

ISAIAH 49:22 to 51:2

Jacob's First Sermon in II Nephi 5 & 6
(Jacob in 550s BC looking back at Isaiah in the 730s BC)

THE SETTING FOR JACOB'S WORDS

- In II Nephi 1:1 to 3:23, Lehi gave his final prophecy and exhortation in which he said Jerusalem had been destroyed (II Nephi 1:4-5), then he died (II Nephi 3:23). Jerusalem was destroyed in 586 BC, so Lehi's final prophecy would have been sometime after that event.
- In II Nephi 4:7-11, Nephi fled to the "the land of Nephi" with Sam, Jacob, Joseph, Nephi's sisters & Zoram. Sometime later, we will learn that the land of Nephi was located in the **southern highlands**.
- In II Nephi 4:27-28, Nephi reluctantly accepted his role as king, making the Nephite civilization a monarchy from 570 BC until 91 BC.
- II Nephi 4:44 gives us a chronological reference: "And thirty years had passed away from the time we left Jerusalem." This would be about **570 BC**. It would also be 16 years after Jerusalem fell back in the Old World in 586 BC.

- **II Nephi 4:51: 560 BC** is the first time the Nephites & Lamanites were populous enough to call any conflict between them a “war.”

JACOB’S FIRST SERMON IN II NEPHI 5 & 6

Chronology:

- In II Nephi 4:51, after not saying much for ten years, Nephi tells us about the Nephite civilization when he was king in 570 BC & ends this chapter by saying there were “wars” & it was about **560 BC.**
- Back in the Old World, Cyrus assumed control of the Persian Empire in **559 BC.**
- Jacob’s sermon occurred **sometime after 560 BC & before 545 BC** (II Nephi 4:51 & Jacob 1:1).

Authority:

- I think Jacob was probably consecrated to be **a priest** (II Nephi 4:42), or according to II Nephi 5:2 **was he ordained to be an elder after that?**

Behold, my beloved brethren, I, **Jacob**, having been called of God, and ordained **after the manner of his holy order** (Aaronic or Melchisedec?)

- Nephi & Jacob each **saw Jesus** (II Nephi 8:3-4)

In chapter 5, Jacob's sermon quoted the following passages of Isaiah:

- In II Nephi 5:17-21, Jacob quoted **Isaiah 49:22-23**
- In II Nephi 5:41-45, Jacob quoted **Isaiah 49:24-26.**
- In II Nephi 5:46-69, Jacob quoted **Isaiah 50.**
- In II Nephi 5:70-111, Jacob quoted **Isaiah 51.**
- In II Nephi 5:112-114, Jacob quoted **Isaiah 52:1-2.**

NOTE:

- **DURING THIS CLASS, READ THIS TEXT IN II NEPHI 5 & MARK THE CHAPTERS OF ISAIAH INTO YOUR SCRIPTURES.**
- **I WILL TALK ABOUT THE CHAPTERS IN ISAIAH AS YOU READ IN II NEPHI 5.**

II Nephi 5:10-16 is Jacob's introduction to Isaiah's words in Isaiah 49:22-23:

Wherefore, **I will read you the words of Isaiah**. And they are the words which my brother [Nephi] has desired that I should speak unto you. And I speak them unto you for your sakes, **that ye may learn and glorify the name of your God**. And now the words which I shall read, are they which Isaiah spake **concerning all the house of Israel. Wherefore, they may be likened unto you; for ye are of the house of Israel**. And there are many things which have been spoken by **Isaiah**, which may be likened unto you, because ye are of the house of Israel. And now, **these are the words [Isaiah 49:22-23]**:

Thus saith the Lord God; Behold, I will lift up mine hand to the Gentiles

[God will reveal his power to the Gentiles: the gospel is the power of God unto salvation.],

and set up my standard to the people

[It makes sense that Christ would be the standard to whom the soldiers of the Lord will rally.]

And they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers.

[To some degree this was partially fulfilled when Cyrus took it as his responsibility to build the Second Temple, when Ahasuerus saved the Persian Jews from annihilation, when Truman approved the creation of the state of Israel. For Lehi's descendants, it has occurred at times when the government has cared for the needs of the American Indian.]

They shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet. And thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

[Royalty will be caused to submit or be converted to the fullness of Christ's gospel and be subject unto it. To genuflect with your face to the ground looks somewhat like "licking up dust." Kings & leaders will no longer be ashamed of Christ or the gospel. For Lehi's descendants, Gentile America would be converted to the gospel of Christ. Sometime soon, they will no longer be ashamed of Christ and the gospel.]

JACOB'S INTERPRETATION OF ISAIAH 49:22-23

Jacob's sermon was given sometime **after 560 BC & before 545 BC** (II Nephi 4:51 & Jacob 1:1).

In **II Nephi 5:17-21 Jacob** quoted Isaiah 49:22-23, & in II Nephi 5:22-40 he explained it.

In II Nephi 5:22, he said: "And now I, Jacob, would speak somewhat **concerning these words**" [Isaiah 49:22-23]:

- First, in II Nephi 5:22, Jacob wanted the Nephite people to understand that, **by that time, Jerusalem had been destroyed** and the people of Jerusalem had been deported, which occurred in **586 BC**. Jacob was saying this sometime **after 560 BC** (II Nephi 4:51).
- Second, in II Nephi 5:23, Jacob assured the Nephites that **the people of Jerusalem would return again**. The Jerusalem temple was completed by Zerubbabel in 516 BC.

- Third, in II Nephi 5:24-25, Jacob told the Nephites an angel assured him that **the Holy One of Israel would be incarnated, scourged and crucified.**
- Fourth, in II Nephi 5:26-29, Jacob told the Nephites that **the Jews who returned to Jerusalem would reject the Holy One of Israel.** They would then be smitten, afflicted, driven and scattered. **But the Lord would be merciful** unto them in that **they would come to a knowledge of their Redeemer** and **gathered together again** to the **lands** of their inheritance.
- Fifth, in II Nephi 5:30-40, Jacob told the Nephites **the Gentiles would be blessed if they were faithful,** did not fight against Zion and did not unite with the abominable church. The Messiah will then **gather all believers,** and **non-believers will be destroyed.** The world will then know that the Lord God is the Holy One of Israel.

In II Nephi 5:32, Jacob stops to say that the prophet Isaiah wrote these things to tell us: **“the Lord God will fulfill his covenants** which he has made unto his children.”

In Isaiah 49:23, regarding the “children” mentioned above, Jacob then gave an interpretation of “**licking up the dust of their feet**” quoted in II Nephi 5:33. He said the people who do this would be the people who “**fight against Zion and the covenant people of the Lord**” who would then be *forced* to submit to his children (II Nephi 5:33). In verses 37-40:

- God will manifest himself in glory and power.
- Believers will not be destroyed.
- Non-believers will be destroyed by earthquake, bloodshed, pestilence and famine.
- They will all know the Lord is God, the Holy One of Israel.

JACOB THEN READ ONE UNIFIED QUOTE:

- ISAIAH 49:24-26 (II NEPHI 5:41-45)
- ISAIAH 50 – ALL 8 VERSES (II NEPHI 5:46-69)
- ISAIAH 51 – ALL 23 VERSES (II NEPHI 5:70-112)
- ISAIAH 52 – JUST 2 VERSES (II NEPHI 5:113-114)

ISAIAH 49:24-26

In II Nephi 5:41-45, Jacob quotes this passage in Isaiah 49:24-26. Even though it's not normal for the mighty to pursue a prey and have it taken from them, this will occur in the latter days. **The Lord God will deliver his covenant people** from their captors and oppressors. **The entire world will then realize that the Lord is the Mighty One of Jacob.**

Jacob knew that if the Nephites could believe this end-time prophecy, they would have a sense of hope.

ISAIAH 50

There are 11 verses in the KJV of chapter 50. The Inspired Version reduces that to 8 verses for some reason. Using the 11 KJV verses, there are three sections:

1. Verses 1-3 – finishing Yahweh's response to Zion's lament.
2. Verses 4-9 – The Third Servant Song (first-person language).
3. Verses 10-11 – A message to discouraged believers & those who trust in their own inventions.

ISAIAH 50:1-3

Even the breaks between verses are different in chapter 50 between the KJV and IV! Why?

In Isaiah 50:1-3, Yahweh is finishing his response to personified Zion's lament in Isaiah 49:14: "The Lord hath forsaken me, and my Lord hath forgotten me."

