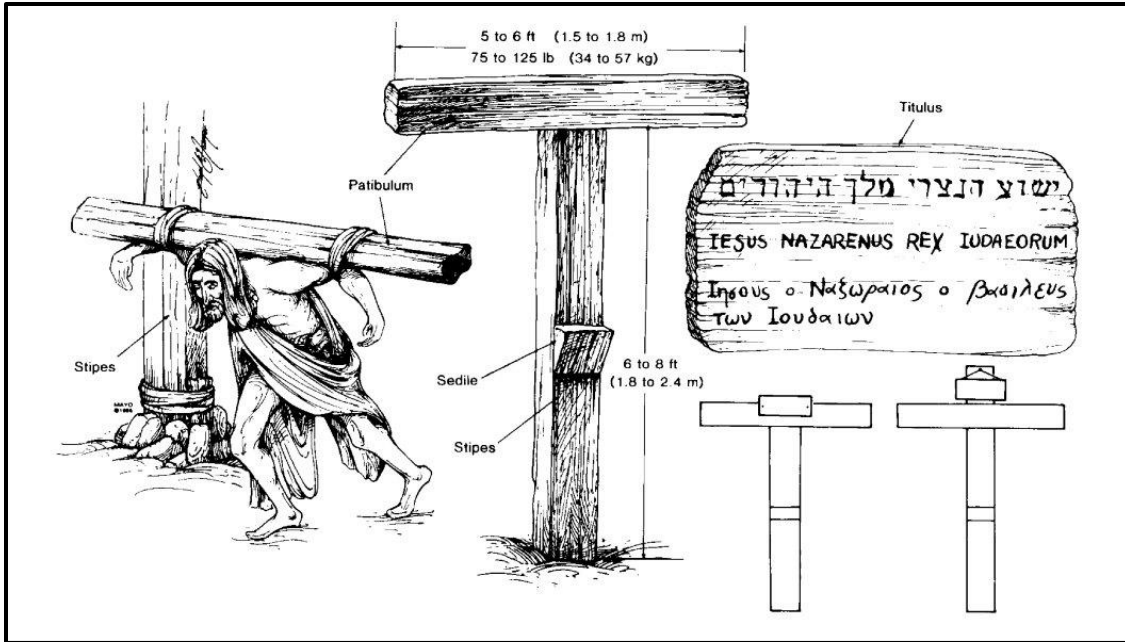


FIG 3. CROSS AND TITULUS: Left, victim carrying crossbar (patibulum) to site of upright post (stipes). center Low Tau cross (crux commissa), commonly used by Romans at time of Christ. upper right, Rendition of Jesus' titulus with name and crime Jesus of Nazareth, King of the Jews written in Hebrew, Latin, and Greek. Lower right Possible methods for attaching tittles to Tau cross (left) and Latin cross (right).

Crucifixion Practices

Crucifixion probably first began among the Persians. [34] Alexander the Great introduced the practice to Egypt and Carthage, and the Romans appear to have learned of it from the Carthaginians. [11] Although the Romans did not invent crucifixions they perfected it as a form of torture and capital punishment that was designed to produce a slow death with maximum pain and suffering. [10, 17] It was one of the most disgraceful and cruel methods of execution and usually was reserved only for slaves, foreigners, revolutionaries, and the vilest of criminals. [3, 25, 28] Roman law usually protected Roman citizens from crucifixion, 5 except perhaps in the ease of desertion by soldiers.

In its earliest form in Persia, the victim was either tied to a tree or was tied to or impaled on an upright post, usually to keep the guilty victim's feet from touching holy ground. [8, 11, 30, 34, 38] Only later was a true cross used; it was characterized by an upright post (stipes) and a horizontal crossbar (patibulum), and it had several variations (Table).[11] Although archaeological and historical evidence strongly indicates that the low Tau cross was preferred by the Romans in Palestine at the time of Christ (Fig 3) [2, 7, 11], crucifixion practices often varied in a given geographic region and in accordance with the imagination of the executioners, and the Latin cross and other forms also may have been used. [28]

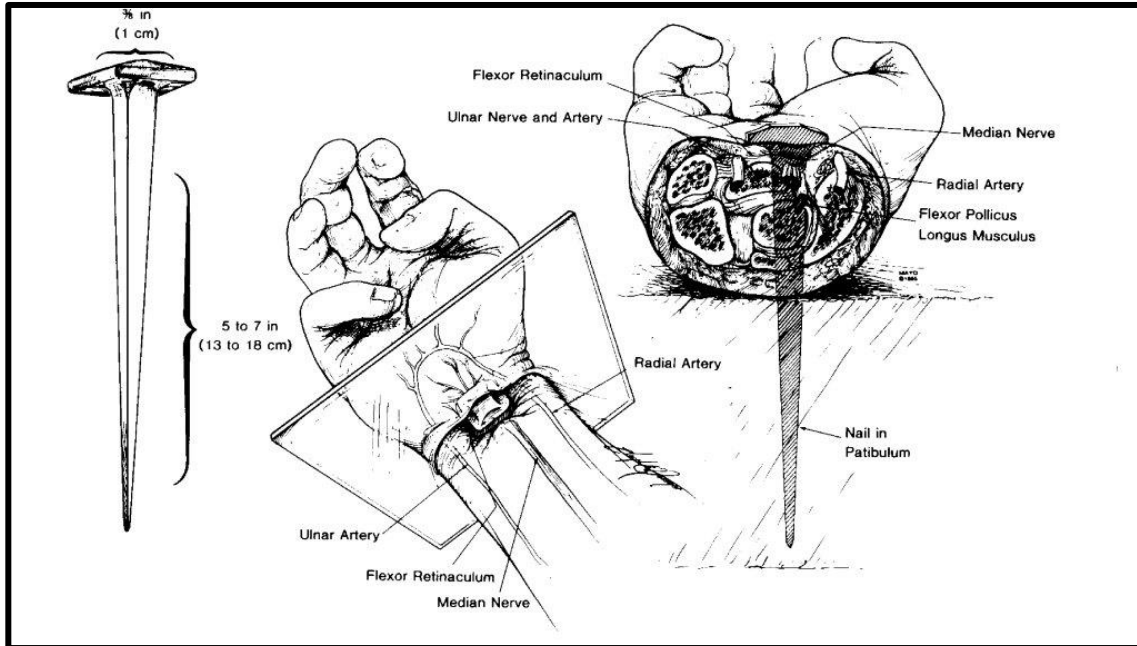


FIG 4. NAILING OF WRISTS: Left, Size of iron nail. Center, Location of nail in wrist, between carpals and radius. Right, Cross section of wrist, at level of plane indicated at left, showing path of nail, with probable transection of median nerve and impalement of flexor pollicis longus, but without injury to major arterial trunks and without fractures of bones.

It was customary for the condemned man to carry his own cross from the flogging post to the site of crucifixion outside the city walls. [8, 11, 30] He was usually naked, unless this was prohibited by local customs. [11] Since the weight of the entire cross was probably well over 300 lb. (136 kg), only the crossbar was carried (Fig 3). [11] The patibulum, weighing 75 to 125 lb. (34 to 57 kg) [11, 30], was placed across the nape of the victim's neck and balanced along both shoulders. Usually, the outstretched arms then were tied to the crossbar. [7, 11] The processional to the site of crucifixion was led by a complete Roman military guard, headed by a centurion. [3, 11] One of the soldiers carried a sign (titulus) on which the condemned man's name and crime were displayed (Fig 3). [3, 11] Later, the titulus would be attached to the top of the cross. [11] The Roman guard would not leave the victim until they were sure of his death. [9, 11]

Outside the city walls was permanently located the heavy upright wooden stipes, on which the patibulum would be secured. In the case of the Tau cross, this was accomplished by means of a mortise and tenon joint, with or without reinforcement by ropes. [10, 11, 30] To prolong the crucifixion process, a horizontal wooden block or plank, serving as a crude seat (sedile or sedulum), often was attached midway down the stipes. [3, 11, 16] Only very rarely, and probably later than the time of Christ, was an additional block (suppedaneum) employed for transfixion of the feet. [9, 11]

At the site of execution, by law, the victim was given a bitter drink of wine mixed with myrrh (gall) as a mild analgesic. [7, 17] The criminal was then thrown to the ground on his back, with his arms outstretched along the patibulum. [11] The hands could be nailed or tied to the crossbar, but nailing apparently was preferred by the Romans. [8, 11] The archaeological

remains of a crucified body, found in an ossuary near Jerusalem and dating from the time of Christ, indicate that the nails were tapered iron spikes approximately 5 to 7 in (13 to 18 cm) long with a square shaft $\frac{3}{8}$ in (1 cm) across. [23, 24, 30] Furthermore, ossuary findings and the Shroud of Turin have documented that the nails commonly were driven through the wrists rather than the palms (Fig 4). [22-24, 30]

After both arms were fixed to the crossbar, the patibulum and the victim, together, were lifted onto the stipes.[11] On the low cross, four soldiers could accomplish this relatively easily.

