

## **JACOB SPEAKS ON THE ATONEMENT**

(2 Nephi 6:1-47)

The primary subject of this chapter is the condescension of the Lord in providing both physical and spiritual salvation to his people.

**V1-4** Jacob states he has read these two chapters of Isaiah to them so they might know the Lord has covenanted with all of Israel (v. 1), and not just the Jews. The Lord has spoken to the Jews via His prophets from the beginning and will continue to work with them until they are restored to their lands and to Him (v. 2-3) (see Nephi 3:220-223). So, if the Lord is going to keep working with the Jews no matter what, because they are Israel, then the Lord will keep working with the Lehites, because they are Israel. So, they should rejoice over this, knowing they are not cut off (v. 4). Jacob now shifts his focus away from the corporate salvation theme of covenant Israel to the individual salvation theme of the Messiah's ministry. His first subject is physical life through resurrection (v. 4-47), and the second is spiritual life through repentance (v. 48-72).

**V4-47** Jacob gives a rather lengthy review of the doctrine of resurrection by reviewing the Fall of man. He states it is necessary for the Lord to undergo incarnation and become subject to physical death so that He may bring about the resurrection, otherwise all will be cut off from the presence of God. The first judgment, or physical death, is such where nobody would be worthy of resurrection. Without the atonement none would be resurrected.

**V45-48** "Shut out" as it is the resurrection, which brings us back into the presence of the Father. If none were resurrected, then all would be out of His presence.

**V65-69** The resurrection unites a perfect body and the spirit in such a manner that the frailties of a mortal frame are gone. The result is the person can remember everything they have done and perceive the consequences of all of those actions.

**V70-71** Resurrection precedes Judgment, and is what makes Judgment possible by pulling the individual back into God's presence.

**V72-85** forms an interesting antithetical parallelism pitting punishment (v. 72-74) and justice (v. 75-78) opposite blessings (v. 79-84) and mercy (v. 85). Many people cannot imagine God as being capable of punishing people; they see Him as being all beneficent. Others see Him as being only capable of anger and punishment. Neither of these is the case. God is both just and merciful, just to the sinner and merciful to the repentant. He both punishes people and glorifies them.

**V79-84** "they who have endured the crosses of the world, and despised the shame of it", a surprisingly NT concept in OT times (see. Jacob 1:8). As Jacob has seen in vision the NT ministry of the Messiah (Jacob 2:4), as has Nephi (1 Nephi 3:37-95), his views are surprisingly NT, but this is similar to what Isaiah is prophesying the Old Testament.