In Isaiah 50:1-3, Yahweh gives Zion the assurance that he has not forgotten the scattered remnants of Israel. As evidence of this, **he has not given them a final bill of divorcement, & they are not cast off forever.** Instead, it is **their own sins** that have caused them to feel alienated from a loving God. God's power is not lost or diminished.

Here is the different wording in the first three verses of Isaiah 50 in the Inspired Version. Notice, the KJV starts with, "Where is the bill of your mother's divorcement? Whom have I put away?"

Verse 1 in the IV:

Yea, for thus saith the Lord, **have I put thee away, or have I cast thee off forever?** For thus saith the Lord, Where is the bill of your mother's divorcement? **To whom have I put thee away, or to which of my creditors have I sold you;** yea, to whom have I sold you?

V. 2 in IV (but v. 1 in KJV):

Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. Wherefore, when I called there was none to answer. O house of Israel, **is my hand shortened at all, that it cannot redeem; or have I no power to deliver?** Behold, at my rebuke I dry up the sea . . .

V. 3 in IV & KJV: I clothe the heavens with blackness . . .

Bottom Line: Is God's hand shortened that he cannot redeem Israel? No, it is not.

ISAIAH 50:4-9 (II N 5:55-66) THIRD SERVANT SONG

As we mentioned before, the third “servant song” is found in Isaiah 50:4-9 of the KJV & 4-6 of the IV.

Here, the servant proclaims that he is trusting in God. Even more compellingly, we see the story of Jesus Christ spelled out in great detail by Isaiah 700 years before Jesus came to earth. In first-person language, **the servant says:**

- The Lord has given me the tongue of the learned to speak a word when Israel is weary. The Lord speaks to me (v. 4- KJV).
- I gave my back to the smiters and my cheeks to them that plucked off the hair (v. 6 - KJV).
- I hid not my face from shame and spitting (v. 6 – KJV).
- The Lord God will help me. Therefore, I shall not be confounded (v. 7 - KJV).
- I have set my face like flint, and I know that I shall not be ashamed (v. 7 – KJV)

- The Lord is near; he justifies me (v. 8 - KJV).
- Who will **contend** with me? Who is my **adversary**? (v. 9 – KJV)
- **I will smite him with the strength of my mouth** (**Note:** Not in the KJV. Appears in Jacob’s quote from Isaiah in **II Nephi 5:65** & **added by Joseph Smith in the Inspired Version to Isaiah 50:6**).
- For God will help me. Those who condemn me will wax old & the moth will eat them (v. 9 – KJV).

Despite the Jews’ belief that the suffering servant is a metaphor for the Jewish people, these servant songs seem to be pointing more and more in a literal sense to **Jesus** as the special suffering servant of Yahweh.

Isaiah 50:10-11 (II Nephi 5:67-69)

That is the end of the third “servant song.” The text stops speaking in first-person language. But in the KJV, after the song, there are **two more verses, KJV 10 & 11 (verses 7 & 8 in the IV)**:

- **Verse 10 in KJV (v. 7 in IV):** Are there any people who fear the Lord and obey but walk in darkness? Trust in the Lord. (v. 10 – KJV)
[**Note:** This is written to disconsolate and melancholy saints who have lost the joy of the gospel, like personified Zion in Isa. 49:14, like Jesus on the cross: “Why have you forsaken me?” They are encouraged to **trust in God’s grace**]
- **Verse 11 in KJV (v.8 in IV):** To those who kindle fire & are surrounded by sparks, walk in the light. You will lie down in sorrow (v. 11- KJV).
[**Note:** You who seek comfort and safety in your own inventions but reject the light of Christ, those who trust in your own efforts but don’t trust in the righteousness of Christ, trust then in your own inventions, but **you will be miserable.**]

CONCLUSION (ISAIAH 50)

- **Section 1** (v. 1-3 in KJV) – Yahweh concludes his response to Zion’s lament in Isaiah 49:14 by drawing two analogies:
 - Do you see a bill of divorcement? No!
 - Have I sold you to your creditors? No!
- **Section 2** (v. 4-9 in KJV) -- In first-person language, the special suffering servant speaks words of comfort to weary Israel:
 - Despite smiters, shame, spitting, etc. I have set my face like flint. God is with me in opposing my adversaries.
 - I will finish my course! I will complete the mission! I will defeat the opposition! Joseph Smith adds in the IV, “**I will smite them with the strength of my mouth!**”
- **Section 3** (v. 10-11) -- At the end of **chapter 50**, Israel is left with **two choices**:
 - Trust in God’s grace (v. 10), or
 - Seek comfort & safety in their own efforts & inventions (v. 11).

