
2 Nephi 22 — Isaiah 12 — The Song of Salvation, the Wells of Yeshua, Zion's Inhabitant Shouting

Six-verse hymn closing the Immanuel-Branch block; wells of salvation; the great One in the midst of Zion, c. 730–700 BC.

Six verses; most concentrated chapter in Isaiah. The closing hymn to the Immanuel-Branch block (chs. 7–12) — what the redeemed sing on the other side of deliverance. Deliberately patterned on the Song of Moses (Ex. 15:2 = v. 2 verbatim). Three load-bearing texts: *behold, God is my salvation* (yesu'ah = the name Yeshua/Jesus encoded into the salvation-noun); the *wells of salvation* (master-image for continuous-grace, Christ's Jn. 4 and Jn. 7 discourse); *great is the Holy One of Israel in the midst of thee* (b'qirbekh = indwelling fulfilled in the Holy Ghost).

Ten Insights

- 1. Anger turned away (v. 1).** Praise from the far side of the fourfold refrain (chs. 9–10). The mercy preserved is the mercy now sung.
- 2. God IS my salvation (v. 2).** *Hinne El yeshu'ati*. The salvation-noun is the proper-name-root Yeshua. The verse encodes Jesus' name into the OT noun.
- 3. Quoting the Song of Moses (v. 2).** *The Lord is my strength and song* verbatim from Ex. 15:2. Second-Exodus produces the second-Exodus song.
- 4. Wells of salvation (v. 3).** *Mi-ma'ayanei ha-yeshu'ah* — continuous-drawing of living water. Jewish liturgical reading at Sukkot's water-libation (Jn. 7:37–39).
- 5. Four imperatives (v. 4).** Praise, call, declare, make-mention (*hazkiru*). Drawing produces declaring; salvation includes missionary impulse.
- 6. Make mention his name exalted (v. 4).** *Hazkiru* — mnemonic-work. The sacrament's *do this in remembrance of me* enacts the verse weekly.
- 7. Excellent things known in all the earth (v. 5).** Globalization of the gospel — the deeds become world-knowledge. D&C 1:1–4.
- 8. Cry out and shout (v. 6).** *Tzahali* — high-pitched ululation of joy. Zion's interior posture is loud-rejoicing-praise; loud joy is covenant-posture.
- 9. Great in your midst (v. 6).** *Gadol b'qirbekh*. Indwelling presence. Immanuel of ch. 7:14 fulfilled — God-with-us became God-in-us. 1 Cor. 6:19.
- 10. Holy One of Israel (v. 6).** Nephi's signature title (38× in BoM vs. 25× in OT). The chapter's closing axiom names the Lord by Nephi's most-frequent title.

Cross-References

Gen. 16:14 (well of the Living One); Gen. 29:1–10 (Jacob's well); Ex. 15:1–18 (Song of Moses — direct quotation in v. 2); Ex. 17:6 (water from rock); Num. 21:16–18 (well-song at Beer); Judg. 5 (Song of Deborah); 1 Sam. 2:1–10 (Hannah's song); Ps. 18 (David); Ps. 30:5 (weeping endureth a night); Ps. 46 (Lord of hosts is with us); Ps. 65:9 (river of God); Ps. 87 (springs in Zion); Ps. 95–100 (sing unto the Lord); Ps. 117 (praise the Lord); Ps. 118:14 (cited Ex. 15:2); Ps. 145–150 (Hallel); Prov. 5:15 (drink from own cistern); Isa. 7:14 (Immanuel); Isa. 8:6 (waters of Shiloah); Isa. 9:6 (child born); Isa. 11 (Branch — direct preface); Isa. 35:6 (waters break out); Isa. 41:17–18 (springs); Isa. 44:3 (pour water on thirsty); Isa. 49:10 (springs of water); Isa. 55:1 (Ho, every one that thirsteth); Isa. 58:11 (spring of water); Isa. 61:10 (greatly rejoice); Jer. 2:13 (forsaken fountain of living waters); Jer. 31:7 (sing with gladness); Ezek. 47:1–12 (river from temple); Zech. 13:1 (fountain opened); Zech. 14:8 (living waters); Mal. 4:2 (Sun with healing in wings); Matt. 1:21 (Jesus — direct fulfillment of v. 2's yeshu'ah); Matt. 5:6 (hunger and thirst); Lk. 1:46–55 (Magnificat); Lk. 2:14 (Gloria); Jn. 4:6–14 (Samaritan woman — direct exegesis of v. 3); Jn. 7:37–39 (tabernacle day — direct exegesis of v. 3); Jn. 14:17 (Spirit in you — direct fulfillment of v. 6); Acts 2 (Pentecost — Spirit in midst); 1 Cor. 6:19 (body is temple); Rev. 7:17 (Lamb leads to fountains); Rev. 21:6 (water of life freely); Rev. 22:1 (river of water of life); Rev. 22:17 (whosoever will, drink); 1 Ne. 11:25 (rod of iron); 2 Ne. 6 (Jacob's temple sermon); 2 Ne. 8 (three awakenings); 2 Ne. 21 (Branch — preface); 2 Ne. 25:23 (saved by grace); 2 Ne. 31:20 (feast on words of Christ); 2 Ne. 32 (Holy Ghost teaches all); Mosiah 4:11–12 (sing song of redeeming love — direct echo); Mosiah 5:1–4 (great joy); Alma 26 (Ammon's hymn); Alma 36:20–24 (joy after pain); 3 Ne. 9:13–22 (come unto me — direct expansion of v. 3); 3 Ne. 17:9–25 (children's hymn); 3 Ne. 19:14 (encircled with fire); Moroni 7:48 (filled with love); Moroni 10:4–5 (Spirit teaches — direct fulfillment of v. 6); D&C 1:38 (my voice); D&C 8:2 (Spirit in mind and heart); D&C 25:12 (song of the heart); D&C 27:1–4 (sacrament); D&C 38:7 (I am in your midst — direct citation of v. 6); D&C 46 (gifts of Spirit); D&C 84:88 (I am in your midst); D&C 89 (Word of Wisdom); D&C 109:79 (Hosanna shout); D&C 110:1–10 (Kirtland appearances); D&C 121:46 (Holy Ghost constant companion); D&C 128:23 (earth break forth in singing); Articles of Faith 4, 7.

