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## “The Lord God Will Proceed”: Nephi’s Wordplay in 1 Nephi 22:8–12 and the Abrahamic Covenant

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# “THE LORD GOD WILL PROCEED”: NEPHI’S WORDPLAY IN 1 NEPHI 22:8–12 AND THE ABRAHAMIC COVENANT

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Matthew L. Bowen

**ABSTRACT:** *Nephi quotes or alludes to four distinct Old Testament passages — Genesis 22:18; Isaiah 29:14; Isaiah 49:22–23; and Isaiah 52:10 — twice each in 1 Nephi 22:6, 8–12. These four texts form the basis of his description of how the Lord would bring to pass the complete fulfillment of the promises in the Abrahamic covenant for the salvation of the human family. These texts’ shared use of the Hebrew word gôyim (“nations” [> kindreds], “Gentiles”) provides the lexical basis for Nephi’s quotation and interpretation of these texts in light of each other. Nephi uses these texts to prophesy that the Lord would act in the latter-days for the salvation of the human family. However, Nephi uses Isaiah 29:14 with its key-word yôšip (yôšip) to assert that iterative divine action to fulfill the Abrahamic covenant — taking the form of “a marvelous work and a wonder” — would be accomplished through a “Joseph.” Onomastic wordplay involving the names Abram/Abraham and Joseph constitute key elements in 1 Nephi 22:8–12.*

Some of Nephi’s most sophisticated and significant prophetic uses of Isaiah’s writings involve appropriations of Isaiah 11:11–12 and Isaiah 29:14. For example, in 2 Nephi 25:17 he merges these two prophecies to create his own prophecy of the latter-day gathering of Judah and Israel: “And the Lord **will set** his hand **again** [*yôšip*] the second time to restore his people from their lost and fallen state [Isaiah 11:11]. Wherefore, **he will proceed** [*yôšip* (or *yôšip*)] to do a marvelous work and a wonder among the children of men [Isaiah 29:14].” As has been argued elsewhere,<sup>1</sup> Nephi interprets these two Isaianic prophecies in light of

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1. Matthew L. Bowen, “‘He Shall Add’: Wordplay on the Name ‘Joseph’ and an Early Instance of ‘Gezera Shawa’ in the Book of Mormon,” *Insights* 30/2 (2010):

each other on the basis of their mutual use of the Hebrew verb *yāsap*, “to add”; “continue to do, carry on doing”;<sup>2</sup> “increase, have more”;<sup>3</sup> Hiphil (causative), “increase,” “to do again, more.”<sup>4</sup> Nephi’s evident juxtaposition of the homophonous and morphologically-similar forms *yôšîp* (Hiphil, third-person masculine singular jussive) and *yôšîp/yôšîp* (Qal masculine singular participle)<sup>5</sup> evokes the name “Joseph” (*yôšêp*, “may he [God] add”).<sup>6</sup> In light of the patriarch Joseph’s, his father Lehi’s, and his own knowledge that a future “Joseph” (see 2 Nephi 3:15) would be the “instrument” of divine “restoration,”<sup>7</sup> Nephi’s exegetical juxtaposition of Isaiah 11:11 and 29:14 appears to create a deliberate onomastic wordplay on the name Joseph. Nephi’s subsequent statement mere verses later that this divine restoration would be orchestrated “**that the promise may be fulfilled unto Joseph** [*yôšêp*], that his seed should never perish as long as the earth should stand” (2 Nephi 25:21) confirms as much.

In 2 Nephi 25:17, Nephi further equates Judah and Israel’s “lost and fallen state”<sup>8</sup> with its scattering among the seven listed nations

2–4; “Onomastic Wordplay on Joseph and Benjamin and Gezera Shawa in the Book of Mormon,” *Interpreter: A Journal of Mormon Scripture* 18 (2016): 255–73, <https://journal.interpreterfoundation.org/onomastic-wordplay-on-joseph-and-benjamin-and-gezera-shawa-in-the-book-of-mormon/>.

2. Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden, NDL: Brill, 2001), 418. Hereafter cited as *HALOT*.

3. Francis Brown, S.R. Driver, and Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendrickson, 1996), 414.

4. *HALOT*, 418.

5. Commenting on Isaiah’s use of *hinēni* + *yôšîp/yôšîp* in Isaiah 29:14 and 38:5, J.J.M. Roberts writes, “Since *yôšîp* differs in vocalization from the third masculine singular qal participle only in having *î* for *ê* in the second syllable, one has the overpowering suspicion that the form in both passages is just a mispointed qal participle.” *The Bible and the Ancient Near East: Collected Essays* (Winona Lake, IN: Eisenbrauns, 2002), 293.

6. See Martin Noth, *Die israelitischen Personennamen im Rahmen der Gemeinsemitischen Namengebung* (Hildesheim, DEU: Georg Olms Verlagsbuchhandlung, 1966), 212, originally published under the same title in *Beiträge zur Wissenschaft vom Alten und Neuen Testament* 3, no. 10 (1928). Ephraim Speiser suggests that the full meaning of the name corresponds to the second of the Genesis 30 etiologies: “May Yahweh add another son for me” (Genesis 30:24). *Genesis: Introduction, Translation, and Notes* (New York: Doubleday, 1964), 230.

7. See further 2 Nephi 3:24–25.

8. In Mosiah 16:4, Abinadi uses the collocation “lost and fallen state” to refer to humanity’s general fallen condition. Alma does something similar when addressing the people of Ammonihah: “[W]e see, that by his fall, all mankind became a lost and fallen people” (Alma 12:22). Alma had earlier designated the

— a number of fullness and perfection — and “the islands of the sea” from which the Lord would “add” his hand to gather his people: “And it shall come to pass in that day, that the Lord **shall set** his hand **again** [*yôšîp*] the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea” (Isaiah 11:11). Isaiah had elsewhere given prophetic expression to the Lord’s intent to “add” to “do a marvellous work”: “Therefore, behold, I **will proceed** [add, *yôšîp/yôšîp*] to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid” (Isaiah 29:14). In 2 Nephi 25:17, Nephi interprets this “marvellous work and a wonder among this people” as a wider “marvelous work and a wonder among the children of men.” In other words, Nephi offers an expansive interpretation of Isaiah 29:14 beyond the narrow delimitations of the house of Israel seemingly implied in the phrase “this people” (Hebrew *hā’ām hazzeh*).<sup>9</sup>