In light of the above, how did **Isaiah 50** apply to the **Nephites**, and how does it apply in **our** day?

- **Section 1** – assures both the Nephites and modern-day Zion that God has not forgotten us.
- **Section 2** – assures the Nephites and us that Jesus the Messiah will complete his two-part mission described in Isaiah 49:6 to:
 - restore Israel and
 - bring salvation to the world,and that should give us great comfort!
- **Section 3** – There were two choices before the Nephites, & there are two choices before us:
 - trust in God's grace, or
 - trust in man-made efforts and inventions.

Keep in mind that the Book of Mormon repeatedly instructs us to study Isaiah:

- 1 Nephi 6:4 – “But **that I might more fully persuade them to believe in the Lord their Redeemer**, I did read unto them that which was written by the prophet Isaiah.”
- 2 Nephi 5:15 – “And there are many things which have been spoken by Isaiah, which may be **likened unto you, because ye are of the house of Israel.**”
- 2 Nephi 8:15 – “And now I write some of the words of Isaiah, that whoso of my people shall see these words **may lift up their hearts and rejoice** for all men.”
- 2 Nephi 11:5 – “Wherefore hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless, **they are plain unto all those that are filled with the spirit of prophecy.**”
- 3 Nephi 10:27 – “Yea, a commandment I give unto you, that ye **search these things diligently**; for great are the words of Isaiah.”
- Mormon 4:27 – Moroni instructs us to “**search the prophecies of Isaiah.**”

IN II NEPHI 5, JACOB READ ONE UNIFIED QUOTE:

- ISAIAH 49:24-26 (II NEPHI 5:41-45)
- ISAIAH 50 – ALL 8 VERSES (II NEPHI 5:46-69)
- ISAIAH 51 – ALL 23 VERSES (II NEPHI 5:70-112)
- ISAIAH 52 – JUST 2 VERSES (II NEPHI 5:113-114)

ISAIAH 51 (II Nephi 5:70-111)

Isaiah 50:7 (in the IV) to 52:12 is focused on the restoration of God's earthly kingdom, Zion.

In **II Nephi 5:70-111**, Jacob's sermon quoted **Isaiah 51.**

Section 1: Isaiah 51:1-2 (II Nephi 5:70-111)

The prophet counsels Israel living in diaspora to give careful consideration to Abraham and Sarah and the origin from which Israel sprang:

Hearken unto me, ye that follow after righteousness; **ye that seek the Lord**, look unto the rock from whence ye were hewn, and to the hole of the pit from whence ye are digged. Look unto **Abraham** your father, and unto **Sarah** that bare you; for I called him alone, and blessed him, and increased him.

II Nephi 8:10:

And also, my soul delighteth in the covenants of the Lord which he hath made to our fathers.

Malachi 4:6:

And he [Elijah] shall turn **the heart of the fathers** to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Moroni to Joseph Smith, Jr. on September 21, 1823:

And he shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.

We need to teach our children about Abraham's five-part blessing and how it will be fulfilled in the latter days:

- Kings
- Nations
- Earth blessed
- Land
- Descendants

Genesis 12:2:

And I will make of thee **a great nation**, and I will bless thee, and make thy name great; and **thou shalt be a blessing**; and I will bless them that bless thee, and curse them that curse thee; and **in thee shall the families of the earth be blessed** . . . And Abram was seventy and five years old when he departed out of Haran.

I Nephi 4:28-29:

Wherefore, our father hath not spoken of our seed alone, but also **all** the house of Israel, **pointing to the covenant which should be fulfilled in the latter days, which covenant the Lord made to our father Abraham, saying, In thy seed shall all the kindreds of the earth be blessed.**

Genesis 17:9-10:

And this **covenant** I make, that thy children may be known among all nations. Neither shall thy name anymore be called Abram, but thy name shall be called Abraham; for **a father of many nations** have I made thee. And **I will make thee exceedingly fruitful**, and I will make nations of thee, and **kings** shall come of thee, and of thy seed.

