

# “O How Great the Goodness of Our God”

Lesson  
**8**

2 Nephi 6–10

Summary

## Scripture Summary:

*Jacob recounts Jewish history: Their Babylonian captivity and return; the ministry and crucifixion of the Holy One of Israel; the help received from the gentiles; and their latter-day restoration when they believe in the Messiah.*

*Isaiah speaks Messianically—Messiah shall have the tongue of the learned—He shall give his back to the smiters—He shall not be confounded—Compare Isaiah 50.*

*In the last days, the Lord shall comfort Zion and gather Israel—The redeemed shall come to Zion amid great joy—Compare Isaiah 51 and 52:1-2.*

*Jews shall be gathered in all their lands of promise—Atonement ransoms man from the fall—The bodies of the dead shall come forth from the grave, and their spirits from hell and from paradise—They shall be judged—Atonement saves from death, hell, the devil, and endless torment—The righteous to be saved in the kingdom of God—Penalties for sins set forth—The Holy One of Israel is the keeper of the gate.*

*Jews shall crucify their God—They shall be scattered until they begin to believe in him—America shall be a land of liberty where no king shall rule—Be reconciled to God and gain salvation through his grace. [Between 559 and 545 B.C.]*

## Supplemental Holy Land and Jewish insights:

**Consecrating – Role of Brother, Bride and Groom:** In the chapters being studied, we read that Jacob is consecrated by his brother. Jesus is our Eldest Brother, He sets us apart, consecrates us to the Father and becomes our King and Protector. Another metaphor for the Lord is the “Groom” with the church members being the “Bride.” (Isaiah 6:5) (Revelation 18:23) “Kiddushin is a legal act of acquisition of the bride by the groom . . . ‘Behold you are consecrated unto me with this ring according to the law of Moses and Israel,’ the groom signifies his intent to reserve the bride exclusively to himself, and by accepting the ring the bride signifies her consent.” “The most famous Nazirites in Jewish history -- Samson and Samuel --- were consecrated as such by their parents from the moment of their conception, with the intention that they remain Nazirites all their lives.” (Encyclopedia Judaica Jr.)

**Scattering, Gathering of Israel – Models of Repentance, Forgiveness:** The contrast of Israel and the Gentiles is another model of repentance. Nowadays, to the Jews, a new concept of “Righteous Gentiles” is emerging. Gentiles are assisting Jew to “return to Israel.” It is a beginning of the concept of being “saved” by Gentiles. “. . . the two confessions *Ashamnu* and *Al-Het* . . . prayers for the Day of Atonement which is a special occasion for repentance and forgiveness.” “Repentance in Hebrew is known as *teshuvah*, which literally means "return," and signifies a return to God.” “Repentance will bring forgiveness and the Lord will turn His terrible wrath on the exilers of His people and the plunderers of His Temple.” Encyclopedia Judaica Jr.)

**Lord’s Names Represent His Mission:** Some of the names of the Lord and words that represent the Savior’s mission and atonement include: Deliver, 2 Nephi 6:17, 7:2; Redeem, 2 Nephi 7:2; Comfort, comforteth, 2 Nephi 8:3, 12; Light, 2 Nephi 8:4; Judgement, judge, 2 Nephi 8:4-5; Salvation, 2 Nephi 8:5-6.

**Little Information That is so Valuable:** In the New Testament we read that Jesus’ life was about 12,053 days long. Yet, there is only an account of 31 of those days. What did the writers choose to report? Maybe, much like the Book of Mormon prophets, they wrote “a hundredth part.” (Jacob 3:13) (Words of Mormon 1:5) (Helaman 3:14) (3 Nephi 5:8) A mathematic review of the events of Jesus’ life seems to give us a key to understanding the purpose of the scriptures, namely, teaching us the atonement. Jesus’ 1<sup>st</sup> 30 years = 18 events, 1<sup>st</sup> year ministry = 18 events, 2<sup>nd</sup> year ministry = 27 events, 3<sup>rd</sup> year ministry = 150 events, yet, 75 of the last year’s events occurred in the last days/hours/moments of His life. Look for the meaning of all other events by focusing on him and his atonement. Even his names have meaning, a way of explaining the atonement. In lesson #37 of the Old Testament Supplemental Material you can study the list of the Lord’s names.

