A still life painting in a classical style. In the center, a stack of several thick books with metal rings on their spines sits on a wooden surface. To the right, a scroll is unrolled, showing a quill pen resting on it. In the background, a vase holds a lit candle. The scene is set against a dark, textured background. A black rectangular box is overlaid on the left side of the image, containing white text.

2 Nephi 6-10

The words of Jacob – 2 Ne. 6.1

Isaiah's words and the House of Israel – 2 Ne. 6.6

Kings and Queens, nursing fathers & mothers – 2 Ne. 6.7

They shall return – 2 Ne. 6.9

The Holy One of Israel, scourged & crucified – 2 Ne. 6.9

Fall & Atonement – 2 Ne. 6.11



Remember one of the **keys to understanding** Isaiah: **3 Nephi 23.2**



God as a mighty warrior

2 Ne. 6.17-18

Scripture comes in its cultural packaging

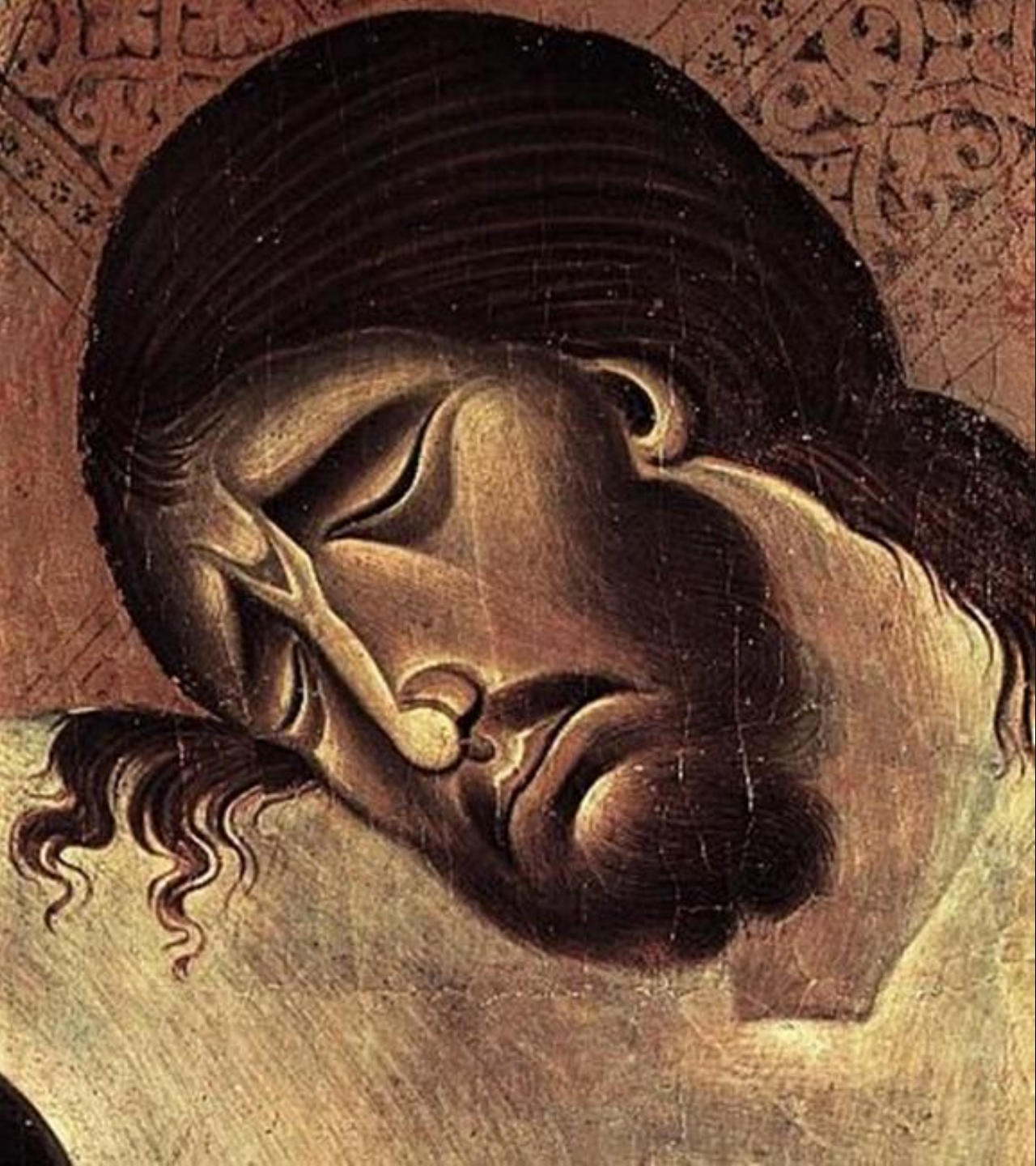
Exodus 15.1-17

Deuteronomy 32.41-43

Isaiah 27.1

Job 41.1

2 Nephi 8.9-11; Isaiah 51.9-11



Servant Songs in Isaiah

#2-4 are contained on the Brass Plates

1. Isaiah 42:1-4
2. Isaiah 49:1-6
3. Isaiah 50:4-11
4. Isaiah 52:13-53:12

2 Nephi 7 – Isaiah 50

Jehovah/Yahweh addresses the exiled children of Israel as his wife – 2 Ne. 7.1-3

His rebuke of the sea refers to his battle with chaos in the beginning – 2 Ne. 7.2, see also Ps. 65.5-7; 74.12-15; 89.8-10; 93.2-5; 104.7.