In Ether 6:8-12:

- 8 Wherefore the remnant of **the house of Joseph shall be built up upon this land**; and it shall be a land of their inheritance; and they shall build up **a holy city** unto the Lord, like unto the Jerusalem of old; and **they shall no more be confounded**, until the end come, when the earth shall pass away.
- 9 And there shall be **a new heaven and a new earth**; and they shall be like unto the old, save the old have passed away, and all things have become new.
- 10 And then cometh the **New Jerusalem**; and blessed are they who dwell therein, for **it is they whose garments are white through the blood of the lamb**; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.
- 11 And then also cometh **the Jerusalem of old**; and the inhabitants thereof, blessed are they, for they have been **washed in the blood of the Lamb**;
- 12 And they are they who were **scattered and gathered in** from the four quarters of the earth, and **from the north countries**, and **are partakers of the fulfilling of the covenant which God made with their father Abraham.**

ISAIAH 51 (continued)

Section 2: Isaiah 51:3-23 (II Nephi 5:72-114)

In verse 3, Isaiah then begins to foretell **the restoration of Zion, God's earthly kingdom.**

Part 1 (v. 3-8 of Isaiah 51) – Law, Judgment & Righteousness

- Verse 3 – The Lord will comfort Zion. He will make her wilderness like Eden and her desert like the garden of the Lord. There will be joy and gladness.
- Verse 4 -- The law will go forth from the Lord.
- Verse 5 – God will judge the people. The isles will wait upon him.
- Verse 6 -- There will be a new heaven and earth. The Lord's righteousness will not be abolished.
- Verse 7 – When this happens, do not fear men.
- Verse 8 – Their time will end; God's righteousness will last forever.

Part 2 (verses 9-17 of Isaiah 51) – Awake, O Zion

- **Verse 9** – Zion will awake and put on strength.

- **Verse -10-11:**

Art thou [the Lord] not it which hath dried the sea, the waters of the great deep; **that hath made the depths of the sea a way for the ransomed to pass over?** Therefore **the redeemed of the Lord shall return,** and **come with singing unto Zion;** and everlasting **joy** and **holiness** shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away.

- **Verses 12-17 (of Isaiah 51)** – Paraphrase:
I am the one true God, not idols or other gods. I am the Lord thy maker, creator of the heavens, who divided the seas, who covered you in the shadow of his hand. Awake, O Jerusalem, who has drunk of God's fury.

D & C 108:5 & 6:

- 5.f. **He [the Bridegroom] shall command the great deep** and it shall be driven back into the north countries, and **the islands shall be come one land**, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.
- 5.g. And the Lord even **the Savior shall stand in the midst of his people**, and shall reign over all flesh.
- 6.a. And they who are in the **north countries** shall come in remembrance before the Lord, and their **prophets** shall hear his voice, and shall no longer stay themselves, and **they shall smite the rocks, and the ice shall flow down at their presence.**
- 6.b. And **an highway shall be cast up in the midst of the great deep.** Their enemies shall become a prey unto them, and in the barren **deserts** there shall come forth **pools of living water**; and the parched ground **shall no longer be a thirsty land.**

- 6.c. And **they shall bring forth their rich treasures unto the children of Ephraim my servants**. And the boundaries of the everlasting **hills shall tremble** at their presence.
- 6.d. And **then shall they fall down and be crowned with glory, even in Zion**, by the hands of **the servants of the Lord, even the children of Ephraim**, and they shall be filled with **songs** of everlasting **joy**.
- 6.e. Behold, this is the blessing of the everlasting God upon **the tribes of Israel**, and **the richer blessing** upon the head of **Ephraim and his fellows**.
- 6.f. They also of **the tribe of Judah, after their pain, shall be sanctified in holiness** before the Lord to dwell in his presence day and night for ever and ever.
- 7.a. . . . I have sent forth my **angel**, flying through the midst of heaven, **having the everlasting gospel**, who hath appeared unto some . .
- 7.b. And **this gospel shall be preached** unto every nation, and kindred, and tongue, and

people, and **the servants of God** shall go forth, saying with a loud voice,

7.c. **Fear God and give glory to him; for the hour of his judgment is come: and worship him** that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night . . .