In 2 Nephi 29:1, Nephi records a revelation from the Lord, again in the language of Isaiah 11:11 and 29:14. This oracle, however, reverses the order of quotation found in 2 Nephi 25:17, with Isaiah 29:14 preceding Isaiah 11:11: “But behold, there shall be many — at that day when **I shall proceed** [*yôšîp* or *yôšîp*] to do a marvelous work among them [Isaiah 29:14], that I may remember my covenants which I have made unto the children of men, that **I may set my hand again** [*\*wē’ôsîp yādî*] the second time to recover my people [Isaiah 11:11], which are of the house of Israel” (2 Nephi 29:1). Here, as previously, Nephi’s revelation expands the concept of “this people” from Isaiah 29:14 to include all “the children of men.” But note too the use of “children of men” in a broad purpose clause: “that I [the Lord] may remember my covenants which I have made unto the children of men.” Given that the language of the Lord’s “remembering” covenants in the Book of Mormon is connected

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people of Ammonihah as “a lost and a fallen people” in Alma 9:30 and 32, which they understood as an anti-Nehor religious polemic that Alma was directing against them. In the broadest sense, however, the description was true of all humankind. In a narrower sense, “lost and fallen” describes any individual or people estranged from God. As Nephi’s use of “lost and fallen state” in 2 Nephi 25:17 makes clear, it also specifically designates an individual or a people who are in a “scattered” condition, from which they need to be gathered.

9. Cf. Isaiah 28:11, 14: “For with stammering lips and another tongue will he speak to this people [*hā’ām hazzeh*]. ... Wherefore hear the word of the Lord, ye scornful men, that rule this people [*hā’ām hazzeh*] which is in Jerusalem.”

to the Abrahamic covenant (e.g., 1 Nephi 15:13–18; 22:9; 2 Nephi 29:14; 3 Nephi 20:25, 27),<sup>10</sup> these “covenants” appear to constitute those aspects of the Abrahamic covenant that specifically pertain to the entirety of the human family. In other words, these covenants pertain to the Lord’s promise to Abraham that “in thy seed shall all the nations of the earth be blessed” (Genesis 22:18). In fact, 2 Nephi 29:14 frames the whole 2 Nephi 29 oracle on the coming forth of “more” of the Lord’s word in terms of the Abrahamic covenant:

And it shall come to pass that my people, which are of the house of Israel, shall be gathered home [cf. Hebrew *yē’āsēp*] unto the lands of their possessions; and my word also shall be gathered [cf. Hebrew *yē’āsēp*] in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever.

Noel B. Reynolds correctly observes that “the Abrahamic covenant is the key thread of the salvation history presented in the Book of Mormon.”<sup>11</sup> In this article, I wish to examine 1 Nephi 22:8–12, which constitutes a part of one of Nephi’s prominent expositions of Isaiah’s writings, in which the former twice uses Isaiah 29:14 and also expands that text’s notion of “this people” in order to detail the Lord’s future fulfillment of the Abrahamic covenant. When Nephi combined the prophesies of Isaiah 11:11 and 29:14 on the basis of their common use of forms of *yāsap*, he did so as a wordplay on the name of Joseph: first, as a reminder that it was the seed of Joseph that the Lord would gather in fulfillment of Abrahamic covenant promises, and second, to foretell the instrumentality of a future Joseph in this gathering and the coming forth of additional scripture. In a similar way, Nephi twice uses Isaiah 29:14 with its participial *yôsīp/yôsīp*-idiom (“he will proceed”) in 1 Nephi 22:8–12. He does so in tandem with an exegetical, *Gezera Shawa*-type juxtaposition of Isaiah 49:22–23, Genesis 22:18, and Isaiah 52:10 — texts that he joins together and interprets on the basis of the noun *gōyim* (“nations”). Using Isaiah’s *yôsīp/yôsīp*-idiom, Nephi emphasizes that the “marvelous work,” which would result in Israel’s complete restoration and redemption, would also bring about the Lord’s promise to Abraham that “all the kindreds [nations, *gōyim*] of the earth

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10. See, e.g., Noel B. Reynolds, “Understanding the Abrahamic Covenant through the Book of Mormon,” *BYU Studies* 57/3 (2018): 54.

11. *Ibid.*, 55.

would be “blessed.”<sup>12</sup> Here too, Nephi’s *yôšîp/yôšîp* wordplay calls attention to the fact that the miracle would be accomplished through a “Joseph.” Accompanying wordplay on the name Abraham reinforces the connection to the Abrahamic covenant.

**“The Lord God Will Proceed to Do a Marvelous Work Among the Gentiles”: Nephi’s Use of Isaiah 29:14, Isaiah 49:22–23, Genesis 22:16–18, and Wordplay on Joseph and Abraham to Interpret Isaiah 48–49 in 1 Nephi 22:8–9**

According to his own record, in 1 Nephi 22 Nephi interprets and explains to his brothers Isaiah 48–49, a text that he read aloud to them to “more fully persuade them to believe<sup>13</sup> in the Lord their Redeemer” (1 Nephi 19:23). Broadly speaking, Isaiah 48 (1 Nephi 20) describes Israel in its “lost and fallen state” — i.e., its “scattered” condition — a process of which the Lehite-Ishmaelite party was a part. Isaiah 49 (1 Nephi 21) details the steps to gather Israel from its scattered condition. For example, Isaiah 49 (1 Nephi 21) details the calling and commissioning of a servant-prophet to gather Israel from its scattered condition. The specific mission of that servant-prophet pertains to the “gathering” of Israel: “And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, **Though Israel be not gathered**

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12. The Book of Mormon translation of Nephi’s quotations of Genesis 18:22 in 1 Nephi 15:18 and 1 Nephi 22:9–10 matches the KJV translation of Acts 3:25 (“And in thy seed shall all the kindreds [Greek *pasai hai patriai*] of the earth be blessed”), which is itself a quotation of Genesis 22:18. The quotation in Acts 3:25 does not follow the LXX (Septuagint) which has *panta ta ethna* for (“all the nations”). Although the Book of Mormon translated text of 1 Nephi 22:9–10 reflects the wording of Acts 3:25, I propose that the underlying text — Nephi’s text from the brass plates — represents a form of Genesis 22:18 similar to what we have preserved in the Masoretic Text. Nephi’s use of Genesis 22:18 on the basis of *gôyim* with other *gôyim*-texts — Isaiah 49:22–23, Isaiah 52:10 — reflects that likelihood.