However, on the tall cross, the soldiers used either wooden forks or ladders. [11] Next, the feet were fixed to the cross, either by nails or ropes. Ossuary findings and the Shroud of Turin suggest that nailing was the preferred Roman practice. [23, 24, 30] Although the feet could be fixed to the sides of the stipes or to a wooden footrest (suppedaneum), they usually were nailed directly to the front of the stipes (Fig 5).[11] To accomplish this, flexion of the knees may have been quite prominent, and the bent legs may have been rotated laterally (Fig 6) [23 - 25, 30]

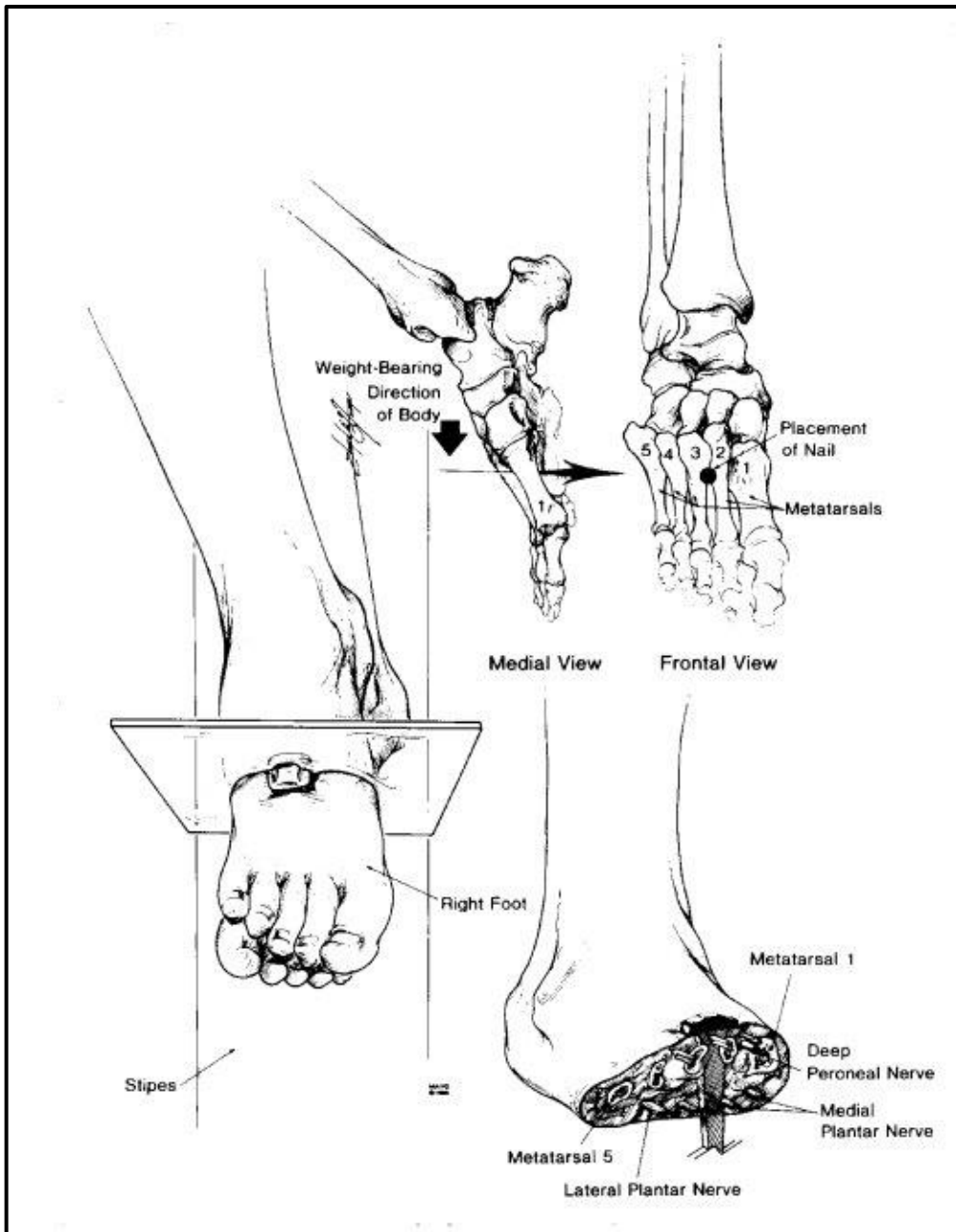


FIG 5. NAILING OF FEET: Left, Position of feet atop one another and against stipes. Upper right, Location of nail in second intermetatarsal space. Lower right, Cross section of foot, at plane indicated at left, showing path of nail.

When the nailing was completed, the titulus was attached to the cross, by nails or cords, just above the victim's head. [11] The soldiers and the civilian crowd often taunted and jeered the condemned man, and the soldiers customarily divided up his clothes among themselves [11, 25] The length of survival generally ranged from three or four hours to three or four days and appears to have been inversely related to the severity of the scourging. [8, 11] However, even if the scourging had been relatively mild, the Roman soldiers could hasten death by breaking the legs below the knees (erurifragium or skelokopia). [8, 11]

Not uncommonly, insects would light upon or burrow into the open wounds or the eyes, ears, and nose of the dying and helpless victim, and birds of prey would tear at these sites.[16] Moreover, it was customary to leave the corpse on the cross to be devoured by predatory animals. [8, 11, 12, 28] However, by Roman law, the family of the condemned could take the body for burial, after obtaining permission from the Roman judge. [11]

Since no one was intended to survive crucifixions the body was not released to the family until the soldiers were sure that the victim was dead. By custom, one of the Roman guards would pierce the body with a sword or lance. [8, 11] Traditionally, this had been considered a spear wound to the heart through the right side of the chest -- a fatal wound probably taught to most Roman soldiers.¹¹ The Shroud of Turin documents this form of injury.^{5, 11, 22} Moreover, the standard infantry spear, which was 5 to 6 ft (1.5 to 1.8 m) long,¹⁰ could easily have reached the chest of a man crucified on the customary low cross."

MEDICAL ASPECTS OF CRUCIFIXION

With a knowledge of both anatomy and ancient crucifixion practices, one may reconstruct the probable medical aspects of this form of slow execution. Each wound apparently was intended to produce intense agony, and the contributing causes of death were numerous.

The scourging prior to crucifixion served to weaken the condemned man and, if blood loss was considerable, to produce orthostatic hypotension and even hypovolemic shock. [8, 12] When the victim was thrown to the ground on his back, in preparation for transfixion of the hands, his scourging wounds most likely would become torn open again and contaminated with dirt. [2, 16] Furthermore, with each respiration, the painful scourging wounds would be scraped against the rough wood of the stipes. [7] As a result, blood loss from the back probably would continue throughout the crucifixion ordeal.

With arms outstretched but not taut, the wrists were nailed to the patibulum. [7, 11] It has been shown that the ligaments and bones of the wrist can support the weight of a body hanging from them, but the palms cannot. [11] Accordingly, the iron spikes probably were driven between the radius and the carpals or between the two rows of carpal bones [2, 10, 11, 30], either proximal to or through the strong bandlike flexor retinaculum and the various intercarpal ligaments (Fig 4). Although a nail in either location in the wrist might pass between the bony elements and thereby produce no fractures, the likelihood of painful periosteal injury would seem great. Furthermore, the driven nail would crush or sever the rather large sensorimotor median nerve (Fig 4). [2, 7, 11] The stimulated nerve would produce excruciating bolts of fiery pain in both arms. [7, 9] Although the severed median nerve would result in paralysis of a portion of the hand, ischemic contractures and impalement of various ligaments by the iron spike might produce a clawlike grasp.