Part 3 (verses 18-23 of Isaiah 51)

- Verse 18:

**And there is none to guide her
[Jerusalem] among all the sons
whom she hath brought forth;**

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

- Verse 19 – **Two sons** [sources of calamity] are
come unto thee -- you will experience:
 - Desolation (famine),
 - Destruction (the sword).
- Verse 20 - Thy sons have fainted *except for these
two*. They lie at the head of all the streets, as a
wild bull in a net, they are full of the fury of the
Lord, the rebuke of God.
[These two calamities stand in a prominent place
(at the top or beginning of major streets), ready to
wreak havoc, full of God's fury, to act as his
rebuke for those who have afflicted Israel.]
- Verses 21-23 – Hear this, you afflicted and
drunken but not with wine [“Drunken” - the chosen
have already experienced God's fury], I have

taken the cup of my fury out of your hand. **But I will make your enemies, who made you bow down and lay your body on the ground, to drink of that cup.**

CONCLUSION (Isaiah 51)

Likening these scriptures unto us:

- How would Isaiah 51 have applied to **the Nephites** in Jacob's day?
- How would Isaiah 51 apply to **us**?

ISAIAH 51

- **Section 1 (verses 1-2)** – Study the promises that God made to the fathers: Abraham, Isaac & Jacob-Israel.
- **Section 2 (v. 3 to 23)** – **The Restoration of Zion:**
 - **Verses 3-8** – Comfort Zion. Her wilderness & desert will be like the garden of Eden. Law, judgment & righteousness will go forth.
 - **Verses 9-17** – Awake, O Zion
 - **Verses 18-23** – There will be a lack of leadership among Zion's sons (See the answer to this in Isaiah 52:1-2). Famine and sword will fall upon Israel until God's fury is satisfied. Then Israel will suffer no more, but their enemies will suffer his fury.

ISAIAH 52:1-2 (II NEPHI 5:112-114) – In the Last Days, A Call to Priesthood to Assume Authority & Redeem Zion – Through Lineal Rights & Blessings

In II Nephi 5:112-114, Jacob repeated the call of Isaiah for Zion to awake and put on her strength and her beautiful garments. Zion will then arise from the dust.

Jacob understood the Nephites needed to know about the final culmination of history in which God's earthly kingdom would eventually arise victorious.

Here is Isaiah 52:1-2 as quoted by Jacob in **II Nephi 5:112-114**:

- 112 Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city.
- 113 For henceforth there shall no more come into thee, the uncircumcised and the unclean.
- 114 Shake thyself from the dust; arise, sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

NOTE: That is the end of II Nephi 5.

In II Nephi 6:1-4, Jacob explained to the Nephites:

“ . . . I have read these things that ye might know **concerning the covenants of the Lord**; that he has covenanted with *all* the house of Israel; that he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, **until the time comes that they shall be restored to the true church and fold of God**; when they shall be **gathered home** to the lands of their inheritance, and shall be established in all their lands of promise. Behold, my beloved brethren, I speak unto you these things **that ye may rejoice, and lift up your heads forever, because of the blessings which the Lord God will bestow upon your children.**

In II Nephi 6, Jacob’s sermon then launches into a very detailed explanation of the gospel.

FOR NEXT WEEK:

Please read II Nephi 8 and study Isaiah 2, 3, 4 & 5.

ISAIAH 2 to 14

- In **II Nephi 8:17-38**, the prophet Nephi quoted Isaiah 2.
- In **II Nephi 8:39-65**, the prophet Nephi quoted Isaiah 3.
- In **II Nephi 8:66-70**, the prophet Nephi quoted Isaiah 4.
- In **II Nephi 8:71-100**, the prophet Nephi quoted Isaiah 5.

- In **II Nephi 9:1-13**, the prophet Nephi quoted Isaiah 6.
- In **II Nephi 9:14-38**, the prophet Nephi quoted Isaiah 7.
- In **II Nephi 9:39-60**, the prophet Nephi quoted Isaiah 8.
- In **II Nephi 9:61-81**, the prophet Nephi quoted Isaiah 9.
- In **II Nephi 9:82-115**, the prophet Nephi quoted Isaiah 10.
- In **II Nephi 9:116-131**, the prophet Nephi quoted Isaiah 11.
- In **II Nephi 9:132-137**, the prophet Nephi quoted Isaiah 12.

- In **II Nephi 10:1-22**, the prophet Nephi quoted Isaiah 13.
- In **II Nephi 10:23-54**, the prophet Nephi quoted Isaiah 14.

ISAIAH 29:6-32 & ISAIAH 11:4-9

- **II Nephi 11:117-160** is roughly similar to Isaiah 29:6-32.
- **II Nephi 12:88-95** is roughly similar to Isaiah 11:4-9 (adds verse 90).