13. On the significance of the verb “believe” (cf. Hebrew *he’emînû*) in the broader context of Laman’s and Lemuel’s “unbelief,” see Matthew L. Bowen, “Laman and Nephi as Key-Words: An Etymological, Narratological, and Rhetorical Approach to Understanding Lamanites and Nephites as Religious, Political, and Cultural Descriptors” (Provo, UT: FairMormon, 2019), <https://www.fairmormon.org/conference/august-2019/laman-and-nephi-as-key-words>. See further Matthew L. Bowen, “Not Partaking of the Fruit: Its Generational Consequences and Its Remedy,” in *The Things Which My Father Saw: Approaches to Lehi’s Dream and Nephi’s Vision* (2011 Sperry Symposium), eds. Daniel L. Belnap, Gaye Strathearn and Stanley A. Johnson (Provo, UT: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2011), 240–63.

[Hebrew Ketiv: *lō' yē'āsēp*]” (Isaiah 49:5, KJV), or better, “And now the Lord says, who formed me in the womb to be his servant, to bring Jacob back to him, and **that Israel might be gathered to him** [Hebrew Qere: *lō yē'āsēp*]” (Isaiah 49:5, NRSV). The latter reading is particularly significant in that the prophet’s explicit mission is the “gathering” (*yē'āsēp*) of Israel to the Lord. The verb and its form here are both significant in the broader prophetic context of 1 Nephi 19–22 in that the verb *'āsap*, “to gather,” “to bring in, gather in”; “withdraw, take away”<sup>14</sup> is one of the verbs — along with the verb *yāsap* (“add”) — used to etiologize the name Joseph in Genesis 30:23–24. The form *yē'āsēp* (“that he might gather”) constitutes a close homonym of *yōsēp* (Joseph). As Russell M. Nelson has pointed out, the *yāsap* verb-form *wayyōsep* (“and he added,” i.e., “and he added together”) takes on precisely this meaning in 2 Samuel 6:1: “Again, David gathered together [*wayyōsep*] all the chosen men of Israel, thirty thousand.”<sup>15</sup>

These observations have relevance for Nephi’s use of Isaiah 29:14 in 1 Nephi 22:8–12 as a part of his explanation and interpretation of Isaiah 48–49 and the future steps the Lord would take to gather Israel through a “gathering” prophet. After briefly restating the content of Isaiah 48–49 in 1 Nephi 22:1–7, including the function of the Gentiles/nations as described in Isaiah 49:22–23, Nephi uses the language of Isaiah 29:14 to give a more specific description of how the Lord would gather Israel:

And after our seed is scattered **the Lord God will proceed** [*yōsēp*] to do a marvelous work among the Gentiles [*gōyim*, nations], which shall be of great worth unto our seed; wherefore, it is likened unto their being nursed [vs. **nourished**]<sup>16</sup> by the Gentiles and being carried in their arms and upon their shoulders. And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel, unto the making known of the covenants

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14. HALOT, 74.

15. Russell M. Nelson, “Remnants Gathered, Covenants Fulfilled” in *Sperry Symposium Classics: The Old Testament*, ed. Paul Y. Hoskisson (Provo, UT: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2005), 1–17.

16. See Royal Skousen, *Analysis of Textual Variants of the Book of Mormon, Part One: Title Page, Witness Statements, 1 Nephi 1–2 Nephi 10* (Provo, UT: FARMS, 2004), 461–62. Skousen writes, “As he was copying from [the original manuscript] into [the printer’s manuscript], Oliver Cowdery accidentally misread *nursed* as the visually similar *nourished*. Of course, the semantic possibility of *nourished* prevented its discovery as an error, except by reference to the original manuscript.”

of the **Father of heaven** unto **Abraham**, saying: In thy seed shall all the kindreds [*gôyim*, nations] of the earth be blessed. (1 Nephi 22:8–9)

Nephi appropriates Isaiah’s use of the verbal idiom *yôšîp/yôšîp* + infinitive (*lêhaplî’*, “to do a marvelous work”) in Isaiah 29:14 to detail how the Lord and his prophet-servant will “gather” (*yē’āsēp*) Israel to the Lord (Isaiah 49:5; 1 Nephi 21:5). The “marvelous work” that the Lord would “proceed” (*yôšîp*) to do would be a written record as suggested by the phrase “making known of ... covenants” (1 Nephi 22:9). Just as Nephi’s use of Isaiah 11:11 and 29:14 intimates the role of a “Joseph” in the gathering foretold in 2 Nephi 25:17, 21 and 29:1, so too Nephi’s use of Isaiah 29:14 and Isaiah 49 (including Isaiah 49:5) in 1 Nephi 21–22 suggests the identity of this prophet-servant, a “Joseph.”

Moreover, where Nephi expansively interprets “this people” in Isaiah 29:14 as “the children of men” in 2 Nephi 25:17 and 29:1, he had previously gone even further in that direction in his explanation and interpretation of Isaiah 48–49 (1 Nephi 20–21) in 1 Nephi 22. Nephi interprets “a marvelous work among this people” as “a marvelous work among the Gentiles.” This appears to have been influenced or prompted by Isaiah 49:22–23, the very text Nephi subsequently quotes:

Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles [*gôyim*, nations] and set up my standard to **the people[s]**: 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: they shall bow down to thee with their face toward 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. (Isaiah 49:22–23)

Isaiah 49:22 matches “Gentiles” (*gôyim*, nations) with “the people[s]” (*‘ammîm*) as a poetic pair (i.e., in parallelism). Isaiah’s semantic pairing — which also prominently occurs with the ensign/standard (Hebrew *nēs*) in Isaiah 11:10<sup>17</sup> — seems to have prompted or justified Nephi’s substitution of “Gentiles” for “this people” in his quotation of Isaiah 29:14 in 1 Nephi 22:8.

