

“I HAVE DONE ACCORDING TO MY WILL”: READING JACOB 5 AS A TEMPLE TEXT

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The temple, now as anciently, is the place *par excellence* where God’s will is “done on earth as it is in heaven” (Matthew 6:10; 3 Nephi 13:10) and where we “**come ... and delight to do [his] will**” (Psalms 40:7-8; emphasis in all scriptural citations is mine). The latter-day temple is the place where the blessings of Christ’s infinite atonement are extended (i.e., through ordinances) to all of God’s children, regardless of whether they have received or obeyed the Gospel of Jesus Christ in mortality.¹ The temple is where we “**answer the will of God** by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world” for ourselves and for the dead (D&C 128:5).

The temple is the place for the gradual, full extension of the blessings of the “perfect atonement” that the Savior “wrought out ... through the shedding of his own blood.”² As recorded in Jacob 5, the prophet Zenos describes the full effects of the atonement as worked out in the Lord’s “vineyard” over long periods of time. Thus Zenos’s allegory, in a real sense, is the story of the holy temple, including the work being done in latter-day temples. As I will suggest, the allegory can and *ought* to be read as a temple text. As presented by Jacob, Zenos’s allegory evidences many temple words, themes, and concepts. As a symbolic narrative of the “mystery” of how God’s plan of salvation will work out according to his will in the end, it is analogous to the dramatic presentation that constitutes an important part of LDS temple worship. I will further suggest that Jacob himself — a temple priest — presents the allegory from the brass plates with the intent that his readers, ancient and modern, see the allegory as a temple text.³

The “Stone” at the Head of Our Corner: Jacob’s Temple *Gezera Shawa*

Central to the ancient Israelite idea of the temple is “atonement.” As Jeffrey R. Holland observes, “The deeper meaning of the atonement overarches and undergirds” the “labors” of the Lord of the Vineyard

and his servants.⁴ As a “consecrated” priest and teacher of the Nephites,⁵ Jacob, the brother of Nephi and son of Lehi, spent “his days in the service of God.”⁶ In other words, much (and perhaps most) of Jacob’s time was spent in cultic “service” in the (then) newly-built Nephite temple.⁷ Like Jacob 4–6, Jacob’s first “temple” sermon (2 Nephi 6–10) was a masterful discourse on the Atonement of Jesus Christ and the gathering of Israel. Jacob’s affiliation with priesthood and temple⁸ thus invites us to view *everything* he wrote and quoted (including Jacob 4–6) through a “temple” lens.

Before Lehi’s family left Jerusalem in the years immediately preceding Jacob’s birth, the Jerusalem temple had become, in the words of Jeremiah, a “den of robbers” (Jeremiah 7:11), as it would again be during the time of Jesus.⁹ Jacob had in mind Jerusalem’s collective apostasy before the exile and in later times when he stated that the inhabitants of Judah and Jerusalem were a “stiffnecked people” who “despised the words of plainness, and killed the prophets, and sought for things that they could not understand,” and thus “they must needs **fall**” (Jacob 4:14). The “fall” of Jerusalem and its inhabitants came first in 587 BC, after Jerusalem had rejected the prophets Jeremiah,¹⁰ Uriah,¹¹ Lehi,¹² and others,¹³ Nebuchadnezzar II’s forces destroyed Solomon’s temple and exiled the remainder of its inhabitants to Babylon.¹⁴ Their “fall” came again centuries after their return from Babylon in 70 AD when Jerusalem’s inhabitants, having rejected Jesus and his teachings decades earlier,¹⁵ were destroyed and scattered. In both instances, their “fall” constituted being *cast out* of the promised land and the temple, thus losing the Lord’s ritual “presence” — having lost the “presence” of the Lord’s Spirit much earlier, to the degree that they were unrighteous.¹⁶

Jacob’s use of the term “fall” carries with it conceptual echoes of the story of the Garden of Eden and the Fall (Genesis 3; Moses 4; see especially 2 Nephi 2:2; 22–26), in which Adam and Eve were “driven out” of the Lord’s presence (the temple) because of disobedience (Genesis 3:24; Moses 4:31; Alma 42:2, 6–7;¹⁷ cf. Jonah 2:4). In a real sense, Israel and Judah relived the Fall through their expulsion from the divine presence and exile. The connection between “fall,” “exile,” and the temple is affirmed in the subsequent verses, with Jacob’s description of Israel/Judah’s rejection of the Messiah using the language of Psalms 118:22 and Isaiah chapters 8 and 28 that refer *allegorically* to Israel/Judah and its religious leaders in terms of temple building:

And now I, Jacob, am led on by the Spirit unto prophesying;
for I perceive by the workings of the Spirit which is in me,

that by the stumbling of the Jews **they will reject the stone upon which they might build and have safe foundation.** But behold, according to the scriptures, **this stone shall become the great, and the last, and the only sure foundation, upon which the Jews can build.** And now, my beloved, how is it possible that these, **after having rejected the sure foundation, can ever build upon it, that it may become the head of their corner?** Behold, my beloved brethren, I will unfold this mystery unto you; if I do not, by any means, get shaken from my firmness in the Spirit, and stumble because of my over anxiety for you. (Jacob 4:15–18)

Jacob prefaces Zenos's allegory of the olive trees with quotations from Psalms 118:22 ("The **stone** [*'eben*] which the builders refused is become the head stone of the corner") in conjunction with Isaiah 8:14–15 ("And he shall be for a sanctuary; but for a **stone** [*'eben*] of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken") and Isaiah 28:13 ("Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a **stone** [*'eben*], a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste"). Jacob hereby invites us to read the entire allegory in terms of the temple. He joins these texts together on the basis of the shared Hebrew word *'eben* ("stone"), using an Israelite exegetical technique was known in the much later rabbinic period as *Gezera Shawa*.¹⁸ Jacob understands the "stone" which, in each instance, is used in a building context — i.e., a temple building context — as referring to Jesus Christ, Yahweh himself. Jacob uses Zenos's allegory as an extended metaphor of the salvation of Israel, which Jacob pictures as the gradual building of a great temple whose completion and hallowing come to pass only after tremendous "labor," travail, exertion, and after the Savior himself becomes the "head of their corner."

Jacob the prophet and priest — presumably the high priest — of the Nephite temple invites his readers to "be reconciled unto [God] through the atonement of Christ, his Only Begotten Son ... and be presented as **the first-fruits** [of Christ unto God]" (Jacob 4:11) and then poses the question, "for why not speak of the **atonement** of Christ and attain to a perfect knowledge of him as to attain to the knowledge of a resurrection and the world to come?" (4:12). Jacob's words are a prelude and a preface to Zenos's picture of how the Lord will "preserve the roots and the

branches of the **first fruit**” and “bring [them] forth again” in celestial resurrection (Jacob 5:60, see further below).

Jacob, then, wishes his audience to read the entirety of Zenos’s Allegory of the Olive Trees in terms of several important Old Testament temple texts that describe the Lord, the Messiah (anointed one), as the cornerstone or foundation stone of the temple. The allegory describes the Lord’s working-out of his “atonement” in the world — i.e., his vineyard — represented in its scale model version: the temple, where the “perfect knowledge”¹⁹ of him can be gained and where his servants labor to bring to pass his “righteous will.”²⁰

The Fall and the theological concept of *fallenness* are evident in the trees’ production of “wild,” “bad,” or “evil” fruit.²¹ Even the “natural tree,” or “tame olive tree,” that represents the house of Israel and obedience to the Lord’s covenant, eventually “decays”²² and gradually produces wild, bad, or evil fruit — works and lives contrary to the Lord’s covenant — rather than tame or good fruit. Nephi and Jacob knew that the house of Israel’s greatest problem historically had been rejection of the Lord himself (1 Samuel 8:4–22, especially v. 7; 10:19; cf. Judges 8:22–23),²³ i.e., the Messiah,²⁴ and it remains so.²⁵ They also knew that this would be the Gentiles’ greatest problem.²⁶

“I Will Unfold This *Mystery* unto You”: The Allegory as an “Endowment”-like Presentation

Arguably the most significant word that Jacob uses to introduce Zenos’s Allegory is a term translated “mystery” — a term used here to tie his foregoing *Gezera Shawa* of scriptural citations to the allegory that follows: “Behold, my beloved brethren, **I will unfold this mystery unto you**; if I do not, by any means, get shaken from my firmness in the Spirit, and stumble because of my over anxiety for you” (Jacob 4:18). Our modern English word “mystery” derives from Greek *mysterion*, which is usually analyzed as a noun formed from the Greek verb *myeō*, “initiate into the mysteries” or (in its passive forms) “to be initiated.”²⁷ Its relationship to the similar-sounding verb *myō*, “to close, be shut,”²⁸ remains an open question.²⁹

As a technical term, *mysterion* denoted a “secret, secret rite, secret teaching, mystery ... [that] applied in the Gr[eco]-Rom[an] world to the mysteries w[ith] their secret teachings, relig[ious] and political in nature, concealed within many strange customs and ceremonies.”³⁰ In other words, this term was intimately connected with various rites of initiation throughout the ancient Mediterranean — what Latter-day Saints

might call a kind of “endowment.” In the New Testament and related early Christian literature, “mystery” took on the added sense of “the transcendent activity of God and its impact on God’s people.”³¹ It appears to retain these senses in many of its Book of Mormon uses and in Jacob’s use of it here. In fact, the sense of “mystery” in Jacob 4:18, overlaps nicely with the range of Hebrew term *sôd* (“confidential discussion,” “secret,” “circle of confidants,”³² i.e., the divine “council” that discusses and produces the “secret” or “plan” — the “mystery”). Jacob twice refers to the “plan” of God in 2 Nephi 9:6, 13 and once to the “great plan of redemption” in Jacob 6:8. “Mystery” (Jacob 4:17) and “plan” (6:8) frame the divine discussion and divine activity in Jacob 5.