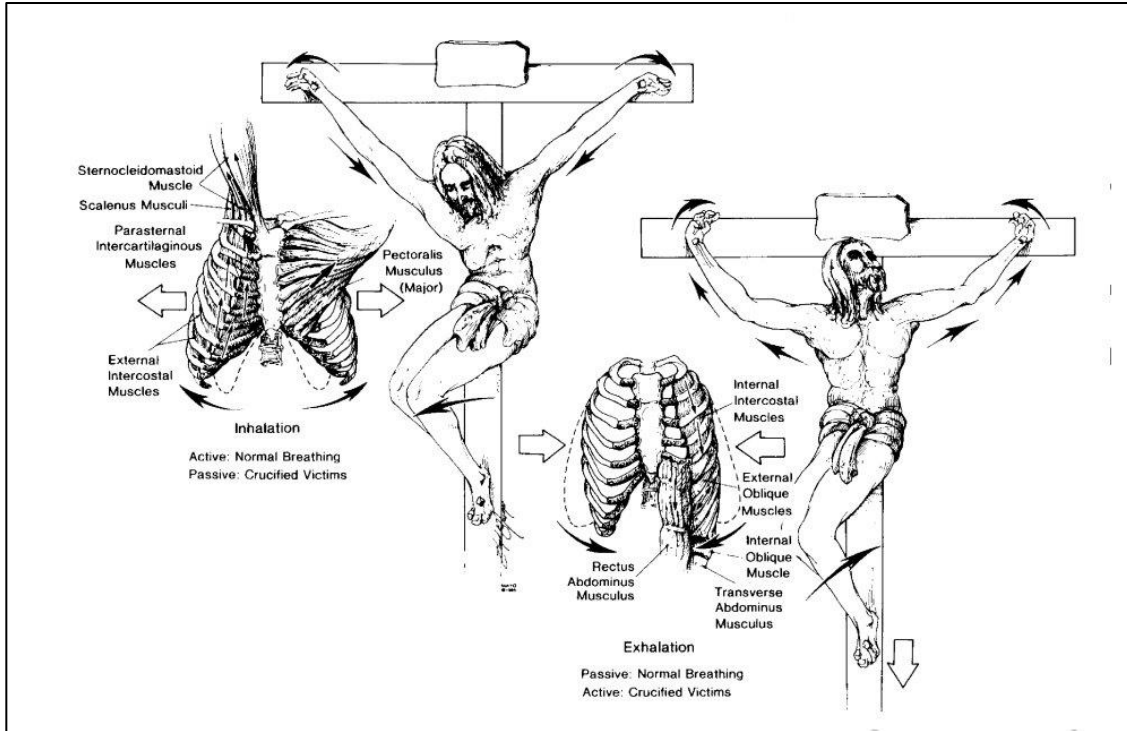


FIG 6. RESPIRATIONS DURING CRUCIFIXION: Left, Inhalation. With elbows extended and shoulders abducted, respiratory muscles of inhalation are passively stretched and thorax is expanded. Right, Exhalation. With elbows flexed and shoulders adducted and with weight of body on nailed feet, exhalation is accomplished as active, rather than passive, process. Breaking legs below knees would place burden of exhalation on shoulder and arm muscles alone and soon would result in exhaustion asphyxia.

Most commonly, the feet were fixed to the front of the stipes by means of an iron spike driven through the first or second intermetatarsal space, just distal to the tarsometatarsal joint. [2, 5, 8, 11, 30] It is likely that the deep peroneal nerve and branches of the medial and lateral plantar nerves would have been injured by the nails (Fig 5). Although scourging may have resulted in considerable blood loss, crucifixion per se was a relatively bloodless procedure, since no major arteries, other than perhaps the deep plantar arch, pass through the favored anatomic sites of transfixion. [2, 10, 11]

The major pathophysiologic effect of crucifixion, beyond the excruciating pain, was a marked interference with normal respiration, particularly exhalation (Fig 6). The weight of the body, pulling down on the outstretched arms and shoulders, would tend to fix the intercostal muscles in an inhalation state and thereby hinder passive exhalation. [2, 10, 11] Accordingly, exhalation was primarily diaphragmatic, and breathing was shallow. It is likely that this form of respiration would not suffice and that hypercarbia would soon result. The onset of muscle cramps or tetanic contractions, due to fatigue and hypercarbia, would hinder respiration even further. [11] Adequate exhalation required lifting the body by pushing up on the feet and by flexing the elbows and adducting the shoulders (Fig 6) [2] However, this maneuver would place the entire weight of the body on the tarsals and would produce searing pain. [7] Furthermore, flexion of the elbows would cause rotation of the wrists about the iron nails and cause fiery pain along the damaged median nerves. [7] Lifting of the body would also painfully scrape the scourged back against the rough wooden stipes. [2, 7] Muscle cramps and paresthesias of the

outstretched and uplifted arms would add to the discomfort. [7] As a result, each respiratory effort would become agonizing and tiring and lead eventually to asphyxia. [2, 3, 7, 10, 11]

The actual cause of death by crucifixion was multifactorial and varied somewhat with each case, but the two most prominent causes probably were hypovolemic shock and exhaustion asphyxia. [2, 3, 7, 10] Other possible contributing factors included dehydration [7, 16], stress-induced arrhythmias [3], and congestive heart failure with the rapid accumulation of pericardial and perhaps pleural effusions. [2, 7, 11] Crucifracture (breaking the legs below the knees), if performed, led to an asphyxic death within minutes. [11] Death by crucifixion was, in every sense of the word, excruciating (Latin, *excruciat*, or "out of the cross").

CRUCIFIXION OF JESUS

After the scourging and the mocking, at about 9 AM, the Roman soldiers put Jesus' clothes back on him and then led him and two thieves to be crucified. [1] Jesus apparently was so weakened by the severe flogging that he could not carry the patibulum from the Praetorium to the site of crucifixion one third of a mile (600 to 650 m) away. [1, 3, 5, 7] Simon of Cyrene was summoned to carry Christ's cross, and the procession then made its way to Golgotha (or Calvary), an established crucifixion site.

Here, Jesus' clothes, except for a linen loincloth, again were removed, thereby probably reopening the scourging wounds. He then was offered a drink of wine mixed with myrrh (gall) but, after tasting it, refused the drink.¹ Finally, Jesus and the two thieves were crucified. Although scriptural references are made to nails in the hands, [1] these are not at odds with the archaeological evidence of wrist wounds, since the ancients customarily considered the wrist to be a part of the hand. [7, 11] The titulus (Fig 3) was attached above Jesus' head. It is unclear whether Jesus was crucified on the Tau cross or the Latin cross; archaeological findings favor the former [11] and early tradition the latter. [38] The fact that Jesus later was offered a drink of wine vinegar from a sponge placed on the stalk of the hyssop plant¹ (approximately 20 in, or 50 cm, long) strongly supports the belief that Jesus was crucified on the short cross. [6]

The soldiers and the civilian crowd taunted Jesus throughout the crucifixion ordeal, and the soldiers cast lots for his clothing. [1] Christ spoke seven times from the cross.¹ Since speech occurs during exhalation, these short, terse utterances must have been particularly difficult and painful. At about 3 PM that Friday, Jesus cried out in a loud voice, bowed his head, and died. [1] The Roman soldiers and onlookers recognized his moment of death. [1]

Since the Jews did not want the bodies to remain on the crosses after sunset, the beginning of the Sabbath, they asked Pontius Pilate to order *crucifracture* to hasten the deaths of the three crucified men. [1] The soldiers broke the legs of the two thieves, but when they came to Jesus and saw that he was already dead, they did not break his legs. [1] Rather, one of the soldiers pierced his side, probably with an infantry spear, and produced a sudden flow of blood and water. [1] Later that day, Jesus' body was taken down from the cross and placed in a tomb. [1]

DEATH OF JESUS

Two aspects of Jesus' death have been the source of great controversy, namely, the nature of the wound in his side [4, 6] and the cause of his death after only several hours on the cross. [13-17] The gospel of John describes the piercing of Jesus' side and emphasizes the sudden flow of blood and water.[1] Some authors have interpreted the flow of water to be ascites [12] or urine, from an abdominal midline perforation of the bladder. [15] However, the Greek word (*plvra*, or *pleura*) [32, 35, 36] used by John clearly denoted laterality and often implied the ribs. [6, 32, 36] Therefore, it seems probable that the wound was in the thorax and well away from the abdominal midline. Although the side of the wound was not designated by John, it traditionally has been depicted on the right side. [4] Supporting this tradition is the fact that a large flow of blood would be more likely with a perforation of the distended and thin-walled right atrium or ventricle than the thick-walled and contracted left ventricle. Although the side of the wound may never be established with certainty, the right seems more probable than the left.

Some of the skepticism in accepting John's description has arisen from the difficulty in explaining, with medical accuracy, the flow of both blood and water. Part of this difficulty has been based on the assumption that the blood appeared first, then the water. However, in the ancient Greek, the order of words generally denoted prominence and not necessarily a time sequence. [37] Therefore, it seems likely that John was emphasizing the prominence of blood rather than its appearance preceding the water.

Therefore, the water probably represented serous pleural and pericardial fluid, [5-7, 11] and would have preceded the flow of blood and been smaller in volume than the blood. Perhaps in the setting of hypovolemia and impending acute heart failure, pleural and pericardial effusions may have developed and would have added to the volume of apparent water. [5, 11] The blood, in contrast, may have originated from the right atrium or the right ventricle (Fig 7) or perhaps from a hemopericardium. [5, 7, 11]