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17. Isaiah 11:10: “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”

This has implications for Nephi's quotation of Genesis 22:18 as part of his invocation of the Abrahamic covenant in 1 Nephi 22:9, where *gôyim* constitutes the key lexical basis for quoting the former text: "In thy seed shall all **the kindreds** [*gôyim*, nations, Gentiles] of the earth be blessed." Nephi's quotation of Genesis 22:18 appears to have in view the "covenants" that the Lord made with Abraham, beginning in Genesis 12:2–3 and concluding in Genesis 22:16–18, texts that form a kind of *inclusio* or bracketing around the Abrahamic covenant narratives.

The Abrahamic narratives begin in earnest with the Lord's promise to make of Abram a "great nation": "And I will make of thee a **great nation** [*gôy gādôl*], 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 him that curseth thee: and in thee shall all families [*mišpēḥōt*] of the earth be blessed [or, bless themselves]" (Genesis 12:2–3). In addition to anticipating Abraham's future "paternal" relationship to the nations/Gentiles, this promise looks back to Genesis 10:5, where *gôyim* occurs for the first time: "By these [sons] were the isles of **the Gentiles** [*haggôyim*, nations] divided in their lands; every one after his tongue, after their families, **in their nations** [*bēgôyēhem*]." The "isles of the Gentiles" or "islands of the nations" will be the locus of the future gathering of Israel, especially in the Isaianic corpus (see, e.g., Isaiah 11:11–12; 49:1, 22–23).

Abram's change of name to Abraham constitutes one of several climactic covenant moments in the Abrahamic covenant cycle.<sup>18</sup> Yahweh's promise to make Abram (*'abrām = 'āb*, "father" + *rām*, "exalted," "high"; i.e., "the Father is exalted" or "exalted father"<sup>19</sup>) "a father of many nations" and its imminent fulfillment necessitates a change of name that concords with Abraham's desire as expressed in his autobiography: "desiring ... to be a father of many nations" (Abraham 1:2). The Lord thus declared to Abram,

As for me, behold, my covenant is with thee, and thou shalt be [become] **a father of many nations** [*'ab hāmôn gôyim*]. Neither shall thy name any more be called **Abram** [*'abrām*], but thy name shall be **Abraham** [*'abrāhām*]; for **a father of many nations** [*'ab hāmôn gôyim*] have I made thee. **And I will make thee exceeding fruitful** [*wēhiprētī*], and **I will**

18. In addition to Genesis 12:2–3, 17:4–6; see also, e.g., Genesis 13:14–18; 15:1–21; 18:1–15; 21:1–8.

19. See, e.g., Nahum M. Sarna, *The JPS Torah Commentary: [Bērē'šit] Genesis: The Traditional Hebrew Text with the New JPS Translation* (Philadelphia: Jewish Publication Society, 1989), 86.

**make nations** [*gôyim*] of thee, and kings shall come out of thee." (Genesis 17:4–6)

Robert Alter writes, "The meaning of both versions of the name is something like 'exalted father.' The longer form is evidently no more than a dialectical variant of the shorter one. The real point is that Abraham should undergo a name change — like a king assuming the throne, it has been proposed — as he undertakes the full burden of the covenant."<sup>20</sup>

Notably, the nations-kings sequence of Isaiah 49:22–23 ("Behold, I will lift up my hand to the Gentiles [nations, *gôyim*], and set up my standard to the people ... And kings shall be thy nursing fathers, and queens thy nursing mothers") parallels the nations-kings sequence of the Genesis 17 iteration of the Abrahamic covenant: "I will make nations [Gentiles, *gôyim*] of thee, and kings shall come out of thee" (Genesis 17:6). Just as the covenantal giving of the new name in Genesis 17 revolves around the nations-kings theme, Nephi's description of the fulfillment of the Abrahamic covenant in terms of Isaiah 29:14, including his use of names and divine titles, also revolves around the nations-kings theme.

As virtually every exegete of the Hebrew Bible is aware, the etymology of the name *'abrâhâm*, whether a dialectic variation of Abram or otherwise, does not strictly correspond to its explanation *'ab hāmôn gôyim*, "father of many nations." Regarding the relationship of Abraham to *'ab hāmôn gôyim*, Nahum Sarna writes:

"I will make your name great," that is, your name Abram will be enlarged by the addition of a syllable. The anomalous grammatical formulation supports the midrashic nature of the interpretation. It is possible that, by means of word play, the consonants *ABRHM* were interpreted as shorthand (called *notarikon* in postbiblical Hebrew) for *ABiR* ("mighty one") and *Hamon* ("multitude") + *goyiM* ("nations"), as Ibn Ezra suggests.<sup>21</sup>

Sarna's observations have potential implications for at least two aspects of Nephi's text here. First, Nephi clearly plays on the typological aspects of Abram/Abraham's theophoric<sup>22</sup> name: "the making known of the covenants of **the Father of heaven** [cf. Hebrew *'ab šāmayim*] unto

