

2 Nephi 6 — Jacob Opens the Temple Sermon — Isaiah 49 Re-Read for the New World

Jacob, consecrated priest by Nephi, opens his two-day temple sermon by reading Isa. 49:22–26 again, c. 559–545 BC.

The book of 2 Nephi pivots from Lehi's deathbed and Nephi's flight to Jacob's two-day temple sermon, which runs from ch. 6 through ch. 10. Jacob opens by reading Isa. 49:22–52:2 — the gathering oracle re-anchored for the new-world covenant people. Two doctrines especially repay attention: the *prayers of the faithful* preserve scattered Israel through the long dispersion (v. 11), and the people of the Lord are defined as *they who wait for him* (v. 13).

Ten Insights

- 1. Three credentials (vv. 1–2).** *Called, ordained, consecrated.* The Restoration's priesthood-authority formula in compressed form. Heb. 5:4; Alma 13:1–9; D&C 20:60.
- 2. Melchizedek priesthood (v. 2).** *The holy order* — the higher priesthood that predates Aaron, not bound to Levitical genealogy. The priesthood Lehtes carry in the New World. Ps. 110:4; Heb. 5–7; D&C 107:3.
- 3. Priestly delegation (v. 3).** *They are the words which my brother has desired that I should speak.* Jacob preaches because the office assigned him the text — administrative-priestly structure, not personal urge.
- 4. Liken-hermeneutic invoked (v. 5).** *They may be likened unto you, for ye are of the house of Israel.* Restoration's participatory hermeneutic explicitly engaged. Cf. 1 Ne. 19:23.
- 5. Crucifixion named (v. 9).** *They should scourge him and crucify him.* The Brass Plates' Christology was already explicit about the execution-mode of the Messiah. Same as Neum at 1 Ne. 19:10.
- 6. Prayers of the faithful preserve dispersed Israel (v. 11).** *Israel shall not be suffered to perish, because of the prayers of the faithful.* Intercessory prayer has covenant-historical force across millennia.
- 7. Christological gathering (v. 11).** Gathering is conditional: *when they shall come to the knowledge of their Redeemer.* Romans 11:25–27 in seed.
- 8. Gentile conditional blessing (v. 12).** *Blessed if they repent, if they fight not against Zion, if they unite not with the great and abominable.* Gentile category is fluid; the choice determines the outcome.
- 9. People defined as waiters (v. 13).** *The people of the Lord are they who wait for him.* The defining covenant verb is *wait*. Heb. 11:13–16.
- 10. Two advents (vv. 9, 14).** First coming in the flesh; Second Coming in *power and great glory*. Brass-Plates Christology already includes both advents. Cf. D&C 45.

Cross-References

Gen. 14:18–20 (Melchizedek); Ex. 28:41 (consecration); Num. 6:24–26 (priestly blessing); Ps. 110:4 (priest after the order); Isa. 11:11–12 (gathering); Isa. 49:22–26 (cited directly); Jer. 23:3 (gathering remnant); Ezek. 36:24 (gathering verb); Mal. 3–4 (purging and gathering); Matt. 23:37 (gathering wing); Acts 3:19–21 (times of restitution); Rom. 11:25–27 (all Israel saved); Eph. 2:11–22 (one new man); Phil. 2:10–11 (every knee); Heb. 5–7 (Melchizedek priesthood); Heb. 11:13–16 (waiting in faith); Rev. 6:8; 20:1–6; 1 Ne. 19:10; 19:23; 21; 22; Mosiah 2–5 (Benjamin's temple sermon); Mosiah 26 (intercessory prayer); Alma 13:1–9 (Melch. priesthood); 3 Ne. 11–18 (Christ's temple sermon); 3 Ne. 16:10–15 (Gentile conditional); Hel. 10:3–11; D&C 1; 20:60; 45; 84; 107:3; 109; 133; JS—H 1.

Apocryphal Correlations

Sirach 36:1–17. The gathering prayer — *gather all the tribes of Jacob, that they may inherit thee, as from the beginning.*

Tobit 13:9–18. *Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.* Dispersion-and-restoration grammar.

Baruch 4:30–5:9. *Take a good heart, O Jerusalem... he that brought these plagues upon thee shall bring thee everlasting joy again.*

2 Maccabees 1:24–29. Gathering prayer attributed to Nehemiah — *gather together our scattering, deliver them that serve among the heathen.*

Psalms of Solomon 17:21–46. *Raise up unto them their king, the son of David... to gather together a holy people.* Messianic gathering prayer.

4 Ezra 13:32–52. *He shall gather together another peaceable multitude unto him... and they shall come and shall be delivered.*

2 Baruch 78–87. Letter to the nine-and-a-half tribes — direct address to the dispersed with covenant-recall instruction.

1 Maccabees 4:30–33. Judas Maccabeus' battle-prayer — *deliver thy people from them that gather themselves against us.* Intercessory-prayer-as-covenant-defense grammar.

Hebrew Word Studies

al divrati Malki-Tzedeq (אַל־דִּבְרֵי־מֶלֶךְ־צֶדֶק, "after the order of Melchizedek") — v. 2 (implicit). Ps. 110:4. The Melchizedek priesthood the Lehighites carry — predates Aaron.

damah (דָּמָה, "to liken / compare") — v. 5. The liken-hermeneutic verb. Disciple stands under covenant grammar as participant.

qiqavtzu (יִקָּבְצוּ, "they shall be gathered") — v. 11. *Qavatz* — technical covenant in-gathering verb. Isa. 43:5; Jer. 23:3.

tzaffah / qavah (צָפָה / קָוָה, "watch / wait") — v. 13. The defining covenant verbs of the people of the Lord. Active expectation under tension — the drawn bow.

shenit (שֵׁנִית, "second time") — v. 14. The Second Coming named — *set himself again the second time to recover them.*

qadosh Yisrael (קָדוֹשׁ יִשְׂרָאֵל, "Holy One of Israel") — vv. 9, 10, 13, 15. Brass-Plates' favored Christological title. Pre-incarnate Christ.

Personal Application

Three practices. First, honor the credential before the message. Jacob opens with called, ordained, consecrated. The Restoration's every priesthood-blessing, every sacrament-meeting talk, every ordained office stands inside that three-fold credentialing. Authority is administrative — conferred by hands, set apart to office, exercised through channels. Second, pray as if Israel's preservation depended on it. Verse 11 says it does. Your daily intercessory prayer is part of the covenant-engine preserving Israel through the dispersion for the gathering. Pray for the Jewish people; pray for the lost tribes; pray for the Lamanite remnant; pray for the gathered Restoration. The prayer is covenant-historically operative — not optional devotional luxury. Third, be a waiter. The people of the Lord are defined as those who wait for Him. Waiting is not passive — it's the stance of the drawn bow, attentive to the day of the Lord. Make your daily attentiveness the chief covenant practice.