The mention of fish is probably an allusion to the conquest of the sea creatures in whom the chaos waters were personified – Rahab, Leviathan, the helpers of Tiamat.

2 Ne. 7.4-11 The oracle speaks of his work for God, his acceptance of the attendant suffering, and his trust in God's help. His speech ends in a challenge to his enemies and a declaration of their weakness.

2 Nephi 8 – Isaiah 51-52.1-2

Three oracle units: 1-3, 4-6, 7-8

#1 - 1-3 Jehovah dispels doubt that Zion could ever again be whole

The change from desert to paradisaal growth is an image from the liturgical ideals of Zion; in the festival the new rains were in prospect, and Zion was pictured as the site of the paradisaal fountain (Ps. 36.9; 46.5; 65.10; 72.8; 89.26; Ezekiel 47; Isaiah 33.21; Joel 3.18; Zechariah 14.8) The rejoicing is like that of the festal singing and playing (Ps. 81.2-3; 51.10)

(J.H. Eaton, *Festal Drama in Deutero-Isaiah*, London: Camelot Press, 1979, p. 72)

2 Nephi 8 – Isaiah 51-52.1-2

#2 - 4-6 This is God's speech, announcing that his rule is about to take place!

#3- 7-8 Fear not the reproach of men!

9-10, 14-15 The dragon could symbolize Egypt here as this is a fitting type for the world and chaos. See also Ezekiel 29.3; Ps. 74.12-15; 89.10; 93.3-4; 104.1-7

16-17 A declaration - "Thou art my people" and "Awake, stand up!"

24-25 is a part of Isaiah 52.1-2... this is the "Great Exchange" – see Isaiah 47.1-5 for context.