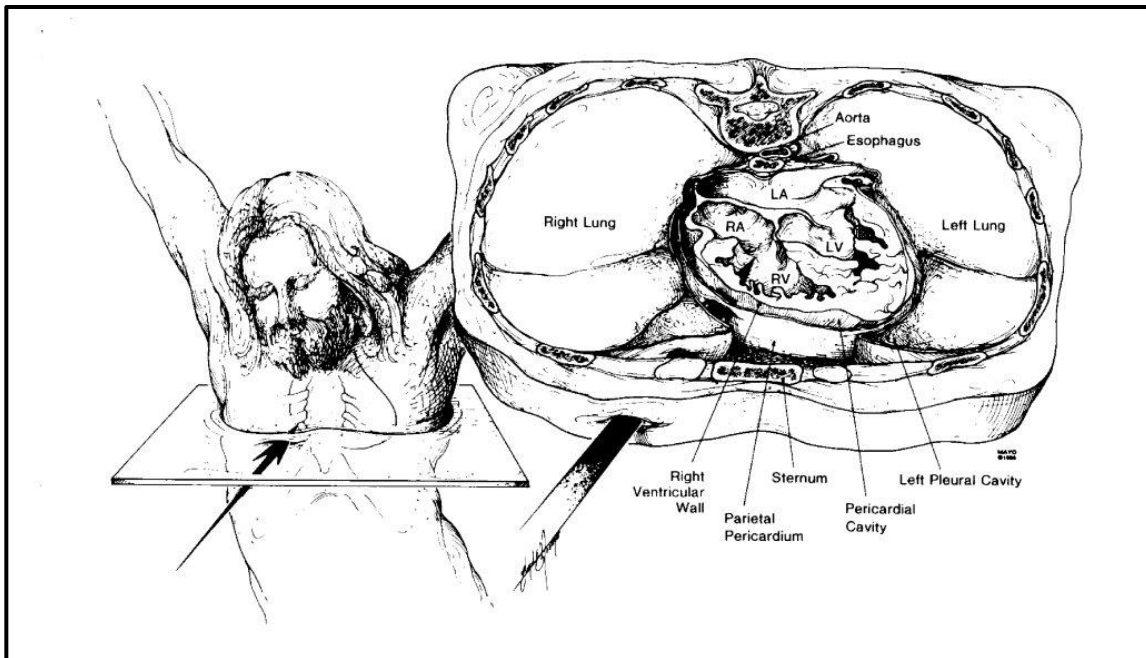


FIG 7. SPEAR WOUND TO CHEST: Left, Probable path of spear. Right, Cross section of thorax, at level of plane indicated at left, showing structures perforated by spear. LA indicates left atrium; LV, left ventricle; RA, right atrium; RV, right ventricle.

Jesus' death after only three to six hours on the cross surprised even Pontius Pilate.' The fact that Jesus cried out in a loud voice and then bowed his head and died suggests the possibility of a catastrophic terminal event. One popular explanation has been that Jesus died of cardiac rupture. In the setting of the scourging and crucifixions with associated hypovolemia, hyperemia, and perhaps an altered coagulable state, friable non-infective thrombotic vegetations could have formed on the aortic or mitral valve. These then could have dislodged and embolized into the coronary circulation and thereby produced an acute transmural myocardial infarction. Thrombotic valvular vegetations have been reported to develop under analogous acute traumatic conditions.³⁹ Rupture of the left Ventricular free wall may occur, though uncommonly, in the first few hours following infarction. [40]

However, another explanation may be more likely. Jesus' death may have been hastened simply by his state of exhaustion and by the severity of the Scourging, with its resultant blood loss and preshock state. [7] The fact that he could not carry his patibulum supports this interpretation. The actual cause of Jesus' death, like that of other crucified victims, may have been multifactorial and related primarily to hypovolemie shock, exhaustion asphyxia, and perhaps acute heart failure. [2, 3, 5-7, 10, 11] A fatal cardiac arrhythmia may have accounted for the apparent catastrophic terminal event.

Thus, it remains unsettled whether Jesus died of cardiac rupture or of cardiorespiratory failure. However, the important feature may be not how he died but rather whether he died. Clearly, the weight of historical and medical evidence indicates that Jesus was dead before the wound to his side was inflicted and supports the traditional view that the spear, thrust between his right ribs, probably perforated not only the right lung but also the pericardium and heart and thereby ensured his death (Fig 7). Accordingly, interpretations based on the assumption that

Jesus did not die on the cross appear to be at odds with modern medical knowledge.

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[Note* The LDS view from the time of Joseph Smith is that Christ had the wrists pierced with a nail and also had the palms of his hand pierced with a nail. It is hard to know what view was espoused in Bible commentaries at the time of Joseph Smith regarding how Jesus was nailed to the cross. The Adam Clarke Bible commentary, which was possibly the most popular, failed to comment on the nails.

The Bible does not specifically state which method the Romans used in the crucifixion of Christ. The Bible only states that they nailed an inscription above Jesus' head and that both His hands had been pierced by nails (John 20:25-27).

The death of Christ on the cross is the central image in Christian art and the visual focus of Christian contemplation. The character of the image varied from one age to another reflecting the prevailing climate of religious thought and feeling. The early Italian Renaissance tended to follow the Byzantine practice of depicting the thieves, like Christ, nailed to their crosses. I have yet to find, however, a painting predating Joseph Smith that shows nails piercing Christ's wrists--only his palms.

[Alan Miner Personal Notes]



2 Nephi 10:3 **And they [the Jews] shall crucify him [Christ] (Illustration):** The Crucifixion. Jacob said that the wicked among the Jews would crucify Jesus. Artist: Robert T. Barrett. [Thomas R. Valletta ed., The Book of Mormon for Latter-day Saint Families, 1999, p. 99]

2 Nephi 10:3-5 There Is None Other Nation on Earth That Would Crucify Their God:

Such was the wickedness of the Jews in the meridian of time. As Jacob explains, For should the mighty miracles be wrought among other nations they would repent, and know that he be their God. But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified (v. 4-5). Not only were the Jews particularly wicked at this time, but the Lord explained to Enoch that the inhabitants of this world were more wicked than any of the other creations of God, among all the workmanship of mine hands there has not been so great wickedness as among thy brethren (Moses 7:36).

Joseph Smith adds:

“Hence it was that so great a responsibility rested upon the generation in which our Savior lived, for, says he, ‘That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.’ (Matthew 23:35, 36.) Hence as they possessed greater privileges than any other generation, not only pertaining to themselves, but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands.” (Teachings of the Prophet Joseph Smith, p. 222-3)

2 Nephi 10:3 **There Is None Other Nation on Earth That Would Crucify Their God:**

According to Monte Nyman, there are five very interesting doctrines put forth in 2 Nephi 10 that relate directly to Jesus Christ:

(1) The first is that Christ's name was revealed to prophets in Old Testament times (2 Nephi 10:3; see also 2 Nephi 25:18-19).

(2) The second doctrine is that Christ came among the Jews because no other nation on earth "would crucify their God" (2 Nephi 10:3).

(3) The third doctrine is that it was priestcrafts and iniquities among the Jews that caused Christ's crucifixion (2 Nephi 10:5). The term *priestcraft* is not used in the Bible.

(4) The fourth doctrine is unique in referring to two gathering places of Israel. It promises that America will be a land of liberty to the Gentiles, that "there shall be no kings upon the land, who shall raise up unto the Gentiles," and that the Lord would fortify the land against "all other nations." (2 Nephi 10:11-12) Nyman notes that this interpretation of two gathering places can be backed up by the words of Isaiah. In the early chapters of Isaiah, the prophet always separates his messages to Zion (the Americas) and to Jerusalem (see Isaiah 3:1-15 and 3:16--4:3-4; chapter 25 to Zion and chapter 26 to Jerusalem). In the later chapters of Isaiah, including the ones Jacob quotes in 2 Nephi 6-8, the prophet speaks of the two gathering places in conjunction (Isaiah 40:9) as well as giving separate messages to each (see Isaiah 48 to Judah, Isaiah 49 to the Isles of the Sea [Zion]; 51:3-16 and 51:16-23; 52:1-2; see also *TPJS* 362).

(5) A fifth doctrine is that people become members of the great and abominable church by their actions rather than by an affiliation with a particular organization. Jacob says that those who fight "against Zion, both Jew and Gentile, both bond and free, both male and female," are of "the whore of all the earth; for they who are not for me are against me" (2 Nephi 10:16).

[Monte S. Nyman, "Come to Understanding and Learn Doctrine," in The Book of Mormon: Second Nephi, The Doctrinal Structure, pp. 25-26]

2 Nephi 10:6 **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**

In 70 AD, the Romans sieged Jerusalem. During this siege, the Jews suffered terrible things—even destructions, famines, and pestilences.

Josephus claims that 1.1 million people were killed during the siege, of which a majority were Jewish, and that 97,000 were captured and enslaved. (Josephus, *The Wars of the Jews* VI.9.3)



Siege of Jerusalem 70 AD

preteristararchive.com

"The slaughter within was even more dreadful than the spectacle from without. Men and women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination." ("Milman, *The History of the Jews*, book 16". Crcbermuda.com. Retrieved 2013-08-31.)

Many fled to areas around the Mediterranean.

Titus reportedly refused to accept a wreath of victory, saying that the victory did not come through his own efforts but that he had merely served as an instrument of God's wrath. (Philostratus, *The Life of Apollonius of Tyana* 6.29)



Destruction of the Temple at Jerusalem

maryannbernal.blogspot.com

[For a detailed account of what happened, see the commentary for 2 Ne 6:10.]

2 Nephi 10:9 **Kings . . . Shall Be Nursing Fathers . . . and . . . Queens Shall Become Nursing Mothers:**

Jacob is referring to the prophecy of Isaiah 49:22-3. The meaning of these phrases has already been beautifully explained by Nephi, see 1 Ne 22:6-12.