20. Robert Alter, *The Hebrew Bible, Volume 1: The Five Books of Moses* (New York: W.W. Norton, 2018), 54.

21. Sarna, *Genesis*, 124.

22. Theophoric names are names that "bear" (Greek *-phoros*) (i.e., include) the name of deity in some way.

**Abraham** [*ʾabrāhām*], saying: In thy seed shall all **the kindreds** [nations, *gôyim*; cf. *ʾab hāmôn gôyim*] of the earth be blessed” (1 Nephi 22:9). One hears in the Hebrew words *ʾab šāmayim* — “Father of heaven” — an echo of “exalted Father”/“Father is exalted” and “Father of a Multitude”/“Father of many nations” as titles of the one cutting covenants with Abraham, which covenants will enable Abraham to become like the “Father of heaven.” One also hears echoes of the Abraham-Melchizedek tradition, including the words of Melchizedek in his blessing of Abram/Abraham: “And **Melchizedek** [*malkî-šedeq*] **king of Salem** [*melek šālēm*] brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, **possessor of heaven** [*qōnê šāmayim*, i.e., procreator or father of heaven] and earth” (Genesis 14:18–20). Melchizedek himself received the name-title “king of heaven,” as restoration scripture makes clear: “And this **Melchizedek** [*malkî-šedeq*], having thus established **righteousness** [*šēdāqâ*], was called **the king of heaven** [*melek šāmayim*] by his people, or, in other words, the **King of peace** [*melek šālôm* or *melek šālēm*]” (Genesis 14:36 JST). Alma 13:18 appears to cite the same tradition: “And **Melchizedek** did establish **peace** [*šālôm*] in the land in his days; therefore he was called **the prince of peace** [*šar-šālôm*; cf. Isaiah 9:6], for he was the **king of Salem** [*melek šālēm*; cf. Genesis 14:18]; **and he did reign** under his father [*ʾābîw*].” We note that Abraham had the express desire “to be a greater follower of righteousness [Eg. *mʾʿt*; Hebrew *šēdāqâ*], and to possess a greater knowledge, and to be **a father of many nations** [cf. Hebrew *ʾab hāmôn gôyim*], **a prince of peace** [cf. Hebrew *šar-šālôm*]” (Abraham 1:1).

Second, in 1 Nephi 22:12 Nephi alters the Isaianic divine title “mighty one of Jacob [*ʾābir yaʾāqōb*] to a form attested only one other time within the Isaianic corpus, “mighty one of Israel [*ʾābir yiśrāʾēl*]” (Isaiah 1:24).<sup>23</sup> The alteration, however, perhaps suggests Nephi’s consciousness of the significance of *ʾābir yaʾāqōb* and *ʾābir yiśrāʾēl* from Isaiah in the context of the Abrahamic covenant and the name Abraham as a notarikon of *ʾābir hāmôn gôyim* (“mighty one of many nations”; cf. *ʾab hāmôn gôyim* “father of many nations”; Genesis 17:4–5).<sup>24</sup> We should also note here

23. In Isaiah 30:29, the KJV renders the divine title *šûr yiśrāʾēl* as “mighty one of Israel.” However, it would be better translated “Rock of Israel.”

24. One further wonders in light of Nephi’s wordplay on Joseph in 1 Nephi 22:8–12 and elsewhere whether Jacob’s blessing upon Joseph (Genesis 49:22–26) constitutes part of Nephi’s conceptual framework in 1 Nephi 22. The first part of Jacob’s blessing upon Joseph invokes the divine title *ʾābir yaʾāqōb*: “Joseph [*yôšēp*] is a fruitful bough [*bēn pōrāt*, or a “fruitful son”], even a fruitful bough [fruitful son] by a well; whose branches [*bānôt*] run over the wall: the archers have sorely

that *'ābîr* constituted an "epithet of the father-god"<sup>25</sup> whom Abraham worshiped and what Abraham was becoming (compare D&C 93:19 with D&C 132:29).

Near the end of Abraham's biography and following Abraham's arrested sacrifice of his son Isaac (sometimes called the Akedah, "the binding"), the Lord reiterates to Abraham his initial covenant promise from Genesis 12:3 ("in thee shall all families of the earth be blessed"). The Genesis 22:16–18 text forms the closing bracket of the biblical *inclusio* and ultimately represents the text from which Nephi twice quotes:

And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and **in thy seed shall all the nations** [*gôyim*] **of the earth be blessed**; because thou hast obeyed my voice.

### **“The Lord God Will Proceed to Make Bare His Arm”: Nephi’s Exegetical Blending of Genesis 22:18, Isaiah 29:14, and Isaiah 52:10 in 1 Nephi 22:10–11**

Nephi's second iteration of Genesis 22:18 becomes the basis of an additional *Gezera Shawa*-type quotation of Isaiah 52:10 (in the second iteration, blended with Isaiah 29:14), the passages being joined together on the basis of the noun *gôyim*, "nations":

And I would, my brethren, that ye should know that all **the kindreds** [*gôyim*, nations] of the earth cannot be blessed unless he shall make bare his arm in the eyes of **the nations** [*gôyim*]. Wherefore, **the Lord God will proceed** [*yôsîp/yôsîp*] to make bare his arm **in the eyes of all the nations** [*gôyim*, or

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grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty [One] of Jacob [*'ābîr ya'āqōb*]; (from thence is [or, "by the name of"] the shepherd, the stone of Israel:)." Jacob's "patriarchal blessings" upon his twelve sons provide one of the major antetypes for Lehi's "patriarchal blessings" upon his sons in 2 Nephi 1–4, which further develops the Abrahamic covenant theme as pertaining to Lehi's family.

25. HALOT, 6.

Gentiles] in bringing about his covenants and his gospel unto those who are of the house of Israel. (1 Nephi 22:10, 11)

Thus Nephi rephrases the key phrase from Genesis 22:18 (“in thy seed shall all the nations [*gôyim*] of the earth be blessed”), “all the kindreds of the earth cannot be blessed unless,” and then adds another biblical text — another Isaianic text — in which *gôyim* constitutes a key term: “The Lord hath made bare [*hâšap*] his holy arm in the eyes of all the nations [*haggôyim*]; and all the ends of the earth shall see the salvation of our God” (Isaiah 52:10).

Nephi then quotes Isaiah 52:10 again, blending or hybridizing it with Isaiah 29:14: “the Lord God **will proceed** [*yôsîp/yôsîp*] to make bare [cf. Hebrew *lahšôp*] his arm in the eyes of all the nations [*haggôyim*].” In using the *yôsîp/yôsîp* idiom from Isaiah 29:14 a second time, Nephi draws together and functionally equates the divine action there characterized as a “marvelous work” or “marvelous work and a wonder” with the divine action characterized here as *hâšap* (Hebrew strip off, bare)<sup>26</sup> — the Lord “mak[ing] bare his arm in the eyes of all the nations” from Isaiah 52:10.