The Personification of Death & Hell

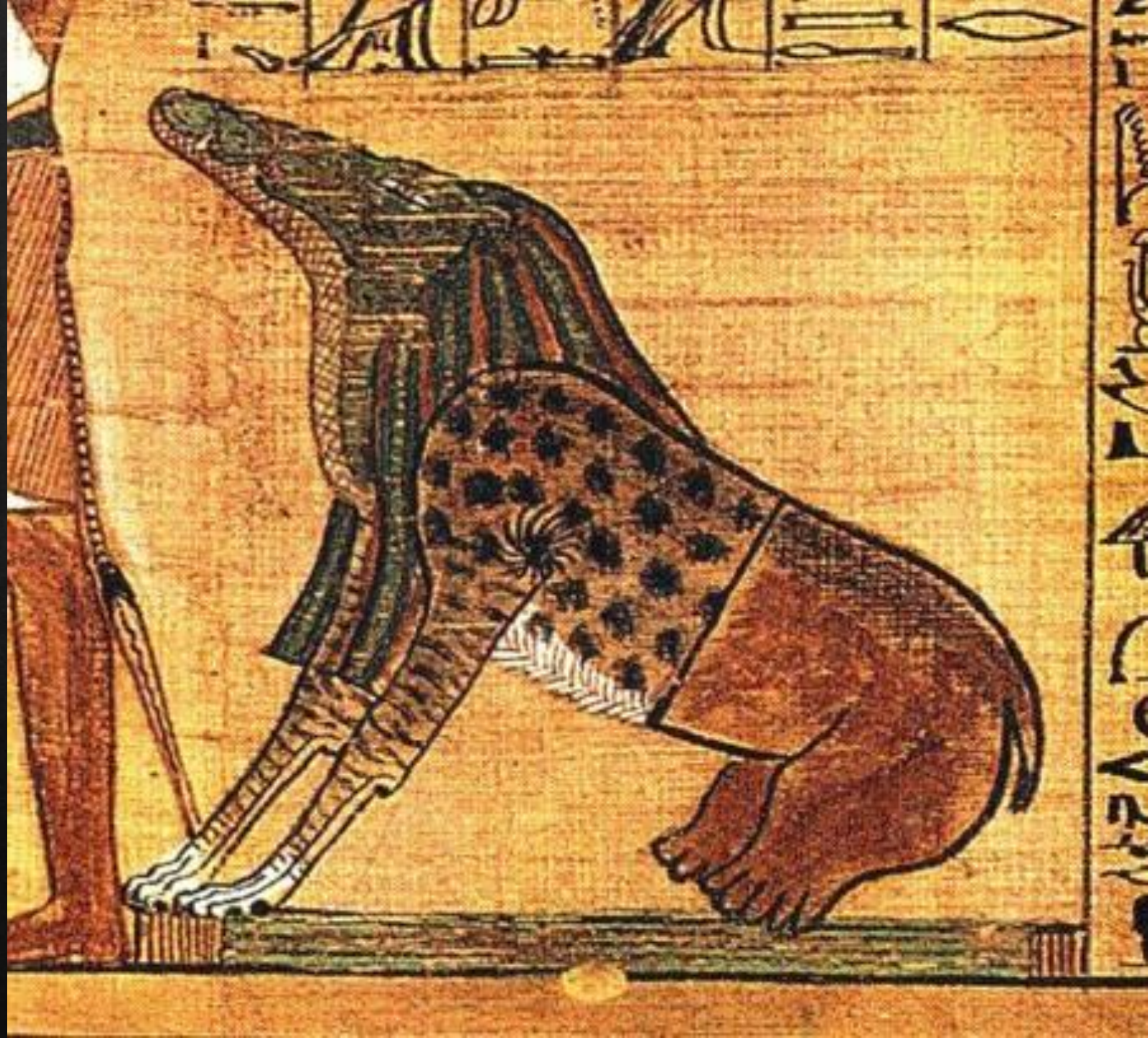
“O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit” (2 Nephi 9:10).

With this statement, Jacob participated in an ancient tradition of personifying Death and Hell as the adversaries of deity.



Ammit awaits the chance to devour the individual being judged in the Papyrus of Ani, plate 3, 1250 BCE from the Book of the Dead, or The Book of Going Forth by Day. See Faulker, *The Egyptian Book of the Dead: The Book of Going forth by day, the complete papyrus of Ani*, Chronicle Books, 1994, plate 3.

A funerary deity, her titles included "Devourer of the Dead", "Eater of Hearts", and "Great of Death". ... If the heart was judged to be not pure, Ammit would devour it, and the person undergoing judgment was not allowed to continue their voyage towards Osiris and immortality.





A version of the ancient Near Eastern myth of divine combat known as the **Canaanite Baal-Cycle**, as recorded in writings on tablets found at Ugarit (modern Ras Shamra, Syria), depicts **Mot** (Death) and **Yamm** (Sea) as the demonic enemies of Baal, the king of the gods. Although at one point in the story Baal is swallowed up by Death, his ultimate victory over Death and the Sea ensures his reign as king.