2 Nephi 10:12 **There Shall Be No Kings upon the Land:**

Sometimes people claim that the first part of 2 Nephi 10:11, "And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land," means that there will be "no kings" in the promised land. However, in doing so they fail to include the rest of verse 11 and verse 12, which says, "who shall raise up unto the Gentiles. And I will fortify this land against all other nations." When taken together, I interpret these verses to mean that the influence of the Gentile nation on the promised land would not be overcome by any kings or any other nation. [Alan C. Miner, Personal Notes]

According to Hugh Nibley kings claimed the Americas right from the beginning. There were claims for the king of Spain, claims for the king of England, claims for the king of France. It was always the king that claimed it here. It was claimed for the Russians on the West Coast, and later claimed for the Japanese emperor. Everybody claimed it, always in the name of kings. . . . But the Lord said, no, that would not happen. It's the land of promise, that inasmuch as they behaved themselves, "they shall prosper . . . that they may possess this land unto themselves" (see 2 Nephi 1:9). [Hugh W. Nibley, Teachings of the Book of Mormon, Semester 1, p. 244]

Note* One such attempt at "kingship" was by Maximilian in Mexico. Maximilian of Austria was a European nobleman invited to Mexico in the aftermath of the disastrous wars and conflicts of the mid-nineteenth century. It was thought that the establishment of a monarchy, with a tried and true European bloodline, could bring some much-needed stability to the strife-torn nation. He arrived in 1864 and was accepted by the people as Emperor of Mexico.



Maximilian I of Mexico

wikiart.org

His rule did not last very long, however, as liberal forces under the command of Benito Juarez destabilized Maximilian's rule. He was captured by Juarez' men and was executed in 1867. [Alan Miner Personal Notes]

2 Nephi 10:12 **There Shall Be No Kings upon the Land:**

Nephi Lowell Morris writes:

It is remarkable that so few attempts have been made to establish thrones in America. Perhaps the most substantial barrier has been the Monroe Doctrine, although, there has, for the most part, been so little real force behind that 'doctrine' that its very weakness has invited more than one European monarch to attempt to 'smash it.' It defied all the world to attempt to set up any authority of their own, or to interfere with any of the independent governments then existing in North or South America....In a word the real meaning of the Monroe Doctrine is, 'Hands off' and that too, to all the world....

One could imagine that the Book of Mormon prophet might have been standing at the elbow of President Monroe when he signed the document as it was handed to him by the Secretary of State, John Quincy Adams. For the Monroe Doctrine is nothing more than the Book of Mormon prophecy put in the form of a state paper. It has been tested and tried. It has been called the 'most magnificent bluff in history, and so far the most successful.' At any rate, it has stood. It has been affirmed and re-affirmed by President after President until it is now upheld and proclaimed as with the voice of a hundred millions of people.

[Nephi Lowell Morris, Prophecies of Joseph Smith and Their Fulfillment, pp. 136-138]

2 Nephi 10:13 **He That Fighteth Against Zion Shall Perish:**

Hugh Nibley writes:

For Jacob as for Nephi there are just two sides to the question. He groups all factions and complexions of people into two arbitrary categories. After naming seven different groups, he adds, "But I shall call them Lamanites that seek to destroy the people of Nephi, and those who are friendly to Nephi I shall call Nephites" (Jacob 1:14). In the same way, Nephi had explained: "He that fighteth against Zion, both Jew and Gentile . . . are they who are the whore of all the earth" (2 Nephi 10:16). By this reasoning there are never more than "save two churches only" in the world, and indeed Nephi's much-commented remark to that effect (1 Nephi 14:10) reads more like a statement of general principle than the denunciation of one particular church among many. (An Approach to the Book of Mormon, p. 161)

This doctrine about "fighting against Zion" is repeated in 2 Ne 27:3-5:

And all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his

soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion.

For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken but not with wine, ye shall stagger but not with strong drink.

For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.'

2 Nephi 10:13 **Zion:**

According to Joseph Smith, "The whole of America is Zion itself from north to south, and is described by the prophets, who declare that it is the Zion where the mountain of the Lord should be . . ." [Teachings of the Prophet Joseph Smith, p. 362]

Brigham Young said the following: "And what is Zion? In one sense Zion is the pure in heart. But is there a land that ever will be called Zion? Yes, brethren. What land is it? It is the land that the Lord gave to Jacob, who bequeathed it to his son, Joseph, and his posterity, and they inhabit it, and that land is North and South America. The children of Zion have not yet much in their possession, but their territory is North and South America, to begin with. As to the spirit of Zion, it is in the hearts of the Saints of those who live and serve the Lord with all their might, mind and strength!" [Discourses of Brigham Young, pp. 119-120] [See the commentary on 3 Nephi 20:14, 22; 21:4]

2 Nephi 10:14 **I the Lord, the King of Heaven, Will Be Their King:**

According to John Thompson, the structure and themes of Jacob's covenant speech show that he probably spoke in connection with a religious royal festival, to which the words of Isaiah which he quoted were especially well suited. . . . Of all the elements associated with the Israelite autumn festivals, kingship figures most prominently. In the ancient Near East, the New Year (including, in Israel, the Feast of Tabernacles) was the time to celebrate, crown, and renew the earthly king.^{xxx} Some scholars also believe it was a time to celebrate the kingship of God. For example, Sigmund Mowinckel calls this time of year in Israel the "festival of Yahweh's enthronement."^{xxxi} This idea correlates well with Jacob's delivery to them of the Lord's words:

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. [John S. Thompson, "Isaiah 50-51, the Israelite Autumn Festivals, and the Covenant Speech of Jacob in 2 Nephi 6-10," in Isaiah in the Book of Mormon, p. 136]

2 Nephi 10:20 **The Lord Has Made the Sea Our Path, and We Are upon an Isle of the Sea:**

Richardson, Richardson and Bentley note that the Book of Mormon claims that some Israelites came to inhabit the land of America (2 Nephi 3:4; 10:20). Isaiah prophesied that Israel would dwell in the isles and coast lands of the north and the west (Isaiah 49:1,3,6,12). Jeremiah saw Israel dwelling in the country beyond the sea, but his words do not appear in the King James Version. The Alexandrian Codex supplies us with the missing text for Jeremiah 23:6: "Judah shall

be saved, and Israel shall dwell *in the country beyond the sea* safely." [Allen H. Richardson, David E. Richardson and Anthony E. Bentley, 1000 Evidences for the Church of Jesus Christ of Latter-day Saints: Part Two-A Voice from the Dust: 500 Evidences in Support of the Book of Mormon, p. 28]

2 Nephi 10:20 **We Are upon an Isle of the Sea. But Great Are the Promises of the Lord unto Them**

Who Are upon the Isles of the Sea:

Jacob and Nephi considered the land of promise an isle of the sea. Such a conclusion is logical to one who had arrived there by sea. This helps us to understand why Nephi included chapter 49 of Isaiah in his record (see 1 Ne 21). In Isaiah 49, the first verse addresses the reader, Listen, O isles, unto me. Nephi likens the scriptures unto himself and unto his people. Nephi and Jacob are reading this as if Isaiah is speaking directly to them. The rest of the chapter 49 includes some of the great promises given to the scattered Israelites in the last days. The great promises are that God will preserve them, will make them his covenant people, will lead them and guide them, will have mercy on their afflicted, will contend with their enemies, and they will be nursed and gathered by the Gentiles. Other promises given to those on the isles of the sea are listed:

‘The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.’ (Isa 41:5,8,9)

‘the isles shall wait for his law’ (Isa 42:4)

‘Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. (Isa 60:9-12)

‘Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.’ (Jer 31:10-11)

‘Yea, then will he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth.

Yea, and all the earth shall see the salvation of the Lord, saith the prophet; every

nation, kindred, tongue and people shall be blessed. (1 Ne 19:16-7)
[josephsmith.com.2Nephi]

2 Nephi 10:20 **We Are upon an Isle of the Sea:**

According to a quotation used by Reynolds and Sjodahl, "Sir Isaac Newton observes that to the Hebrews the continents of Asia and Africa were "the earth," because they had access to them by land, while the parts of the earth to which they sailed over the sea were "the isles of the sea." (Commentary on the Book of Mormon, Vol. 1, p. 214)

Thus, Nephi not only refers to the isles of the sea as the location of other remnants of the house of Israel, but he also indicates that he and his people were then living upon an "isle of the sea" when he quite clearly is referring to the great land mass known as the American continent (2 Nephi 10:20-21). The following quotation is of interest:

The Indians almost universally believed the dry land they knew, to be part of a great island, everywhere surrounded by wide waters whose limits were unknown. Many tribes had vague myths of a journey from beyond this sea; many placed beyond it the home of the sun and of light, and the happy hunting grounds of the departed souls.