ISAIAH 52:7-10 & 53

- In **Mosiah 7:77-80**, a man asked Abinadi the meaning of Isaiah 52:7-10.
- In **Mosiah 8:15-27**, Abinadi quoted Isaiah 53.
- In **Mosiah 8:47-54**, Abinadi quoted & explained Isaiah 52:7-10.

ISAIAH 52

- In **III Nephi 7:43-45**, Jesus quoted Isaiah 52:8-10.
- In **III Nephi 9:46-73**, Jesus explained Isaiah (particularly chapter 52) and Micah 5.
- In **III Nephi 9:74-83**, Jesus quoted Isaiah 52:1-7 & 11-15.
- In **III Nephi 9:84 to 10:8**, Jesus explained Isaiah 52 and Micah 5.

ISAIAH 54

- In **III Nephi 10:9-25**, Jesus quoted Isaiah 54.
- In **III Nephi 10:26-29**, Jesus commented on Isaiah 54: “Search these things diligently, for great are the words of Isaiah.”

Keep in mind that the Book of Mormon repeatedly instructs us to study Isaiah:

- 1 Nephi 6:4 – “But **that I might more fully persuade them to believe in the Lord their Redeemer**, I did read unto them that which was written by the prophet Isaiah.”
- 2 Nephi 5:15 – “And there are many things which have been spoken by Isaiah, which may be **likened unto you, because ye are of the house of Israel.**”

- 2 Nephi 8:15 – “And now I write some of the words of Isaiah, that whoso of my people shall see these words **may lift up their hearts and rejoice** for all men.”
- 2 Nephi 11:5 – “Wherefore hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless, **they are plain unto all those that are filled with the spirit of prophecy.**”
- 3 Nephi 10:27 – “Yea, a commandment I give unto you, that ye **search these things diligently**; for great are the words of Isaiah.”
- Mormon 4:27 – Moroni instructs us to “**search the prophecies of Isaiah.**”

While **Jeremiah** remained in Babylon, **Ezekiel & Daniel** were contemporaries as exiles in Babylon. The prophecies in the books of Ezekiel and Daniel were **given in Babylon** while one-third of Judah was exiled in Babylon.

In Daniel 9-12, sometime after 538 BC, Daniel delivered apocalyptic prophecies (filled with symbolic images) in Aramaic (the language of Babylon) to *a later Persian king named Darius*. In 520 BC, Haggai and Zechariah urge the Jews *back in Jerusalem* to resume work on the Second Temple.

Book of Daniel served at least **four kings**:

1. **Nebuchadnezzar**
Evil-merodach (NOT mentioned in Daniel, but spoken of in Jeremiah)
2. **Belshazzar**
3. **Darius the Mede** – who is this?
4. **Cyrus the Great**
5. Perhaps a later Darius III as well (see Daniel 9:1 and 11:1), but Daniel would have to be very old for it to be Darius III.

PROBLEM: No mention in history of a **“Darius the Mede”** who preceded Cyrus the Great. Kings of Persia were:

1. “Darius the Mede”? – can’t be found in historical records, only book of Daniel!

NOTE: This king who allegedly preceded Cyrus is only found in the book of Daniel.

- Dan. 5:31-6:28 is about a “Darius” of some kind before Cyrus.
- Dan. 7 & 8 – goes backward in time to Belshazzar.
- Dan. 9:1 & 11:1 seem to be talking about Darius III. In Dan. 11, Daniel warns Darius III about Alexander the Great of Greece. How could Daniel be that old?

2. Cyrus the Great (559-530)

NOTE:

- **Was this the same person as “Darius the Mede” mentioned repeatedly in Daniel 5:31 to 6:28 regarding Belshazzar’s feast, friends thrown in fiery furnace, the lion’s den, etc.?** Daniel 6:28 seems to say “No, they were different.” Also, Dan. 5 & 6 is about a “Darius” before Cyrus, & Dan. 9:1 & 11:1 seem to be talking about a later Darius, perhaps II or III.
- **FIRST WAVE: In 538 BC, Zerubbabel** (a Babylonian name; born in exile and grandson of Jehoiakin,) **& Jeshua**. Zerubbabel was appointed by Cyrus to be governor of the province of Yehúd or Judah. He led the first wave or group of Jews, numbering **42,360 men**, in their return from the Babylonian captivity in the first year of Cyrus, King of Persia. They rebuilt the altar (Ezra 3:1-3).