2 Nephi 9

Why Jacob reads the Isaiah passages – 2 Nephi 9.2

Jacob explains the first judgment – 2 Ne. 9.7

The “**what if**” there was not an atonement – 2 Ne. 9.9-10

From nakedness to being clothed – 2 Ne. 9.14

Coming into God’s presence for the judgment “to stand before him” – 2 Ne. 9.15, 22

2 Nephi 9

To be learned is good if... - 2 Ne. 9.29

Series of 10 “woes” – 2 Ne. 9.30-38

The “way for man is narrow” & “lieth straight before him” – 2 Ne. 9.41

Come unto God who is the rock of your salvation – 2 Ne. 9.45

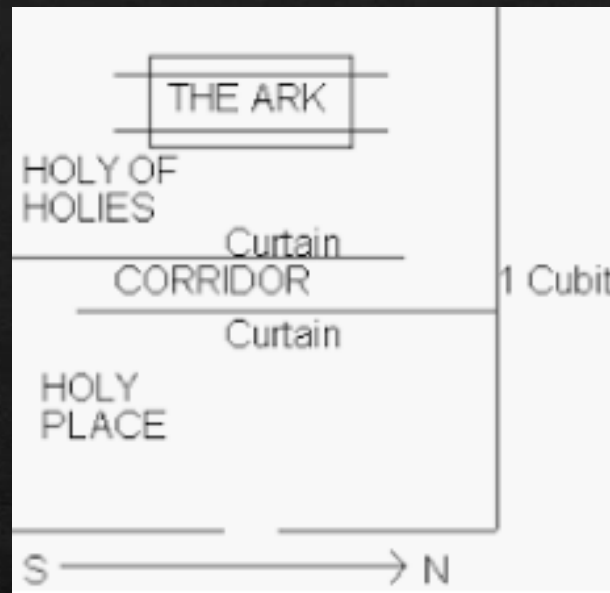
Come to the “waters” and “eat” “wine and milk” – 2 Ne. 9.50

Come to the Holy One and feast – 2 Ne. 9.51

2 Nephi 9:41

“He walked in the sanctuary until he came between the two curtains dividing the holy from the holy of holies, a cubit between them.”