In the New Testament following Jesus’s telling of the parable of the sower, his disciples asked him its meaning (Mark 4:10), or according to Matthew, “Why speakest thou unto them in parables?” (Matthew 13:10). Jesus then explained, “It is given unto you to know the mysteries [*ta mysteria*] of the kingdom of heaven” (Matthew 13:11; cf. Mark 4:11; Luke 8:10; cf. especially Alma 12:9–11 and 26:22).³³ The presentation of the endowment is likewise a symbolic narrative presentation that begins with an account of the creation, the Fall and its aftermath but also serves as an extended analogy — a kind of *parable* — of how God the Father, his Son Jesus Christ, and their chosen servants the prophets (all members of the divine or heavenly council) “labor” in all ages to accomplish the divine will — the “plan” — and how it will eventually be accomplished. The endowment teaches us how, through the atonement and covenant obedience, we can come back into God’s presence and partake of eternal life. Jacob and Zenos’s text makes us privy to the divine “secret” or “mystery” (Amos 3:7; Jacob 4:18), the overarching “plan” (*sôd*) of salvation (Jacob 6:8; Jarom 1:2), and the heavenly council (Isaiah 6; 1 Nephi 1:8–14 [cf. 8:21]; Alma 36:22) — just as the endowment itself does.³⁴

The allegory, like all parables, is encoded or “scrambled.”³⁵ The endowment likewise contains instruction encoded in symbols and symbolic language that enables the initiate (or “servant”) to do the “will of God” in all things — i.e., it teaches each person what she or he needs to know and do in order to *become* “true and faithful” in all things like the Lord himself and so regain the presence of God. The endowment also gives us a vision of how things will work out in the end: how the “will and pleasure” (plan) of God will ultimately prevail, how Satan will be cast out, and how we can regain God’s presence by doing his will. Those who truly have “eyes to see”³⁶ and “ears to hear”³⁷ can discern the same message in

Jacob 5. Thus, in giving us Zenos's symbol-encoded panorama, Jacob is presenting his audience with a kind of endowment-like narration and explication of the "mystery" of how "all Israel shall be saved" (Romans 11:25–26) or the mystery/secret/plan (i.e., *sôd*) of how Jesus, the "sure foundation" (*mûsâd mûssâd*), would become "the head of their corner" or the chief cornerstone of their collective *temple* (Jacob 4:16–17). The realization of the eschatological temple (Isaiah 2:1–3) will be the realization of the plan or *sôd* laid at the "foundation [**γῆsôd*] of the world"³⁸ — another temple metaphor used in describing creation (see further below). The Savior's triumph makes that foundational council a "sure foundation" (cf. Isaiah 22:23; 55:3; Acts 13:33–34).

"I Will Liken Thee"

Zenos's allegory opens on a temple note by invoking the term "hear" (see Psalms 95:7 and further below).³⁹ The second expression that Zenos uses in his "O ye house of Israel." The word "house," Hebrew *bayit* (or *bêt*) constituted a metonymy for "family" and was the technical term *par excellence* for a cultic "sanctuary." "House" is the most basic and earliest of all temple terms (cf. Sumerian É [house] in É.GAL, "big house" or "great house").⁴⁰ The "house of Israel" is the Lord's "house," the "head" of whose "corner" Jesus must become (Jacob 4:17). Zenos's invocation of the name "Israel" recalls the patriarch Jacob's "temple" experience in Genesis 32 and the bestowal of "Israel" as a "new" name that denoted "El [God] struggles" or alternatively connoted "He struggles with God" — a new name that foreboded God's long "struggle" with Jacob's posterity, the house of Israel, throughout Jacob 5.