Apocryphal Correlations

Sirach 51:1–12. Ben Sir's personal hymn — *I will give thanks unto thee, O Lord* — closest Wisdom-tradition thanksgiving.

Wisdom of Solomon 10:20–21. After the Red Sea: *wisdom opened the mouth of the dumb* — direct second-Exodus-singing parallel.

Psalms of Solomon 5:1–19. *I will sing to the Lord a new song* — direct individual-salvation-hymn parallel.

1QH (Qumran Hodayot) 11:19–23. *I thank thee, O Lord, for thou hast redeemed my soul from the pit* — closest Qumran thanksgiving parallel.

3 Maccabees 6:32–41. After Ptolemy's failed persecution — direct post-deliverance commemorative-hymn parallel.

Tobit 13:1–18. Tobit's hymn after recovered sight — direct anger-turned-to-comfort parallel to v. 1.

Baruch 4:36–5:9. Jerusalem-restoration hymn — direct Zion-rejoicing parallel to v. 6.

Odes of Solomon 30. *Fill ye waters for yourselves from the living spring of the Lord* — direct wells-of-salvation parallel.

Hebrew Word Studies

yeshu'ati (יְשׁוּעָתִי, **my salvation**) — v. 2. The proper-name-root Yeshua (Jesus). The OT noun encodes the NT proper-name. Three appearances in two verses.

Yah Adonai (יְהוָה אֲדֹנָי, **Yah Yahweh**) — v. 2. Rare double-divine-name reserved for moments of intensified intimacy. Same form as Ex. 15:2.

ma'ayanei ha-yeshu'ah (מַעְיָנֵי הַיְשׁוּעָה, **springs of salvation**) — v. 3. Master-image for salvation-as-continuous-supply. Jn. 4 and Jn. 7:37–39 — Christ identifies as source.

hazkiru (הִזְכִּירוּ, **make mention / cause to remember**) — v. 4. Mnemonic-work. The sacrament's *do this in remembrance* enacts the verb weekly.

tzahali (צָהַל, **shout for joy — high ululation**) — v. 6. High-pitched joy. Zion's interior posture is loud-rejoicing-praise; quiet reverence and loud joy both covenant-postures.

b'qirbekh (בְּקִרְבְּכֶם, **in your midst / inward-parts**) — v. 6. Indwelling presence. Immanuel fulfilled stage-by-stage — gift of Holy Ghost, sacrament, temple, beatific vision.

Personal Application

Three practices. First, draw water from the wells of salvation daily. Each morning, name one well you will draw from today — scripture, prayer, sacramental memory, temple endowment recalled. Salvation is continuous-drawing, not one-time taking. Second, make mention. Each day, name the Lord's deeds aloud, to someone. Drawing without declaring is incomplete obedience to the chapter. Third, cry out and shout. Let yourself shout when shouting is the right covenant-response. The Holy One is in your midst; Zion's interior posture is loud-rejoicing-praise.