### Excursus: The Name Joseph as Symbolic Extension of Abrahamic Covenant Promises

The growth of Jacob’s family represents a further development of the Pentateuchal theme of the Abrahamic covenant and its fulfillment.<sup>27</sup> The divine bequest of children to the heretofore barren Rachel in Genesis 30:22 employs language that recalls the Lord’s fulfillment of the promise to multiply Abraham’s posterity: “And God remembered Rachel, and God hearkened to her, and opened her womb.” The statement that “God remembered Rachel” (*wayyizkôr ’ēlohîm ’et-rāḥēl*) directly recalls the statement that “God remembered Abraham” (*wayyizkôr ’ēlohîm ’et-’abrāhām*, Genesis 19:29)<sup>28</sup> in his preservation of Lot from the destruction of Sodom and Gomorrah. Moreover, the statement “and God hearkened to her” (*wayyišma’ ’ēlēhā ’ēlohîm*) harks back to the etiological wordplay on Ishmael (*yišmā’ēl* “may God hearken”) in terms of *šāma’* (“hear,” “hearken”; see Genesis 16:11–12; 17:17–20; 21:5–6,

26. HALOT, 359.

27. See, e.g., David J.A. Clines, *The Theme of the Pentateuch*, 2nd ed. (Sheffield: Sheffield Academic Press, 1997), 94–126.

28. In addition to Genesis 19:29; 30:22, see also Genesis 8:1: “And God remembered Noah, and every living thing, and all the cattle that was with him in the ark.”

9–12, 17; 28:8–9; 37:27),<sup>29</sup> and the beginning of the fulfillment of divine promises to Abraham regarding a numberless posterity.

At this point in the text the Genesis narrator includes a chiasmic double-etiology for the name Joseph, voiced through Rachel his mother:

A And she conceived, and bare **a son**

B and said, **God hath taken away** [ 'āsap] my reproach:

C And she called his name **Joseph** [yōsēp];

B' And said, **The Lord shall add** [yōsēp] to me

A' **another son**. (Genesis 30:23–24)

The bracketing *inclusio* A-A', with its key term *bēn* ("son") anticipates not one, but two sons for Rachel: the firstborn Joseph and his younger brother Benjamin (*binyāmîn*, "son of the right hand"),<sup>30</sup> to whose name also *bēn* alludes.<sup>31</sup> Within this *inclusio* a clever double alliteration 'āsap 'ēlōhîm ("God hath taken away" or "God hath gathered up") and yōsēp yhw̄h ("may the Lord add") in B-B' pivots around the naming of Joseph in C: "And she called his name Joseph." The double-etiology and the desire for alliteration appear to drive the alternation of divine name-titles: 'ēlōhîm in B and yhw̄h in B'.

The structure of the double-etiology, then, highlights the importance of the name Joseph in C and his role as "birthright" son above those of his brothers. The double-etiology with its 'āsap/yāsap dyad represents a "double portion" for Joseph, as it were. But it also represents a doubling for Rachel. Robert Alter writes, "Rachel's double etymology refers to birth and, prospectively, to a future son. She remains true to the character of her initial speech to Jacob, where she demanded of him not a son but

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29. See, e.g., Moshe Garsiel, *Biblical Names: A Literary Study of Midrashic Derivations and Puns*, trans. Phyllis Hackett (Ramat Gan, Israel: Bar-Ilan University Press, 1991), 186. See further Matthew L. Bowen, "If Ye Will Hearken: Lehi's Rhetorical Wordplay on Ishmael in 2 Nephi 1:28–29 and Its Implications," *Interpreter: A Journal of Mormon Scripture* 25 (2017): 179–80, <https://journal.interpreterfoundation.org/if-ye-will-hearken-lehis-rhetorical-wordplay-on-ishmael-in-2-nephi-128-29-and-its-implications/>.

30. For an extended discussion of the meaning of the name Benjamin and its significance in scripture, see Matthew L. Bowen, "Becoming Sons and Daughters at God's Right Hand: King Benjamin's Rhetorical Wordplay on His Own Name," *Journal of the Book of Mormon and Other Restoration Scripture* 21/2 (2012): 2–13.

31. Bowen, "Onomastic Wordplay," 256–57.

sons.”<sup>32</sup> Sarah bears Abraham one son, Rachel bears Jacob two. In other words, the double-etymology represents the Lord “multiplying” Rachel<sup>33</sup> and Jacob in fulfillment of the Abrahamic covenant.

The name *yōsēp*, as the third-person masculine singular causative (Hiphil) form of the Hebrew verb *yāsap*, is not merely the predictive “the Lord shall add” (KJV) but an expressed hope or even a prayer: “may the Lord add,” “may the Lord increase [him],” or “may the Lord cause [him to] continue.” “**The Lord shall increase** [*yōsēp yhw̄h*] you more and more, you and your children” (Psalms 115:14, KJV), or better “**May the Lord give you increase** [*yōsēp yhw̄h*], both you and your children” (Psalms 115:14, NRSV). The language of Psalms 115:41 seems to deliberately echo Rachel’s words in Genesis 30:24 and gives expression to the Abrahamic covenant notion of multiplying in terms of the causative jussive form of *yāsap* as a near homonym of Joseph, *yōsēp*.

Just as the name Joseph in the senses “may he cause [him] to continue” and “may he increase” — and in the context of Rachel’s double etymology — expresses the Abrahamic covenant notion of “a continuation of the seeds”<sup>34</sup> and “increase”<sup>35</sup> in mortality and beyond, the name of Joseph’s “birthright” son Ephraim (“doubly fruitful”) also extends the hope and promise in Abraham’s renaming as “father of many nations”: “But thy name shall be Abraham; for a father of many nations have I made thee. **And I will make thee exceeding fruitful** [*wēhiprētī*], and I will make nations of thee, and kings shall come out of thee” (Genesis 17:5–6). Joseph explains the giving of the name Ephraim (“doubly fruitful”) thus: “And the name of the second [son] called he Ephraim: For **God hath caused me to be fruitful** [*hipranī*] in the land of my affliction” (Genesis 41:52). The etymology in Genesis 41:52 intentionally recalls the foregoing promise made to Abraham in Genesis 17:5–6.