Zenos further gives the Allegory a "temple" framing by "likening" Israel to a "tame olive tree" and Yahweh (Jehovah) to "a man" (cf. Heb. *'îš*), which "took and nourished" the tree "in his vineyard" (Jacob 5:3). As David Seely notes, Zenos's allegory constitutes a *māšāl*, a "likening" or "comparison."⁴¹ This Hebrew term may also be rendered "parable." One hymn from the Jerusalem temple, Psalms 78, connects the "parable" with esoteric teaching in a temple setting. After inviting his hearers to "incline your ears to the words of my mouth," the psalmist declares: "I will open my mouth in a **parable** [*māšāl*], I will utter dark sayings [*hîdôt*, "riddle(s)," "enigmatic allusions," "ambiguous saying(s)"]⁴² of old" (Psalms 78:2) or as Matthew renders this verse (citing its fulfillment in Jesus), "I will open my mouth in parables; I will utter things which have been kept secret [*kekrymmena*] from the foundation of the world [*apo katabolēs kosmou*]" (Matthew 13:35). Notably, Jesus himself used parables

as a mode of teaching in the Jerusalem temple (see Matthew 21–22), including the use of a “vineyard” parable like Jacob 5 and Isaiah 5 (Matthew 22:33–46; JST Matthew 22:47–56), a parable which includes a *Gezera Shawa* involving Psalms 118 and Isaiah 8:14–15, similar to Jacob 4.

Seely enumerates several biblical texts that make similar comparisons using “tree or plant imagery,” namely, Jeremiah 17:8; Psalms 1:3; 52:8; 92:12–13; 128:3.⁴³ Beyond his observations, we may note that in Psalms 128:1–3, the eternal family — or “house” (*bayit*) — is described in terms of vineyard and olive tree imagery. The imagery and presence of “trees” was everywhere in Solomon’s temple, which suggests a “garden” setting for everything that took place there. 1 Kings 6:23 and 31 describe how the cherubim, the doors, and the doorposts of the Holy of Holies were made of *’āṣê šāmen* (literally, “trees of oil” or “wood of oil”), translated in the KJV as “olive tree.” The Deuteronomist describes the interior of the temple thus: “And he [Solomon] carved all the walls of the house round about with carved figures of **cherubims and palm trees and open flowers**, within and without” (1 Kings 6:29).

In the holy place stood the Menorah, a “stylized tree of life,”⁴⁴ as in the Garden of Eden. Although regarded as an apostate innovation by the writer(s) of the Deuteronomistic history and other so-called “Deuteronomists,” the Jerusalem temple also, at least at times, housed the asherahs, which were carved poles, stylized “trees of life.” Thus the Jerusalem temple was not only conceived of as a “holy mountain,” but it was conceptually an “enclosed”⁴⁵ garden setting (cf. Israel’s “planting” in Exodus 15:17).

The Divine “Man” as the Vineyard’s “Lord” or “Master”

In addition to likening Israel to a “tame olive tree,” Zenos “likens” the Lord to a “man.” This statement not only has ontological implications regarding Yahweh but may also have reference to Zenos’s own name.⁴⁶ Perhaps the most important truth regarding the relationship between God and humanity that one meets almost immediately in the creation account of Genesis 1 and in the modern-day presentation of the endowment is that humankind is *theomorphic*. There we learn that God is, in form and likeness, like ourselves, or rather that we are created in the likeness and image of God (Genesis 1:26–27). Far from an unbiblical idea,⁴⁷ Yahweh himself is called a “man” in several biblical texts.⁴⁸ In Genesis 32:24 it is said that a “man” wrestled with Jacob, a “man” who also appears to be divine — one of the *’ēlōhīm* (Genesis 32:28–30).

Zenos's image of the Lord of the Vineyard "going forth" ("went forth") as a "man" (Jacob 5:3–4; see also Alma 19:13)⁴⁹ suggests that the Lord of the Vineyard, like his "servants," gains experiential knowledge about the vineyard, along with its trees and its fruit, by working *with* and *in* it. The premortal Jesus, though having a fulness of divine knowledge in a cognitive sense as Yahweh, needed to gain experiential knowledge "according to the flesh" (Alma 7:11–13) in order to be able to "succor" or "help" the trees of the vineyard.⁵⁰ Importantly, in the allegory, the Lord of the Vineyard himself "tastes" of the fruit, "every one according to its number" (5:31). Hebrew *tā'am* and Egyptian *dp* both mean to "taste" and thus "experience."⁵¹ He gains experiential knowledge of his vineyard, its trees, and their fruit. This echoes the narrative of the Garden of Eden and the Fall in Genesis 2–3 — the serpent beguiles Eve into partaking of the fruit against divine command⁵² by holding forth the prospect of divine "knowledge" (Genesis 3:4–5). Although the first couple are able to "see" — i.e., discern between good and evil — almost immediately afterward, they will gain divine 'knowledge' as "knowers of good and evil" through their own experience. In other words, they do not magically gain a fulness of divine knowledge by merely partaking of the fruit but rather through subsequent slow, painful personal experience.