- Eighty years later (458 BC), Ezra wrote about this first wave that occurred in the first year of King Cyrus (led by Zerubbabel in 538 BC). In **Ezra 1-4**, Ezra recalls how the first wave had returned under Zerubbabel 80 years earlier. In **Ezra 4**, it tells of the opposition Zerubbabel & Jeshua had from the Samaritans. **Ezra 5**, regarding Haggai and Zechariah, seems to be about 520 BC (60 yrs. Earlier): Zerubbabel & Jeshua resumed work on the Second Temple.
- In **536 BC**, Zerubbabel began to lay the foundation of the Second Temple. But construction was halted for **16 years** because of opposition from the Samaritans and their lawyers' petitions to the king of Persia asking him to make them stop (Ezra 4:4-24).
- In **520 BC**, the prophets **Haggai** and **Zechariah** were sent by God to urge the Jews at Jerusalem to resume their work. The Jews were discouraged. Their harvests had failed, and they claimed to lack resources (Haggai 1:1-11 argues with this idea). But with Haggai and Zechariah's encouragement they resumed work on the Second Temple (Ezra 5:1-2).
- In **520 BC**, after petitioning a later Persian king, work was resumed on the Second Temple.
- In about **516 BC**, the Second Temple was finished.

3. Cambyses II (530-522 BC)

4. Darius I (522-486 BC) –

NOTE: Haggai 1:1, 1:15, 2:10, & Zechariah 1:1, 1:7 & 7:1.
Also, **Ezra 6:14-15: Temple finished in sixth year of Darius' reign (about 516 BC).**

5. Xerxes I (Ahasuerus) – possibly married Esther?
6. Darius II
7. **Artaxerxes II (Ahasuerus) (465-??)** – Perhaps married Esther?

NOTE:

- **SECOND WAVE:** In **458 BC** (58 years after the temple had been completed in 516 BC). **Ezra 7:1 & 8:** In Artaxerxes' 7th year, **Ezra** (greatest spiritual leader, priest and scribe) took four months to walk 900 miles back to Jerusalem with about 2,000 people. **Ezra did not go to Jerusalem until 458 BC as described in Ezra 7:6-10!**
- In **Ezra 1-4**, Ezra is recalling how the first wave returned under Zerubbabel 58 years earlier. **Ezra 5**, regarding Haggai and Zechariah, seems to be about **520 BC** (also many years earlier). **Ezra did not go to Jerusalem until 458 BC in Ezra 7:6-10!** In Nehemiah 8, Ezra read the law and dedicated the temple. Ezra and Nehemiah were originally one book!

- In Ezra 7-10, Ezra's primary work was to dissuade Jews settling in Judah from intermarrying with other cultures and to urge them to divorce any foreign wives they had married!
- **THIRD WAVE**: In **445 BC** (Artaxerxes' 20th year & 12 years after Ezra arrived), **Nehemiah** returned to Jerusalem. **Neh. 2:1-9**: In the 20th year of Artaxerxes' (Ahasuerus') reign, Nehemiah appealed to him "send me unto Judah." He led a third wave of people (number unknown) to Jerusalem to rebuild the walls in 52 days. Even though the walls were completed, not many private homes were built (Neh. 7:4).
- Neh. 5:14: **Nehemiah was governor** of the province of Yehúd or Judah from the 20th year of Artaxerxes' reign (445 BC) to the 32nd year of his reign (433 BC).
- In **Nehemiah 8 & 9**, Ezra reads the Law to the people. In Nehemiah 10, the people took an oath to obey that Law. In Nehemiah 11, they cast lots to see who would be able to live in Jerusalem and who would live in other cities. In Nehemiah 12, the priests and Levites of the Temple were set apart. In Nehemiah 13, Nehemiah made a short visit back to the Persian capital to see the king and then returned to Jerusalem to punish corruption among the Jewish leaders in Jerusalem.

8. Darius III (336-332) - defeated by Alexander the Great in 332 BC. Spoken of in Daniel 9:1 and 11:1. **NOTE**: According to Ezra 4:11-24, work on

the Second Temple ceased by order of Artaxerxes until 2nd yr. of Darius III.