**Resurrection – Fading and Sometimes Forgotten Principle in Judaism:** “Jewish theology, as opposed to Jewish philosophy, has no clear doctrine on the relationship between body and soul.” “. . . many scholars are of the opinion that belief in afterlife was adopted by Jews during the Babylonian exile after the destruction of the First . . . traditional believers claim that there are ‘hints’ to future life in the Torah, such as the verse ‘Then Moses and the Israelites sang this song’ (Exodus 15:1). The Hebrew word for ‘sang’ is in the future tense and the sages took this to mean that Moses and the Israelites will sing in the future, that is, in the world to come.” (Encyclopedia Judaica Jr.)

**Torah Is Clear about Resurrection:** “The Talmudic rabbis thought the body to be separable, in a sense, from the soul. God breathed the soul into the body of Adam (Genesis 2:7).” (Encyclopedia Judaica Jr.) Ezekiel teaches the concept of dying and resurrecting as parallel to the scattering and gathering of Israel as well as the separating and reuniting of Joseph and Judah and their records (sticks).

**Jewish History – a Type of the Resurrection:** Ezekiel spoke of breath, wind or spirit (all the same word – RUAH) bringing life into a dead skeleton. The sticks (ETZ-emot) of the body (dry bones) are clothed again with flesh and come alive. So shall the stick (ETZ) of Judah (Old Testament), the dead skeleton of a once true and living religion, come together with the stick of Joseph (The Book of Mormon), embodying the true religion. At that time, Ezekiel prophecies, the scattered Israelites will begin to gather. “*Ruah ha-Kodesh* (holy spirit) is often used as a synonym for prophecy.” (Encyclopedia Judaica Jr.) With the “breath” of the Lord, his spirit, a resurrection - a new life begins again. As Israel gathers again, their new life will include a new sanctuary (temple) of the Lord.

“... and the bones came together, bone to his bone . . . the sinews and the flesh came up upon them . . . and the breath came into them, and they lived . . . Son of man, these bones are the whole house of Israel . . . And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. . . . Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side . . . And I will make them one nation . . . Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.” (Ezekiel 37)

**The Temple Sanctuary Contained the “Presence of God:”** The term “Presence of God” is used in Judaism, yet the personal reality of God, His presence, and an afterlife have also been forgotten or at least obscured. “The exact nature of this afterlife is the subject of great discussion in classical Jewish sources. All agree that after death the soul continues to live. The souls of the righteous enter paradise, or *Gan Eden* (Garden of Eden) as it is generally called. In that state ‘there is no eating or drinking . . . no envy, hatred or competition but only this: that the righteous sit with crowns on their heads and delight in the splendor of God's presence’ (Talmud). The souls of the wicked enter hell, or *Gebinnom*, as it is known, where they undergo purification before they too can enter paradise. The general view is that the stay in *Gebinnom* is not longer than 11 months and can only be permanent in the case of exceedingly wicked persons.” (Encyclopedia Judaica Jr.)

**Knock Before You Enter The Presence of the Lord:** Some time ago at a Bar Mitzvah celebration at the Western (Wailing) Wall, I observed a grandfather keeping his Bar Mitzvah grandson from retrieving the Torah Scroll out of the “Ark” until he had first knocked. The boy questioned the “knocking” procedure. The only explanation that his grandfather would give was that inside the Ark, behind the curtain, represented the “Presence of God.” The scrolls were “His Word,” and it was only polite to knock before entering. Inside the Ark were several Torah scrolls draped with beautiful cloths or enclosed in beautiful containers. Retrieving them is often accompanied by a gentle kiss and a prayer utterance.

**Clothed and Unclothed:** The wicked shall have a perfect knowledge of guilt, uncleanness, and nakedness. The righteous shall have a perfect knowledge of enjoyment, righteousness, being clothed with purity, the robe of righteousness.

Daniel Rona, born in Israel and living in Jerusalem has authored Old & New Testament and Book of Mormon Supplement Study Materials to be used in conjunction with the weekly LDS Gospel Doctrine Lesson study. NOTE: Three versions of the supplemental study materials are available FREE at [www.HolyLandsRevealed.com](http://www.HolyLandsRevealed.com). (Just click “LDS SUPPLEMENTS”)

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