Jehovah-Elohim ("He causes Gods to be" or "He brings to pass Gods")⁵³ confirms a part of the serpents' words: "The Lord God [*Yhwh Elohim*] said, Behold, the man **is become** [*hāyâ*] **as one of us** [i.e., as Gods, the divine council], to know good and evil (Genesis 3:22; Moses 4:28). The text here plays on the name Yahweh (Jehovah) and the verb *hyy/hyh*, "to be, become." Just as Adam and Eve gained experiential "knowledge" by partaking of fruit in the Eden sanctuary, Jesus — the "last Adam" or "second man,"⁵⁴ the divine "man," the Lord of the Vineyard himself — **did taste** [Heb. *tā'am*, Egyptian *dp*] of the fruit, every sort according to its number" (Jacob 5:31), thus gaining the experiential knowledge about the trees and their fruit that would enable him to help the trees bring forth the "good" fruit (cf. Alma 7:11–13). The Lord of the Vineyard comes down into the vineyard, partakes of its fruit (i.e., experiences it!) and performs every possible labor on its behalf. In the end, he *becomes* the Lord of the Vineyard in the fullest sense once he has "done according to [his] will" (see further below).⁵⁵ Thus, one implication of the title "The Lord of the Vineyard" may be that he is "the one who causes" the vineyard to come to proper fruition — i.e., causes it to become what it was originally intended to be.

The “Vineyard” as Temple

Just as the “scale model of the universe is the temple,”⁵⁶ the Lord’s “vineyard” serves as a scale model of the earth in Zenos’s allegory, Isaiah’s parable of the vineyard (Isaiah 5), the parables of Jesus, etc. As several scholars have noted,⁵⁷ the creation of the earth in Genesis 1 is described in terms of the setting up of a tabernacle — i.e., the building of a temple (Exodus 25–30). Moreover, the allegory envisions a tripartite creation: the elevated realm (celestial realm, cf. holy of holies) from which the Lord of the Vineyard and his servant(s) “come down” into the vineyard, the place of the tame olive tree (the terrestrial sphere, corresponding to the holy place in the Israelite temple structure and the Garden of Eden), and the “nithermost [lowest] parts of the vineyard” (the telestial sphere, outer courts; cf. also the spirit world [“netherworld”]).

Prominent in the primeval history (Genesis 1–11) and the allegory is the *’ādāmā* (“ground,” “earth”) from which Adam (*’ādām*, “humankind”) is taken (Genesis 3:19, 23; Alma 42:2; Moses 4:25, 29) and the “ground” (Jacob 5:9, 22–23, 25, 43–44, 49:66) or “ground of my vineyard” (Jacob 5:9, 49, 66). The Abrahamic covenant contains the Lord’s promise that “in thee shall all families of the **earth** [*’ādāmā*] be blessed” (Genesis 12:3), i.e., “the family of Adam” (2 Nephi 9:21; cf. Mormon 3:20). The “families [or, clans] of the earth” in the allegory are represented by trees in their various locations throughout “**the ground** of [the Lord’s] vineyard.” The allegory, like the temple, is concerned with “the making known of the covenants of the Father of heaven unto Abraham, saying: “in thy seed shall all the kindreds of **the earth** be blessed” (1 Nephi 22:9) and “the Lord God ... proceed[ing] to make bare his arm in the eyes of all the nations,” in bringing about his covenants and his gospel to all the house of Israel (22:11). We note that in the temple the Lord’s arm is ritually “made bare” (cf. the “hand” in Jacob 5:47).

The idea of Hebrew *kerem* (“vineyard”) or *karmel* (“orchard with fruit trees and vines”)⁵⁸ is land set aside for fruit production — it is somehow “gird[ed] ... encircl[ed]” and “surround[ed]”⁵⁹ by the Lord himself — just as the earth itself is set aside “that it might be filled with the measure of man, according to his creation before the world was made” (D&C 49:17). The temple is sacred space set apart for the cultivation of God’s “fruit” — his posterity.

Isaiah 5 pictures the Lord’s “vineyard” as having been “fenced” (κῆρυ) or “dug about” (*wayē’azzēqēhū*), in other words, “marked” as the Lord’s. In the allegory the tame olive tree that represents Israel is “dug about” or marked as the Lord’s (matching the better rendering of the

verb *ʿzq*). Significantly, 4Q500 from the Dead Sea Scrolls shows us that Isaiah’s parable of the vineyard (Isaiah 5; cf. Isaiah 27) was specifically interpreted during the Second Temple period as having reference to the temple.⁶⁰ Given the clear intertextual relationship between Jacob 5 and Isaiah 5, the temple interpretation given the latter in ancient Israel gives us an additional basis for viewing Jacob 5 through a temple lens.