[Quoted from "Library of Aboriginal American Literature," 5:134, in Reynolds and Sjodahl, Commentary on the Book of Mormon, Vol. 1, p. 319) [See the commentary on Helaman 3:8]

2 Nephi 10:20 **We Are upon an *Isle* of the Sea:**

According to Roy Weldon, among the words conspicuous by their absence in the Book of Mormon is the word "continent." Why would Nephi refer to the new world as an "isle" (2 Nephi 10:20) if the word "continent" would have been in their ancient vocabulary? [Roy E. Weldon, Book of Mormon Deeps, Vol. III, p. 290]

2 Nephi 10:22 **For Behold, the Lord God Has Led Away from Time to Time from the House of Israel, according to His Will and Pleasure:**

[See the commentary on 1 Nephi 22:4; 2 Nephi 29:13; 3 Nephi 16:1]

2 Nephi 10:23 **Ye Are Free to Act for Yourselves--to Choose the Way of Everlasting Death or the Way of Eternal Life:**

According to Catherine Thomas, the Book of Mormon belongs to that group of ancient religious records known as Two-Way documents. A number of other ancient records may be described as Two-Way documents: the Qumran Manual of Discipline, the early Christian Didache, the Epistle of Barnabas, and so on.^{xxxii} Two-Way literature presents as philosophy that describes life as consisting of only two ways, each antithetical to the other; it identifies only two inclinations in man, also antithetical. For example, 2 Nephi 10:23-24 describes two ways: "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. Wherefore . . . reconcile yourselves to the will of God, and not to the will of the devil and the flesh." At the end of Ether 8, Moroni anticipated the reader's question as to why he occupied so much space with the grim, nearly unrelieved saga of the fall of the Jaredite nation. He answered with a two-way statement: "I . . . am commanded to write these things that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved." (Ether 8:26)

We could illustrate the Two Ways on a line, with *Evil/Satan's Will* on one end and *Righteousness/God's Will* on the other. The Book of Mormon describes no in-between states. Moroni observed later in his own book that an evil person cannot do good, and a follower of Christ cannot do evil. (Moroni 7:6-11) One's life is characterized either by directing his energies to the right side where he or she experiences abundant life, or toward the left where he or she suffers a diminution of life and, if undeterred, self-annihilation. A nation's life is characterized by the same polarity. Moroni presented this two-way energy principle in the rise and fall of the Jaredites. [Catherine Thomas, "A More Excellent Way," in Studies in Scripture: Book of Mormon, Part 2, pp. 271-272]

2 Nephi 10:24 **It Is Only In and Through the Grace of God That Ye Are Saved:**

John Tvedtnes writes that traditionally, Christian churches have believed that salvation comes through the grace of God but that God expects us to demonstrate our faith by performing good works, including baptism. Though the concept of works was challenged by some of the Reformers, most Protestant churches nevertheless continue to admonish good works and to practice baptism and confirmation. In recent decades, more and more Christian groups have come to rely on grace alone, believing that baptism, while permitted, is unnecessary for salvation, and that good works are a gift of the Spirit that comes to believers after they have accepted Christ.

By contrast, The Church of Jesus Christ of Latter-day Saints continues to follow the beliefs of the early Christian community, that salvation comes by a combination of grace, faith, obedience to God's will, and the ordinances of baptism and confirmation. The Church's beliefs are summed up in the third and fourth of the Articles of Faith:

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

These beliefs, though based on teachings found in the New Testament, are often challenged by those Christian groups who believe that grace alone brings salvation. It is this concept that is examined in this article.

Book of Mormon Teachings

The Book of Mormon is unequivocal on the issue of salvation by the grace of Christ. Nephi wrote that “there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead.”¹ His brother Jacob admonished, “remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved.”² The last of the Nephite scribes, Moroni, wrote, “Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ...then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ.”³ Moroni, like Nephi before him,⁴ wrote of the importance of “relying alone upon the merits of Christ.”⁵

A famous Nephite missionary, Aaron, noted that “since man had fallen he could not merit anything of himself; but the sufferings and death of Christ atone for their sins, through faith and repentance, and so forth.”⁶ That works, without the grace of Christ, cannot save us is indicated by the words of Aaron’s grandfather, King Benjamin, who told his people, “I say, if ye should serve him [God] with all your whole souls yet ye would be unprofitable servants.”⁷ Nevertheless, while the Book of Mormon stresses that only Christ brings salvation, like the New Testament, it also clearly affirms the responsibility of individuals to repent and come unto Christ and afterwards endure unto the end in keeping the commandments of God.

When Nephi taught that “it is by grace that we are saved, after all we can do,”⁸ he had a specific meaning in mind for the words “all we can do.” Lamoni’s brother, Anti-Nephi-Lehi, described the situation well:

And I also thank my great God, that he hath granted unto us that we might repent of these things...which we have committed, and taken away the guilt from our hearts, through the merits of his Son. And now behold my brethren, since it has been all that we could do, (as we were the most lost of all mankind) to repent of all our sins...which we have committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain.⁹

So when Nephi spoke of “all we can do,” he was not referring to individual perfection on our own, which is impossible in mortality, but rather of being reconciled to Christ by exercising our faith unto repentance and by entering into a covenant with God through baptism to keep his commandments and being faithful to that covenant.¹⁰ When we fall short, we can repent. The important thing is that we keep trying within the grace that Christ gives us. Mormon also taught this principle, saying, “And may God grant, in his great fulness, that men might be brought unto repentance and good works, that they might be restored unto grace for grace, according to their works.”¹¹

The Apostle Paul

The confusion over grace results principally from the writings of the apostle Paul. But if

Paul really taught that grace alone was sufficient for salvation, we must consider a number of questions:

Why did Paul write so often to Christian congregations admonishing them to abandon their sinful ways?

Why did Paul have to tell believing Christians that those who committed various sins could not be saved in the kingdom of God?¹²

Why did Paul teach that Christ is “the Saviour of all men, specially of those that believe?”¹³

Why did Paul say that “godly sorrow worketh repentance to salvation?”¹⁴

Why did Paul tell the Philippians to “work out your own salvation with fear and trembling?”¹⁵

When discussing “the grace of God that bringeth salvation,” why does Paul say that it teaches “that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world?”¹⁶

Why does the epistle to the Hebrews say that Jesus was “the author of eternal salvation unto all them that obey him?”¹⁷

Each of these passages suggests that grace alone is not sufficient for salvation. Consequently, when reading the epistles of Paul, one must keep a much broader picture in mind. For example, Paul told the Romans,

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.¹⁸

From this passage, it is clear that grace alone is insufficient and that it must be coupled at least with faith and with one act, confession.

In several of his epistles, Paul wrote that salvation came by grace, not works. For example, he wrote of Christ “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”¹⁹ He told the Romans that “if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.”²⁰ He asked his readers, “Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.”²¹

Was Paul teaching that good works were not the basis of salvation? If so, how are we to understand passages like Revelation 20:12-13, which say that God will judge men “according to their works”? The answer lies within Paul’s epistles to the Romans and the Galatians, in which he clearly explained what he means by “works.” He declared that “Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone.”²² He also wrote,

We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we

have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.²³

From these passages, it is clear that Paul was saying that salvation did not come by the “works of the law,” meaning the law of Moses, but by the higher law brought by Christ.²⁴ He did not teach that good works in general were not necessary for salvation, only that the law of Moses “was added because of transgressions...Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.²⁵

Jesus’ Teachings

It is ironic that those who preach salvation by grace alone typically cite the apostle Paul’s writings but ignore the teachings of Christ himself. While the Book of Mormon teaching that we are “saved by grace after all we can do”²⁶ may conflict with the theology of some modern Christian groups, it is consistent with Jesus’ teachings in the New Testament.

The Savior spent three years teaching people the principles by which they should live their lives, never once mentioning grace. His principal message was “Repent: for the kingdom of heaven is at hand,”²⁷ (which was the same message taught by John the Baptist.²⁸ He upbraided certain cities and said they were under condemnation because they did not choose to repent.²⁹

Christ taught that it was necessary to keep the commandments, both in reality and in thought, in order to enter the kingdom of heaven.³⁰ When the rich young man came to Jesus asking how he could gain eternal life, Jesus began by telling him to keep the ten commandments, then added that he should give his wealth to the poor and follow him.³¹ He required his disciples to follow his teachings and commandments³² and said that they would be rejected at the judgment day if they did not do so.³³ He declared that “not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven,”³⁴ suggesting that confession of his name, while necessary, is insufficient for salvation.

Jesus also commanded that baptism be performed³⁵ and was himself baptized.³⁶ He told Nicodemus that “except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”³⁷ He taught that those who were baptized were considered “justified,” while those who chose not to be baptized were not justified and were under condemnation.³⁸ Prior to ascending to his Father, he instructed the apostles to go to all the world, baptizing in his name and teaching their converts to keep all of his commandments.³⁹ According to Mark 16:16, he declared that “he that believeth and is baptized shall be saved.”