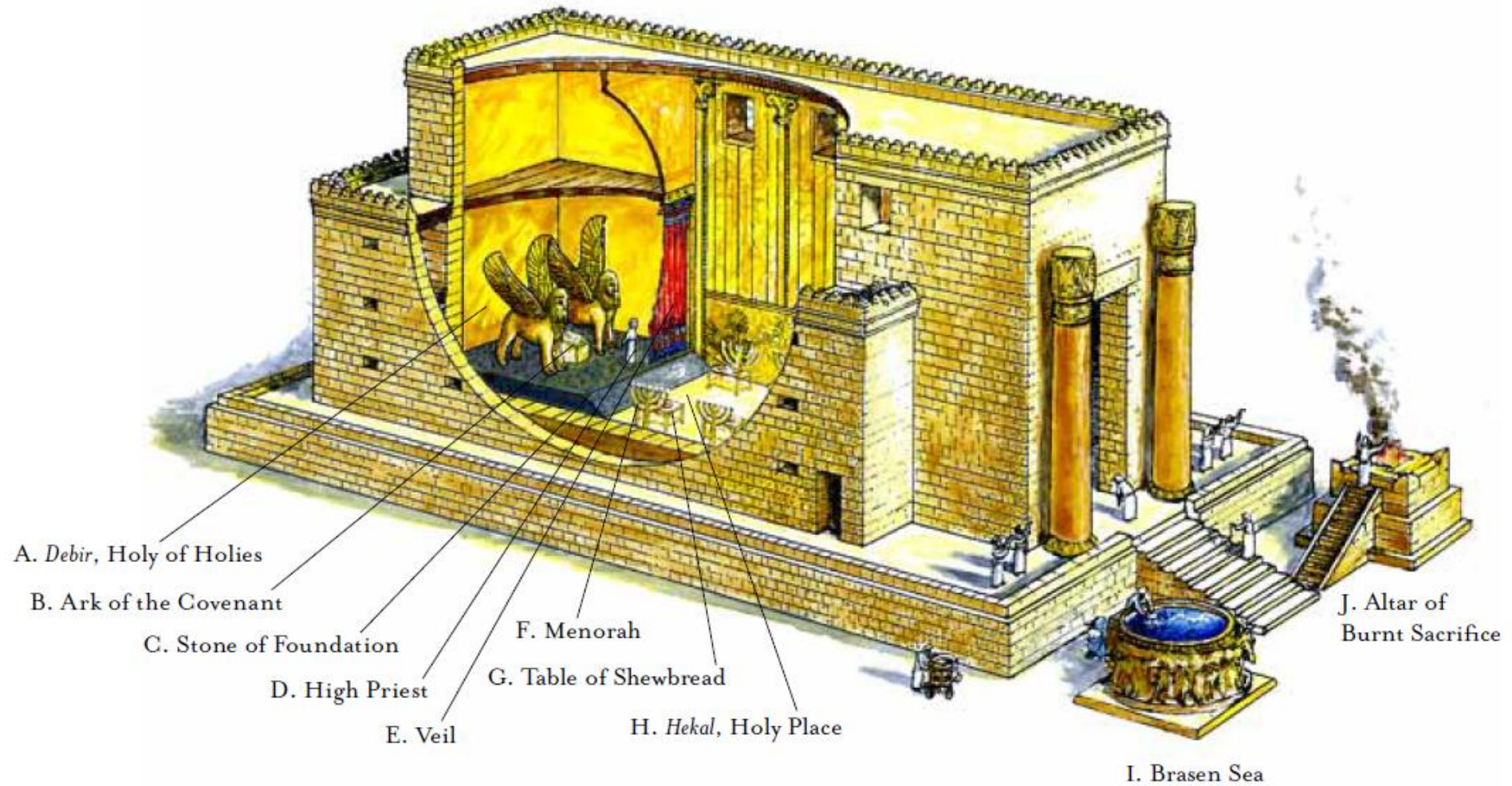
Tractate Yoma 5.1 (deals with the rules associated with the Day of Atonement)