It is probably significant that the “vineyard” Parable of the Wicked Husbandmen — which employs language similar to both Isaiah 5 and Jacob 5 — was given within the Jerusalem temple precincts not long before Jesus retired to Gethsemane (Matthew 21:33–46; Mark 12:1–12; Luke 20:9–19), the garden of the “[olive-] oil press”⁶¹ itself not far — just across the Wadi Kidron — from the temple precincts. Upon completion of the parable, Jesus cites Psalms 118:22–23 (“The stone which the builders refused [rejected] is become the head stone of the corner”), a temple hymn from which Jacob himself quotes, as has been noted above (see Jacob 4:15–17). In Mark’s version, Jesus cites only Psalms 118:22–23 (see Mark 12:10–11). In Matthew’s and Luke’s versions, Jesus adds a quote or paraphrase from Isaiah 8:14–15 (Matthew 21:44; Luke 20:18). All of this suggests that Jacob 5, Isaiah 5, and Jesus’s parables all have special pertinence to the temple and what the temple symbolizes: Jesus’s working out of the atonement and the eventual accomplishment of the divine will in creation.

Thus, the holiness ultimately intended for the vineyard will not allow for the “bad” to remain (Jacob 5:65–66, 69, 73–75, 77). The “vineyard” itself is becoming the temple that Jacob envisions in Jacob 4:15–18. In other words, the earth is already in the process of being “sanctified from all unrighteousness that it might be prepared for the celestial glory”: “For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father” (D&C 88:18–19). That process is already visible in the dissemination of the latter-day temples throughout the “vineyard.”

Like the temple, the vineyard in Zeno’s allegory is characterized by the presence of divine “fire” (Jacob 5:7, 9, 26, 37, 42, 45–47, 49, 58, 66, 77; “burn,” 5:7, 9, 47, 77). Theophanic fire (1 Kings 18:23–24, 38–39; 2 Kings 1:9–14; 2:11; Isaiah 6). Celestial “fire” or glory destroys all corruption, uncleanness, and unholiness in the vineyard and ultimately sanctifies it (Jacob 5:77). The vineyard (the earth) shall die and be resurrected: “notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it” (D&C 88:66).

The Centrality and Elevation of the Tree

Seely and Welch observe: “Zenos begins his allegory with the mental image of the large and central olive tree standing at the top of a high point in the vineyard, for when the Lord hides the natural branches in order to preserve them he takes them down into the ‘nithermost parts of the vineyard’ (Jacob 5:14).”⁶² “Nither” (Old English, *nīðer*)⁶³ or “nether,” of course, denotes “lower.” In ancient Judah and Israel, it was common to speak of “go[ing] up” to Jerusalem even from a physically higher location, at least in part because the central sanctuary was there, to which one also “went up” (see Isaiah 2:2–3; Zechariah 14:16; Ezra 1:2–5 [2 Chronicles 36:23]; Luke 2:42; John 2:13; 5:1; Acts 24:11).⁶⁴ The same “go up” terminology applied to the central sanctuary even before it was at Jerusalem.⁶⁵

As noted previously, the temple of Solomon and its rooms were representations of “garden” settings. In the “holy place” stood the Menorah, a stylized “tree of life,” just as the Tree of Life itself was said to stand “in the midst of the garden [of Eden]” (*bētōk haggān*, Genesis 2:9; 3:3; Moses 3:9; 4:9; Abraham 5:9; cf. Isaiah 66:17).⁶⁶ The allegory states that the Lord of the Vineyard places the “exiled” natural branches in the “nethermost part[s] of my vineyard,” a collocation used six times (5:13–14, 19, 38–39, 52). The term “nethermost” is a spatial term denoting “lowest” or “farthest down.” This suggests that the natural olive tree — the “mother tree” — is, like the Tree of Life in Genesis 2–3, not only “in the midst” of the Garden but also elevated (cf. Ezekiel 28:13–16).⁶⁷ In his account of his dream-vision of the tree of life, Lehi describes people, not those “who had come at and were partaking of the fruit” of the tree of life, but rather those who had “come **up**” to partake (1 Nephi 8:27, original text).⁶⁸ In other words, one does not “go to the temple” to “gather” to the Lord and partake of the eternal blessings that he offers, but rather one “ascends” into the “hill of the Lord” or his “holy mountain.”⁶⁹

The Presence of the Divine Council and Divine Council Language

In several instances in the allegory (Jacob 5:15, 19, 27, 29, 38, 49, 52, 61–62; cf. v. 71), the Lord of the Vineyard uses cohortative language that resembles the divine council language of Genesis, the Book of Moses, the Book of Abraham, etc. We hear throughout the allegory the voices of two persons: the Lord of the Vineyard and his “servant.” In addition to these, the allegory speaks of “fellow servants” in the vineyard. These

correspond not only to the persons of the godhead but also to other heavenly beings/messengers present at the creation (cf. Abraham 3–5).