Baptism Essential for Salvation

Paul asked the Romans,

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of

his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.⁴⁰

To the Colossians, he explained that they were “buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.”⁴¹

Paul is not alone in writing of forgiveness through baptism. Several New Testament passages indicate that baptism was for the remission of sins.⁴² On the day of Pentecost, when people asked the apostles, “Men and brethren, what shall we do?”, Peter didn’t say, “Oh, just believe in Jesus and everything will be OK.” Instead, “Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”⁴³ Similarly, when Christ appeared to Paul on the road to Damascus, he told him, “arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”⁴⁴

The earliest Christians believed that baptism was essential for salvation. One of the Church Fathers, Tertullian (ca. 150-240 A.D.), wrote a treatise “On Baptism,” in which he declared, “Happy is our sacrament of water, in that, by washing away the sins of our early blindness, we are set free and admitted into eternal life!”⁴⁵ He also wrote, “the prescript is laid down that ‘without baptism, salvation is attainable by none.’”⁴⁶ St. Cyprian (200-258 A.D.) wrote that “one is not born by the imposition of hands when he receives the Holy Ghost, but in baptism, that so, being already born, he may receive the Holy Spirit.”⁴⁷

Grace, Works, and Confession

Latter-day Saints do, in fact, believe in salvation by grace through faith, coupled with confession of Jesus Christ, repentance and baptism. This is the thrust of Articles of Faith 2 and 3. Some critics deny the necessity of repentance and baptism for salvation, despite abundant New Testament evidence that these are necessary for remission of sins and for entrance into the kingdom of God. They point to passages like Ephesians 2:5 that speak of being saved by God’s grace. But they also rely on other scriptures, such as Romans 3:28, to prove that faith alone saves, despite the fact that this passage says nothing about grace. Similarly, they cite Romans 10:9 to show that one is saved by confession of Jesus’ name; but here, too, the passage does not mention either faith or grace. Some cite John 6:28-29, where we read that the Father wants us to believe in his son Jesus. But in the same discourse, Jesus noted (verses 53-54) that eternal life comes by eating and drinking his flesh and blood! If this isn’t literal (and few outside the Catholic Church would argue that it is), then it appears to refer to the sacrament of bread and wine, in the context of the last supper. If that be so, one cannot conclude that faith alone is all God requires of us.

Most critics rely most heavily on Paul, perhaps because Jesus makes much stronger statements about other requirements for salvation, such as repentance and baptism. To quote a Pauline passage that says that faith alone is sufficient for salvation is to ignore a larger picture that includes at least grace and confession. To stop with these three also ignores the larger picture presented by both Paul and other New Testament writers. For example Paul counseled

the Philippians (2:12), “As ye have always obeyed...work out your own salvation with fear and trembling.” Furthermore, Paul, in two of his epistles, listed sins that he says can keep us out of the kingdom of God, and which he admonished his readers to avoid.⁴⁸ These don’t sound like the kind of statements a man would make if he believed that faith alone could save.

If grace is not applicable without faith and confession—which are clearly works of men—how can we exclude other important works, such as repentance and baptism? Indeed, in Hebrews 6:1, as in Articles of Faith 4, some of the “principles” of the gospel are said to be faith, repentance, baptism, and laying on of hands for the gift of the Holy Ghost. In 2 Corinthians 7:10, he wrote of “repentance to salvation.” Jesus himself taught that God “shall reward every man according to his works.”⁴⁹

The danger of using isolated passages from Paul’s epistles is that these writings were not intended to be doctrinal treatises, and therefore were not meant to elucidate all of the principles of salvation in a sentence or two. Rather, they are letters (which is what “epistle” means), sent to people who had already been taught the principles of salvation. There is a pattern throughout the scriptures, especially in the New Testament epistles, for the writer to dwell on only one at a time of several elements of the plan of salvation (for example, Romans 1:16). Peter wrote that faith leads to salvation,⁵⁰ but later in the same epistle he notes that baptism saves us.⁵¹ Paul wrote that salvation came through grace, not works,⁵² meaning the works of the law of Moses. He said the same in Titus 2:11, though verses 12-14 speak of good works.

Early Christians understood that, by their very nature, the epistles could not convey the whole story. Tertullian wrote,

We believe that the apostles were ignorant of nothing, but that they did not transmit everything they knew, and were not willing to reveal everything to everybody. They did not preach everywhere nor promiscuously...but taught one thing in public and another in secret: some things about the resurrection they taught to everyone, but some things they taught only to a few.⁵³

St. John Chrysostom declared, “Paul did not divulge all his revelations, but concealed the greater part of them; and though he did not tell everything, neither was he silent about everything, lest he leave an opening for the teaching of false apostles.”⁵⁴

To understand the plan of salvation, we must look at the context of Paul’s comments. In Romans, for example, he contrasts the older law of Moses with the law of Christ. It is to the law of Moses that he has reference in Romans chapters 2-4. Note the following passages in particular: Romans 2:14-17 (where, in verse 14, he says that the Gentiles don’t have the law), 17-29; 3:1, 19-21, 27-31. The “law” by which “shall no flesh be justified” is specifically the law of Moses. Romans 4 is a continuation of this discussion, as is evidenced by Paul’s reference to Abraham’s uncircumcised state (verses 9-12). Thus, the “works” mentioned in reference to Abraham (Romans 4:2, 4-5) are the same as “the deeds of the law” mentioned in Romans 3:27-28, with Abraham foreshadowing the law of Moses.

Latter-day Saints agree that the works or deeds of the law of Moses are insufficient for salvation.⁵⁵ This is clearly stated several times in the Book of Mormon⁵⁶ and in D&C 22:2. But it

is necessary to obey the law of Christ, and even Paul taught this. In Romans 1:29-2:5, he lists sins worthy of death and subject to God's judgment. This is immediately followed by the statement that God "will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."⁵⁷ Paul wrote that those who do well and who "seek for glory and honour and immortality" will be rewarded with "eternal life," which is clearly part of salvation.

The apparent contradictions on the question of salvation in New Testament result from the fact that Christ brought the means of redemption from two types of death, temporal (physical) and spiritual, which are described in D&C 29 and elsewhere, and are termed, respectively, "death and hell" in Revelation 20:13-14. Salvation from temporal death is through grace alone. But salvation from spiritual death is attainable, through grace, only on conditions of repentance, baptism, and continuance in good works.

If faith in Christ were sufficient to wipe away our sins, would the Bible specify that baptism is for the remission of sins?⁵⁸ Jesus indicated that rebirth by water and the Spirit were necessary to enter into the kingdom of God.⁵⁹ Jesus stressed that good works must conform to what God wants us to do: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."⁶⁰

Mark cites Jesus last words to the twelve as "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."⁶¹ In order to be saved, according to this passage, belief must be combined with baptism. The passage does not mention confession or grace, though these are part of the plan of salvation.

During the Pentecost assembly, when the people asked what they should do, Peter did not say "believe and confess." Instead, he declared, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."⁶² Peter also said, "Repent ye therefore, and be converted, that your sins may be blotted out."⁶³

Paul likewise listed the elements that bring salvation, in these words:

But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. And this is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.⁶⁴

The importance of good works is also noted in James 2:14-20, where we read that "faith without works is dead" and that we must demonstrate our faith by our works.

Conclusion

It is clear that the gift of salvation was provided by grace, while we were yet in our sins,

but that the gift is available only to those who repent and are baptized. In Romans 2:6-7, as noted earlier, Paul wrote that eternal life is given as a reward for “well doing.” Jesus confirmed this in his answer to the rich young man’s question, “What good thing shall I do, that I may have eternal life?” The Savior replied, “Keep the commandments,” then began reciting the ten commandments.⁶⁵ If faith and confession were sufficient, why didn’t Christ even mention them? Lest we begin to think that “eternal life” does not mean salvation, we should note what was said a few verses later in explanation of what had just happened, where there is specific reference to being saved.⁶⁶

The earliest Christians believed that faith in Christ could be demonstrated by good works and that even confession required action. An epistle attributed to the first-century Christian writer Clement teaches,

For even He Himself declares, ‘Whosoever shall confess Me before men, him will I confess before My Father’ [Matthew 10:32] ... But, in what way shall we confess Him? By doing what He says, and not transgressing His commandments, and by honouring Him not with our lips only, but with all our heart, and all our mind...Let us, then, not only call Him Lord, for that will not save us. For He saith: ‘Not every one that saith to Me, Lord, Lord, shall be saved, but he that worketh righteousness’ [Matthew 7:21]. Wherefore, brethren, let us confess Him by our works.⁶⁷

The LDS understand not only the importance of confessing the name of Jesus Christ, but also the relationship of grace, faith, repentance, and baptism in regards to salvation. It is apparent that this understanding was also shared by the New Testament writers, the earliest Christians, and Jesus Christ himself.

Notes

1 2 Nephi 2:8.

2 2 Nephi 10:24.

3 Moroni 10:32-33.

4 2 Nephi 2:8; 31:19; see also Alma 24:10; Helaman 14:13.

5 Moroni 6:4.

6 Alma 22:14.

7 Mosiah 2:21.

8 2 Nephi 25:23.

9 Alma 24:11.

10 Alma 7:15-16.

11 Helaman 12:24.

12 1 Corinthians 6:9-10; Galatians 5:19-21; Ephesians 5:3-5.

13 1 Timothy 4:10.

14 2 Corinthians 7:10.

15 Philippians 2:13.

16 Titus 2:11-12.

17 Hebrews 5:9.

18 Romans 10:9-10.

19 2 Timothy 1:9.