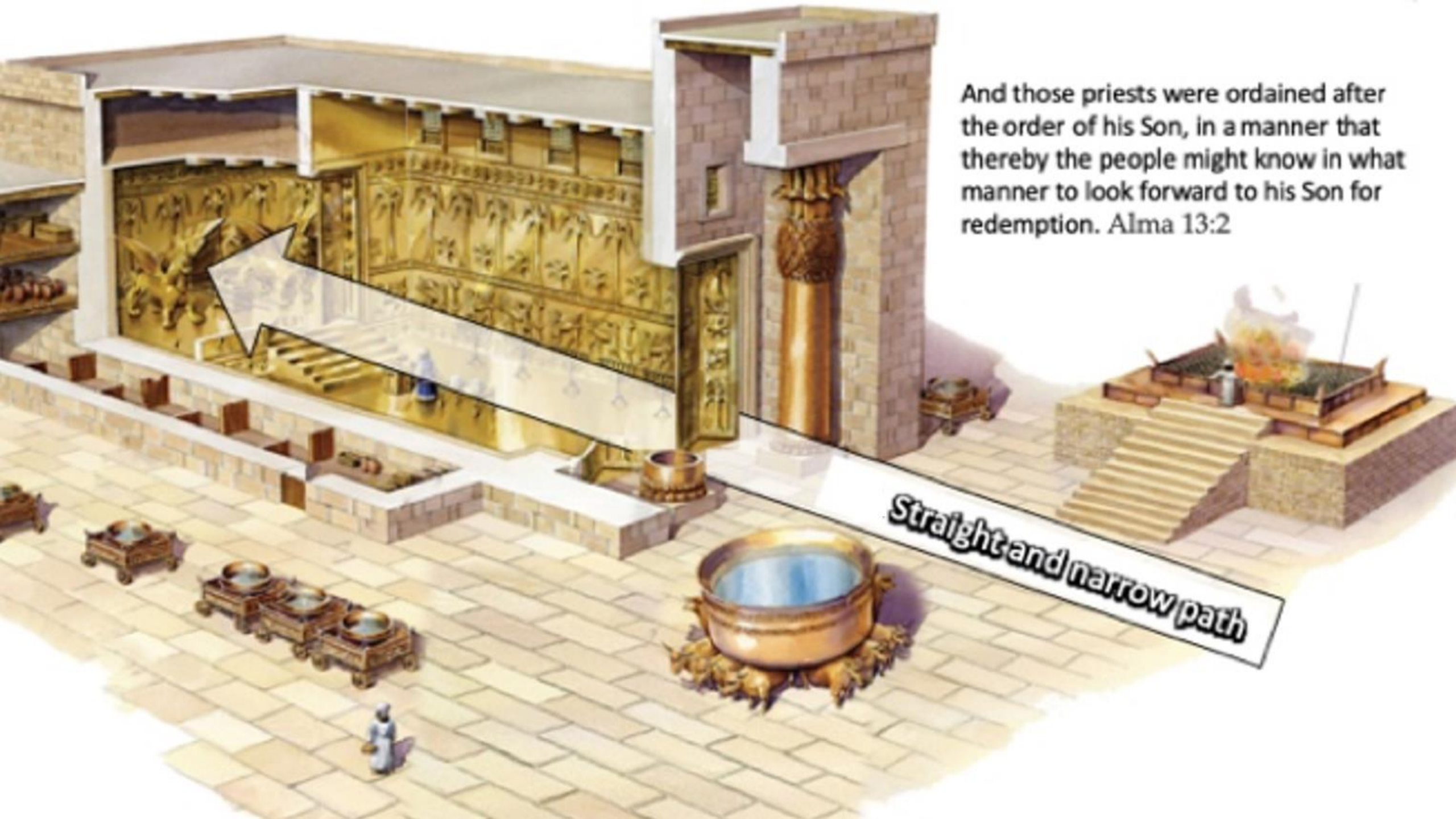


CREATION OF HEAVEN AND EARTH

Day 1
Spiritual World

Days 2, 3, 4, 5, 6
Physical World





And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. Alma 13:2

Straight and narrow path

Ten Woes of Jacob

Covenants in the ancient world followed a specific pattern in which the stipulations were laid out, and consequences of keeping or breaking the covenant were explained. At Sinai, the Ten Commandments were among “the stipulations of the covenant.” Both blessings and cursings are also present in the covenant renewal at Mt. Ebal (see Deuteronomy 27–28).

See: John J. Collins, *Introduction to the Hebrew Bible* (Minneapolis: Fortress Press, 2004), 125

JACOB'S TEN WOES AND THE TEN COMMANDMENTS

2 NEPHI 9:27, 30-38

1. Wo unto them who knowingly transgress God's commandments
2. Wo unto the rich who despise the poor and make their treasure their
3. Wo unto the deaf who will not hear
4. Wo unto the blind who will not see
5. Wo unto the uncircumcised of heart
6. Wo unto the liar
7. Wo unto the murderer who deliberately kills
8. Wo unto them who commit whoredomes
9. Wo unto them who worship idols
10. Wo unto all those who die and remain in their sins.

EXODUS 20:3-17

1. Thou shalt have no other gods before me
10. Thou shalt not covet
5. Honor (hear) thy father and thy mother
3. Thou shalt not take the name of the Lord thy God in vain
9. Thou shalt not bear false witness
6. Thou shalt not kill
7. Thou shalt not commit adultery
2. Thou shalt not make unto thee any graven image

Ten Woes of Jacob

Although not always noticed, Jacob told his listeners that his purpose in quoting Isaiah was “that ye might know concerning the covenants of the Lord that he has covenanted with all the house of Israel” (2 Nephi 9:1). The ten woes found in 2 Nephi 9:27–38 function as the list of stipulations and the consequences attached for violating that aspect of the covenant.

See: John Thompson, [“Isaiah 50–51, The Israelite Autumn Festivals, and the Covenant Speech of Jacob,”](#) 126–127.