The language of the divine council in Genesis 1–11 is cohortative (“**let us** make man”; 1:26; “**Go to [or, Come], let us go down**, and there confound their language,” 11:5–7).⁷⁰ The cohortative language in these passages is followed by divine action, as it is throughout the allegory: “And it came to pass that a long time passed away, and the Lord of the Vineyard said unto his servant: **Come, let us go down into the vineyard, that we may labor** in the vineyard” (Jacob 5:15); “And it came to pass that the Lord of the Vineyard said unto the servant: **Come, let us go to the nethermost part of the vineyard**, and behold if the natural branches of the tree have not brought forth much fruit also, that I may lay up of the fruit thereof against the season, unto mine own self” (5:19); “**Come, let us go down into the vineyard, that we may labor again in the vineyard**. For behold, the time draweth near, and the end soon cometh; wherefore, I must lay up fruit against the season, unto mine own self,” (5:29); “**let us go to** and hew down the trees of the vineyard and cast them into the fire, that they shall not cumber the ground of my vineyard” (5:49); “Wherefore, **let us go to** and labor with our might this last time” (5:62; cf. also vv. 27, 38, 52). Latter-day Saints familiar with the presentation of the temple endowment will hear the divine council language as well as those in Genesis in these expressions.

The “us” used throughout the allegory is the same “us” as in Isaiah 6:8: “Whom shall I send, and who will go for us?” This passage recalls the divine council language of the description of the primordial divine council recorded in Abraham 3: “Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first” (Abraham 3:27). The divine “us” in Isaiah 6:8 is present with Isaiah in the Jerusalem temple — or he is at once present in both the Jerusalem temple and the temple in heaven. In any case, the presence of the divine council makes any locus a functional “temple” (cf. JS–H 1:17).

Sacred Time: The Time(s), the Season, the Harvest, and the End

Like the “hours” in the Parable of the Laborers in the Vineyard (Matthew 20:1–16), sacred *time* constitutes a key element in the allegory of the olive tree. Our English word “time” is itself a temple-word and cognate with the word “temple.”⁷¹ Time is inextricably linked to the temple’s sacred space⁷² and was, like physical space, marked as sacred in ancient Israel. Hebrew words that denoted time were connected with the temple and its cult, which were strictly oriented to times and seasons. A term translated “time” (compare Hebrew *yôm*, “day,” “time” and *’ēt*, “point in time,” “occasion” “time”⁷³) occurs nineteen times in three different collocations within the allegory; “long time,” nine times (Jacob 5:1, 20, 22–23, 25, 29, 31, 76); “the time,” three times (Jacob 5:29, 71, 77); the “last time,” seven times (Jacob 5:62–64, 71, 75–76). A word rendered “season” (possibly Hebrew *mô’ēd*, temporally “appointed time,” “appointed season,” “festival”; but also spatially “place for meeting,” “assembly point”⁷⁴) occurs twelve times in the allegory in the collocation “the season” (Jacob 5:13, 18–20, 23, 27, 29, 31, 46, 71, 76–77).⁷⁵

Our English term “season” derives from Latin *satio* (“sowing,” “seedtime”). However, in the allegory “the season” is particularly associated with the “harvest” at the end of the growing season. The “season” as a *mô’ēd*, suggests not only the end of the growing season, but a festival (i.e., a time of joy) like the three “appointed times” *mô’ădîm* in which Israel was to gather to the temple and keep a feast to Yahweh (Exodus 23:14–17; Deuteronomy 16:1–16; cf. especially Deuteronomy 16:6, “the season [*mô’ēd*] that thou camest forth out of Egypt”). Zenos’s use of “time”-language is the language of cult and temple.

The word “end” is used four times in a temporal sense (Jacob 5:62, 64, 71, 77). Zenos’s use of the expression “the end” in terms of an agrarian harvest is comparable to Amos’s use of this term in Amos 8:1–2:

Thus hath the Lord God shewed unto me: and behold a basket of **summer fruit** [*qāyîṣ*]. And he said, Amos, what seest thou? And I said, A basket of **summer fruit** [*qāyîṣ*]. Then said the Lord unto me, **The end** [*haqqēṣ*] is come upon my people of Israel; I will **not again** [*lō’ ’ôṣîp*] pass by them any more.