Therefore, just as Joseph (“may he [God] add”) extends the meaning of Abraham (“Father is exalted” > “Father of many nations”), Ephraim’s naming, voiced through the patriarch Joseph, extends the meaning of the name Joseph. Joseph — “May he [God] add” — becomes “fruitful son”/“bough” (*bēn pōrāt*) with “daughters”/“branches” (*bānôt*,

32. Alter, *Five Books of Moses*, 109.

33. Cf. the language of D&C 132:56.

34. D&C 132:19.

35. D&C 131:4.

Genesis 49:22; see also especially Genesis 48:3–5; Genesis 48:5–11 JST; 50:24–31; 2 Nephi 4:3–12).<sup>36</sup>

Within the double-etymology for Joseph, the verb *’āsap* serves a nearly antonymic function to *yāsap* on one level — “hath taken away” vs. “may he add” — though both verbs express Abrahamic covenant concepts. The broader range of meaning for *’āsap* is to “gather”<sup>37</sup> — i.e., “to bring in,” “gather in.”<sup>38</sup> Moses’s gathering of Israel for the first time begins with the “gathering” of Israel’s elders. The key term in this initial gathering is *’āsap*. The Lord commanded Moses, “Go, **and gather** [*wē’āsaptā*] the elders of Israel together” (Exodus 3:16). The narrator subsequently notes, “And Moses and Aaron went **and gathered together** [*wayya’aspū*] all the elders of the children of Israel” (Exodus 4:29). Thus, the *’āsap*/*yāsap* pairing is not merely antonymic — “taking away” vs. “adding” — but also on another level complementary: “gathering” and “adding” or “gathering” and “increasing.”

**“Wherefore He Will Bring Them Again out of Captivity”:  
Nephi’s Use of *Adding* and *Gathering* as an Explanation of  
Isaiah 29:22–24 and 49:25–26**

The complementary dimension of *’āsap* and *yāsap* — of gathering and adding — emerges in 1 Nephi 22:12. Nephi prophesies that the Lord will act in his covenant role as kinsman redeemer (*gō’ēl*) to “add” or bring Israel out of Egypt-like bondage and to “gather” Israel and bring them to their lands of promise as at the beginning:

Wherefore, **he will** bring them **again out** [cf. Hebrew *\*yôšîp lēhōšî’ām*] **of captivity, and they shall be gathered together** [cf. *wē’ussēpū*<sup>39</sup>] to the lands of their inheritance; **and they shall be brought out of obscurity and out of darkness; and they shall know** that the Lord is their Savior and **their Redeemer**, the Mighty One of Israel. (1 Nephi 22:12)

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36. Matthew L. Bowen and Loren Blake Spendlove, “Thou Art the Fruit of My Loins: The Interrelated Symbolism and Meanings of the Names Joseph and Ephraim in Ancient Scripture” *Interpreter: A Journal of Mormon Scripture* 28 (2018): 273–98, <https://journal.interpreterfoundation.org/thou-art-the-fruit-of-my-loins-the-interrelated-symbolism-and-meanings-of-the-names-joseph-and-ephraim-in-ancient-scripture/>.

37. *HALOT*, 74.

38. *Ibid.*

39. Cf. especially Isaiah 24:22; see also Hosea 10:10.

The context of exodus-like deliverance suggests the underlying presence — conceptual or written — of the verb *yāšā'* which is abundantly used throughout the Hebrew Bible to describe Yahweh's "bringing" Israel "out" or "forth" from the captivity and bondage of Egypt.<sup>40</sup> Jeremiah 31:32 provides a useful example, contemporary to Lehi's time, in the phrase "the day that I took them by the hand **to bring them out** [*lēhōšî'ām*] of the land of Egypt." If so, the expressions "he will bring them again out" and "they shall be brought out" would constitute a polyptoton<sup>41</sup> involving active and passive forms of the Hebrew verb *yāšā'*. Donald W. Parry notes<sup>42</sup> the anaphoric<sup>43</sup> grammar evident in the successive third-person plural verbal constructions "and they shall be gathered together," "and they shall be brought out," "and they shall know."

If the "bring them ... out" represents an infinitival construction like *lēhōšî'ām*, then the phrase "he will ... again" becomes additionally significant. One of the most common idiomatic ways of expressing "he will [do something] again" in biblical Hebrew is by means of the Hiphil third masculine singular verbal form *yōšîp*. The presence of *yōšîp* here would not only reverberate Nephi's uses of it in the previous verses ("the Lord God will proceed to do a marvelous work," 1 Nephi 22:8) and 1 Nephi 22:11 ("the Lord God will proceed to make bare"), but also, together with the verb "and they shall be gathered together" (cf. *wě'ussēpû*), would evoke the name Joseph and the double-etiology of Genesis 30:23–24. Here too Nephi appears to follow a precedent set by Isaiah.

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40. See, e.g., Exodus 6:6: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out [*wěhōšē'tî*] from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments"; Exodus 20:2: "I am the Lord thy God, which have brought thee out [*hōšē'tikā*] of the land of Egypt, out of the house of bondage."

41. Richard A. Lanham describes polyptoton as a wordplay involving a "repetition of words from the same root." *A Handlist of Rhetorical Terms*, 2nd ed. (Berkeley, CA: University of California Press, 1991), 117.

42. Donald W. Parry, *Poetic Parallelisms in the Book of Mormon: The Complete Text Reformatted* (Provo, UT: Neal A. Maxwell Institute for Religious Scholarship, 2007), 55.

43. Lanham defines *anaphora* as "repetition of the same word at the beginning of successive clauses or verses" (*Handlist of Rhetorical Terms*, 11). In this case, the text certainly represents different underlying verbs, but the conjunction "and" itself and the third-person, plural, and (probably) imperfect grammatical markers would have been present in the verbs — especially if written in Hebrew — creating the anaphoric effect.

Nephi's words in 1 Nephi 22:12 draw on several Isaianic texts beginning with Isaiah 11:11–12, which, as noted earlier, prophesies of the gathering of Israel from seven (symbolic) nations and "the four corners of the earth," i.e., a complete gathering of Israel, as in the beginning, but on a much grander scale. Isaiah's prophecy also uses *'āsap* and *yāsap* in a complementary, rather than antithetical, way:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and **shall assemble** [*wē'āsap*, **and shall gather in**] **the outcasts of Israel, and gather together** [*yēqabbēs*] **the dispersed of Judah** from the four corners of the earth. (Isaiah 11:11–12)

Nephi further develops Isaiah's prophecy in terms of the Abrahamic covenant beyond 1 Nephi 22:8–12 in 2 Nephi 29:14, where he makes clear that the complete gathering of Israel will be concomitant with the gathering of the Lord's word "in one": "And it shall come to pass that my people, which are of the house of Israel, **shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one.** And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever" (2 Nephi 29:14).