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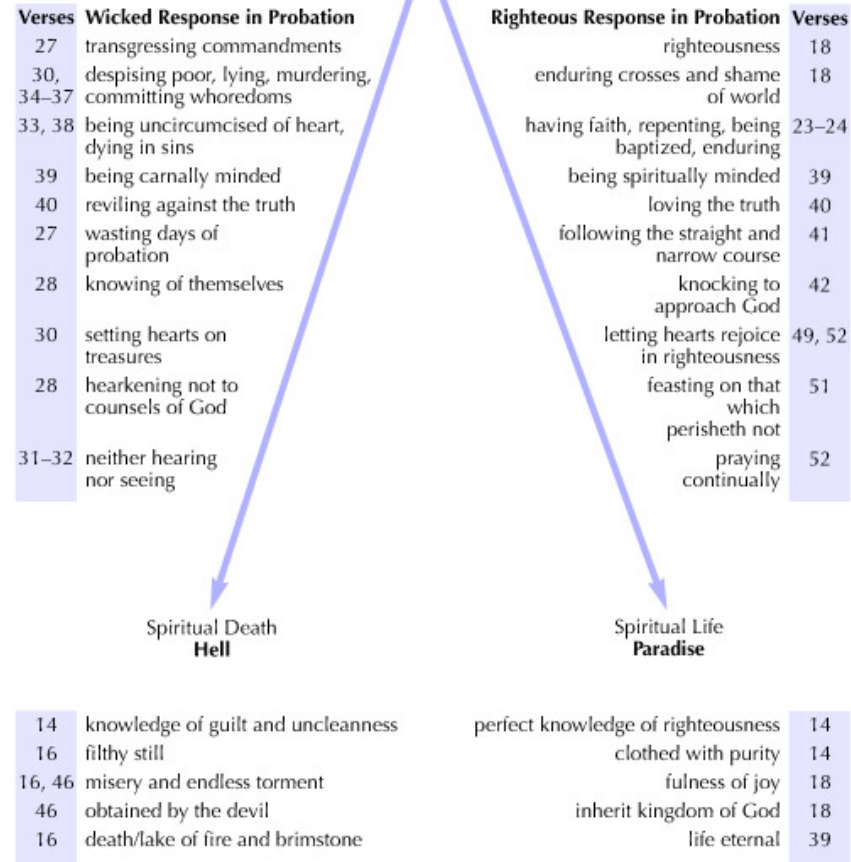
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The Ways of Life and Death

Jacob's Explanation (2 Nephi 9)

Men and Women
Choose in Probation



2 Nephi 10

The angel revealed that his name shall be Christ – 2 Nephi 10.3.

A careful study of the Book of Mormon text before 2 Nephi 10 reveals that Lehi, Nephi and Jacob use many terms, including Lord God, and frequently “The Holy One of Israel” to describe Jesus Christ. However, in 2 Nephi 10 Jacob reveals that it is through revelation from an angel that God’s anointed would be known as Christ. From this point forward the Book of Mormon writers will use this title liberally. Incidentally, the name Jesus is not revealed in the text **until 2 Nephi 25.19**, this time to Jacob’s older brother Nephi.

Fall Festival Themes in Jacob's Sermon

Remembrance – 2 Ne. 9.39-44, 51-52; 2 Ne. 10.20, 23-24

Creation – 2 Ne. 6.3; 2 Ne. 8.13; 2 Ne. 9.5-6

Garments – Lev. 16.4, 23-24, 25, 28; 2 Ne. 8.24; 2 Ne. 9.14, 44

The Name of God – 2 Ne. 6.4; 2 Ne. 8.15; 2 Ne. 9.23-24, 41, 49, 52; 2 Ne. 10.3

Sacrifice – 2 Ne. 9.4-22

Fasting – 2 Ne. 9.50-51 (an allusion here, perhaps a new way to read the text?)

Confession & Repentance – Lev. 16.7-10, 15-22; 2 Ne. 9.46

The Law – Deut. 31.9-13; 2 Ne. 8.7; 2 Ne. 9.17, 25, 27