20 Romans 11:6.

21 Romans 3:27-28.

22 Romans 9:31.

23 Galatians 2:15-16.
24 See also Hebrews 7:11, 19.
25 Galatians 3:19, 24-15.
26 2 Nephi 25:23.
27 Matthew 4:17; see also Luke 12:3, 5.
28 Mark 1:15.
29 Matthew 11:20-24.
30 Matthew 5:19-28.
31 Matthew 19:16-22.
32 Matthew 7:24-27; Luke 6:46-49.
33 Matthew 7:21-23.
34 Matthew 7:21.
35 Matthew 19:19-20; John 3:3-5.
36 John 3:22.
37 John 3:3-7. If, as some contend, being “born of water” does not imply baptism (as the early Church Fathers understood the passage), just what does it mean?
38 Luke 7:29-30.
39 Matthew 28:19-20.
40 Romans 6:3-7.
41 Colossians 2:13.
42 Mark 1:4; Luke 3:3.
43 Acts 2:37-38.
44 Acts 22:16.
45 Alexander Roberts and James Donaldson, Ante-Nicene Fathers.(reprint, Peabody, MA: Hendrickson, 1994), 3:669.
46 Ibid., 3:674-67-5.
47 Ibid., 5:388.
48 1 Corinthians 6:9-10; Galatians 5:21.
49 Matthew 16:27; see also 1 Peter 1:17.
50 1 Peter 1:5, 9.
51 1 Peter 3:21.
52 1 Timothy 1:9.
53 De Praescriptionibus, 25-26.
54 De Laudibus Sancti Pauli Apostoli Homilia 5.
55 Cf. Hebrews 7:11-12.
56 2 Nephi 11:4; 25:30; Jacob 4:5; Jarom 1:11; Mosiah 3:12-15; 12:31; 13:27-33; 16:13-15; Alma 25:15-16; 34:13-15; 3 Nephi 9:17.
57 Romans 2:6-7.
58 Mark 1:4; Luke 3:3; Acts 2:38.
59 John 3:5, 7.
60 Matthew 7:21.
61 Mark 16:15-16.
62 Acts 2:38.
63 Acts 3:19.
64 Titus 3:4-8.
65 Matthew 19:16-22; Mark 10:17-19; Luke 18:18-21.
66 Matthew 19:25; Mark 10:26; Luke 18:26.
67 2 Clement 3-4, in Roberts and Donaldson, Ante-Nicene Fathers, 7:518.

[John Tvedtnes, “Salvation by Grace Alone?” Posted by FairMormon.com]

Notes

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- i. See, for example, Kenneth A. Kitchen, "The Fall and Rise of Covenant, Law, and Treaty," *Tyndale Bulletin* 40 (1989): 118-35; Dennis J. McCarthy, *Treaty and Covenant*, rev. ed. (Rome: Biblical Institute, 1978); Klaus Baltzer, *The Covenant Formulary*, trans. David E. Green (Philadelphia: Fortress Press, 1971); and George E. Mendenhall, "Covenant Forms in Israelite Tradition," *Biblical Archaeologist* 17 (1954): 50-76.
- ii. See Kitchen, "The Patriarchal Age: Myth or History?" *Biblical Archaeology Review* 21 (March/April 1995): 48-57, 88-95, for a chart and brief discussion of these variables over the millennia.
- iii. For the temple symbolism in Ether 1-4, see "The Brother of Jared at the Veil," by Catherine M. Thomas.
- iv. See John W. Welch, "Jacob's Ten Commandments," *F.A.R.M.S. Update* (March 1985), reprinted in Welch, *Reexploring the Book of Mormon*, 69-72.
- v. See Weinfeld, "The Decalogue," 32-47; Klaus Koch, "Templeeinlassliturgien und Dekaloge," in *Studien zur Theologie der alttestamentlichen Uberlieferungen*, ed. Rolf Rendtorff and Klaus Koch (Neukirchen: Neukirchener Verlag, 1961), 45-60.
- vi. The Day of Atonement is discussed further in connection with King Benjamin's speech (Mosiah 2-5).
- vii. For a general discussion of creation and New Year traditions see Mircea Eliade, *The Myth of the Eternal Return*, trans. Willard R. Trask (Princeton: Princeton University Press, 1954), 51-92.
- viii. David Noel Freedman, ed., *The Anchor Bible Dictionary*: H-J, 6 vols. (New York: Doubleday, 1992), 3:472.
- ix. *Anchor Bible Dictionary*, 3:472-73.
- x. *Anchor Bible Dictionary*, 3:473.
- xi. Out of this has grown three schools of thought which try to make sense of Isaiah without having to deal with his foretelling abilities: the "direct referential," "the form and traditional critical," and "the redactional." For a brief but comprehensive explanation, see Freedman, *Anchor Bible Dictionary*, 3:475-77. Though the scholars using these methodologies cannot agree on what constituted the original text of Isaiah, they do agree that the later prophetic portions cannot belong to the eighth-century Isaiah. Chapters 40 through 66, the most cohesive portion of the book, they agree, were definitely written after the rise of Cyrus.
- xii. This is the pattern the Lord gave to Israel through Moses. In the same passage in which God forbade Israel to use divination, he also promised them that "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him" (Deuteronomy 18:18).
- xiii. Flavius Josephus, *The Life and Works of Flavius Josephus*, trans. William Whiston (New York: Holt, Rinehart and Winston, n.d.), 321.

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- xiv. Boyd K. Packer, "The Things of My Soul," *Ensign* (May 1986): 61.
- xv. *Ibid.*
- xvi. Babylonian Talmud, *Kiddushin* 71a.
- xvii. For brief discussions of this, see William J. Hamblin, "Temple Motifs in Jewish Mysticism," in *Temples*, ed. Parry, 454-5; and Hugh Nibley, "On the Sacred and the Symbolic," in *Temples*, ed. Parry, 558-9.
- xviii. The Isaiah Scroll in the Dead Sea Scrolls uses indents and paragraphing to mark different sections. These sections are independent of our chapter and verse divisions. They are sometimes consistent with the divisions of the Book of Mormon, and they sometimes are not. See Millar Burrows, *The Dead Sea Scrolls of St. Mark's Monastery* (New Haven: American Schools of Oriental Research, 1950).
- xix. There are also subdivisions within these sections: Isaiah 2-12 seems to be broken into the following prophecies: Isaiah 2-4,5,6; and 7-12, with the last two sections being separately dated. Isaiah 13-14 is also divided into at least two separate prophecies (13:1--14:27 and 14:28-32), the last of which is dated.
- xx. See Gerhard Kittel and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament*, 1:93; North 1964:100.
- xxi. These divisions are based upon historical, political, and social elements: Chapters 1-39 deal primarily with the events contemporary with the Assyrian invasion of the Northern Kingdom of Israel, while in chapters 40-55, Babylon is the enemy. In chapters 1-39, Israel is subject to the Assyrian king, while Cyrus of Persia is the gentile king in chapters 40-55. In chapters 1-39 the people in Jerusalem are threatened by an Assyrian invasion, while chapters 40-55 are directed at Israel in Babylonian exile. Chapters 56-66 are typically offset from the rest since they portray the Jewish community founded once again, Jerusalem inhabited, and the temple rebuilt. For further information see Richard Clifford, s.v. "Isaiah, Book of (Second Isaiah)," in *Anchor Bible Dictionary*.
- xxii. Mowinckel, *He That Cometh*, 139.
- xxiii. Engnell, "Ebed Yahweh Songs," 64.
- xxiv. Mowinckel, *He That Cometh*, 97-8.
- xxv. *Ibid.*, 125
- xxvi. See John A. Tvedtnes, "Priestly Clothing in Bible Times," in *Temples*, ed. Parry, 649-704, for discussion on the garments of the priests and their significance.
- xxvii. In light of the possible Day of Atonement tradition surrounding Jacob's sermon, it is of further interest to note that the word *atonement* appears only nine times in the small plates of Nephi. Four of the nine are spoken in this sermon. No other derivative of the word *atone* is found in the small plates.
- xxviii. Fensham, "Clauses of Protection," 136-137, 140; Calderone, *Dynastic Oracle*, 19-21, 30-31, 35, 44.

^{xxix.} Compare Mot (Death), in "Poems about Baal and Anath," trans. H. L. Ginsberg, *Ancient Near Eastern Texts Relating to the Old Testament*, ed. J. B. Pritchard (Princeton: Princeton University Press, 1969), 129-42.

A second god of chaos Baal must conquer is Yamm (Sea/River). The affinity of this god to a "lake" of endless torment suggests that this concept too is represented here.

^{xxx.} For Near Eastern examples in general see Samuel H. Hooke, ed., *Myth, Ritual, and Kingship* (Oxford: Clarendon, 1958); and Stephen D. Ricks and John J. Sroka, "King, Coronation, and Temple: Enthronement Ceremonies in History," in *Temples*, ed. Parry, 246-50. For kingship connections to cultic festivals in Israel see Sigmund Mowinckel, *Psalmstudien*, book 2, *Das Thronbesteigungsfest Jahwas und der Ursprung der Eschatologie* (London: SCM Press, 1976). Problems concerning cultic renewal of kingship in Israel are outlined in Tryggve N.D. Mettinger, *King and Messiah: The Civil and Sacral Legitimation of the Israelite Kings*, Coniectanea Biblica Old Testament Series 8 (Lund: CWK Gleerup, 1976), 304-8, in which he states that "there is no conclusive evidence to prove this theory. Thus, in the final analysis the question must be left open" (308).

^{xxxi.} Mowinckel, *He That Cometh*, trans. G.W. Anderson (New York: Abingdon Press, 1954), 139.

^{xxxii.} For a discussion of Two-Way literature, see A. R. C. Leaney, *The Rule of Qumran and Its Meaning* (Philadelphia: Westminster Press, 1966) pp. 46f.