In prophesying that "they [of the house of Israel] shall be brought out of obscurity and out of darkness" (1 Nephi 22:12), Nephi appeals to Isaiah 29:18–19: "And in that day shall **the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase** [*wēyospû*] **their joy in the LORD,** and the poor among men shall rejoice in the Holy One of Israel." Nephi equates blind and deaf Israel<sup>44</sup> "hear[ing] the words of the [sealed] book" and "see[ing] out of obscurity and out of darkness" with being "brought out of obscurity and out of darkness" by the Lord as Divine Warrior. In other words, the Lord would act to gather Israel from its scattered state and the book would be the instrument of gathering — a gathering

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44. See also Isaiah 42:18–19; Isaiah 42:19–23 JST.

“servant.”<sup>45</sup> In invoking Isaiah 29:18–19, Nephi also invokes the stated results of the gathering, “the meek also shall increase [*wěyospû*] their joy in the Lord” — or, as he later phrases it, “**And the meek also shall increase** [*wěyospû*], and their joy shall be in the Lord” (2 Nephi 27:30).<sup>46</sup> The Lord’s “proceeding” (*yôsîp*, Isaiah 29:14; 1 Nephi 22:8, 11) to do this marvelous work would result in this marvelous “increase” (*wěyospû*, Isaiah 29:19) — all brought to pass through a “Joseph.”

Only verses later does Isaiah situate the entire prophecy within the context of Abrahamic history and thus implicitly in the context of the Abrahamic covenant:

Therefore thus saith **the Lord, who redeemed Abraham**, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. (Isaiah 29:22–24)

The Hebrew text rendered “the Lord, who redeemed Abraham, concerning the house of Jacob” — *yhwh ’el-bêt ya’ăqōb ’ăšer pādâ ’et-’abrâhâm* — would be better rendered as “the Lord, God of the House of Jacob, who redeemed Abraham.” In other words, the word *’el* taken here as a preposition should have been pointed as the word *’el*, “God.” Jennifer C. Lane has insightfully noted that the phrase *’ăšer pādâ ’et-’abrâhâm* (“who redeemed Abraham”) could constitute a brief allusion to the Lord’s rescue of Abraham from the Egyptian altar in Ur of the Chaldees, as mentioned in the Book of Abraham but otherwise unmentioned in the biblical corpus.<sup>47</sup> The redemption of Abraham,

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45. See Jesus’s interpretation of the Isaianic “servant” in 3 Nephi 21:10, e.g., Gaye Strathearn and Jacob Moody, “Christ’s Interpretation of Isaiah 52’s ‘My Servant’ in 3 Nephi,” *Journal of the Book of Mormon and Other Restoration Scripture* 18/1 (2009): 4–15.

46. See Matthew L. Bowen, “‘And the Meek Also Shall Increase’: The Verb *YĀSAP* in Isaiah 29 and Nephi’s Prophetic Allusions to the Name Joseph in 2 Nephi 25–30,” *Interpreter: A Journal of Latter-day Faith and Scholarship* 30 (2018), 5–42, <https://journal.interpreterfoundation.org/and-the-meek-also-shall-increase-the-verb-yasap-in-isaiah-29-and-nephis-prophetic-allusions-to-the-name-joseph-in-2-nephi-25-30/>.

47. Jennifer C. Lane, “The Redemption of Abraham,” *Astronomy, Papyrus, and Covenant*, eds. John Gee and Brian M. Hauglid (Provo, UT: FARMS, 2005), 167–68.

Jacob, and their posterity by the kinsman redeemer across time — salvation history — reflects the atonement of Jesus Christ having its intended effect and the Lord’s eventual triumph over evil (see Jacob 5).<sup>48</sup>

1 Nephi 22:12 concludes with the prophetic declaration, “And they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel.” As noted above, Nephi’s words constitute a direct quotation of Isaiah 49:26. The immediate context of that text as deliverance by the Divine Warrior:<sup>49</sup>

But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. (Isaiah 49:25–26)

### Conclusion

In 1 Nephi 22:6, 8–12, Nephi quotes or alludes to four Old Testament passages twice in his description of how the Lord would bring to pass his promises in the Abrahamic covenant for the salvation of the human family: Genesis 22:18, Isaiah 29:14, Isaiah 49:22–23, and Isaiah 52:10. On the basis of their shared use of the Hebrew word *gôyim* (“nations” [> kindreds], “Gentiles”), Nephi prophesies that the Lord would act in the latter-days for the salvation of the entire human family. As he does elsewhere, in 2 Nephi 25:17 when he combined Isaiah 11:11 and 29:14 on the basis of their shared use of *yāsap*, Nephi uses Isaiah 29:14 with its key-word *yôsîp* (*yôsîp*) to suggest that the iterative divine action to fulfill the Abrahamic covenant would take the form of “a marvelous work and a wonder” and would be accomplished through a “Joseph.” Sophisticated wordplay involving the names Abram/Abraham and Joseph, evident in 1 Nephi 22:8–12, also reinforces the close connection between the gathering of the seed of Joseph the patriarch and the “marvelous

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48. See Matthew L. Bowen, “‘I Have Done According to My Will’: Reading Jacob 5 as a Temple Text,” *The Temple: Ancient and Restored*, eds. Stephen D. Ricks and Donald W. Parry (Orem, UT: Interpreter Foundation; Salt Lake City: Eborn Books, 2016), 235–72.

49. Daniel Belnap, “‘I Will Contend with Them That Contendeth with Thee’: The Divine Warrior in Jacob’s Speech of 2 Nephi 6–10,” *Journal of the Book of Mormon and Restoration Scripture* 17/1–2 (2008): 20–39.

work” — including the coming forth of additional scripture from the Gentiles — that would help bring the Abrahamic covenant to complete fulfillment.

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