For Amos, “the end” as a harvest alludes to the “end” of the Northern Kingdom and its exile by Assyria, a subject which Zenos also takes up at length (Jacob 5:6–14), a play on both the idea of the “end”/“summer fruit”

and the name “Joseph.”⁷⁶ In Zenos’s allegory, by contrast, “the end” and “the season” take on an eschatological sense, but here too the language appears to play on the name “Joseph” (a jussive of Hebrew *yôšîp* = “to do [something] again”). Because Israel and Judah are “not cast off forever,”⁷⁷ the Lord will “labor **again** in the vineyard” (Jacob 5:29); “preserve **again** good fruit” (5:33); “nourish **again** the trees of the vineyard” (5:58); “graft in the natural branches **again** ... that ... the trees of [the] vineyard may bring forth **again** good fruit and that [he] may **again** have joy in in the fruit of [the] vineyard” (5:60); “prepare the way ... that [he] may bring forth **again** the natural fruit” (5:61); “begin at the last that they may be first, and that first may be last, ... that all may be nourished once **again** for the last time” (5:63; cf. “once more, for the last time” 5:64); “graft **again** [the natural branches of the tree] into the natural tree ... and the natural branches of the tree ... into the natural tree; and thus ... bring them together **again** that they shall bring forth the natural fruit and they shall be one” (5:67–68). The results of this at-one-ing “adding” or “doing again” (Heb. *yāsap*, perhaps a subtle wordplay on the name “Joseph”),⁷⁸ are that “there began to be natural fruit again in the vineyard” (5:73) and that Lord of the Vineyard’s servants had “brought unto [him] **again** the natural fruit.”

Moreover, just as Genesis chapter 1 divides the creation into seven creative “days” or “times” (*yāmîm*), Zenos’s allegory of the working out of the atonement divides (or can be divided) into seven time periods, as Monte S. Nyman⁷⁹ and Paul Y. Hoskisson⁸⁰ have separately noted. Hoskisson separates these time periods as follows:

Zenos’s Seven Time Periods according to Paul Y. Hoskisson ⁸¹			
<i>Period</i>	<i>Text</i>	<i>Description</i>	Time Frame
1 st	Jacob 5:3	The Founding and Aging of the House of Israel – begins as a “creative” period with the creation of Israel during the time of the patriarchs, when the Lord “took” them out of Egypt (to/for himself); ⁸² a period of 400–600 years altogether; despite divine nourishment, Israel apostatizes; period ends in apostasy.	First half of 2 nd millennium -ca. 1200

2 nd	5:4–14	The Nurturing and Scattering of the House of Israel – first attempt to save the tree; the Lord attempts by means of prophets (Moses, Samuel, Elijah, Isaiah, etc.) to reclaim Israel. Rulers and ruling class — the “main top,” especially the monarchies of the north and south — “were with few exceptions beyond recovery.” ⁸³ Assyria (721–720 BC) and Babylon (586 BC) scatter Israel and Judah. Lehi and other groups led to other lands. Israelites marry non-Israelites outside the land. Non-Israelites intermarry with remaining Israelites (Samaritans).	1200 BC-ca. 600 BC (586 BC)
3 rd	5:15–28	The Day of the Former-day Saints – only time when Gentile grafts produced good fruit; righteous and unrighteous Lehites (in the “good spot of ground”) ends with the “Day of the Gentiles.”	After “a long time”-1 st cent. AD
4 th	5:29–49	The Great Apostasy - the “loftiness” of the vineyard; Gentile grafts “boast against the branches”; righteous Lehites destroyed by apostate Lehites; no priesthood keys, temple, or temple ordinances on the earth.	1st cent.- 1820 AD
5 th	5:50–74	The Gathering of Israel –after “a long time,” this period begins in 1820 and continues to the present time	1820 until now
6 th	5:75–76	The Millennium – no corruption on the earth; at the end of this very long time, the branches of the tree begin to degenerate, producing bad fruit	2 nd Coming + 1000 yrs.
7 th	5:77	The End of the World – the good and bad will be separated; the Lord will take the good to himself; the bad, along with the world, will be burned with fire.	

Although all of these time periods might be discussed in much greater depth, it is worth pointing out here that a fourth time period, described in Jacob 5:29–49 clearly corresponds to the “Great Apostasy,” i.e., the great day of Satan’s power — or at least the height of his power. Hoskisson writes, “The apostasy had been complete and universal in all the trees representing Israel. Yet, the roots remained good (Jacob 5:34).”⁸⁴ Essentially missing during this period of history are the temple,

priesthood authority, and the sealing ordinances performed by the authority and power of the priesthood in the temple — the only means for the Lord of the Vineyard to “lay up” of the fruit of his trees.

That problem, the result of corruption and apostasy, is specifically rectified during what Hoskisson designates as a fifth period described in Jacob 5:50–74, the gathering of Israel. The great “atoning” work undertaken for a final time — the nourishing, digging, fertilizing, grafting, re-engrafting, etc. — pertains to the temple. The temple is the locus of “covenant making” and the “joining” or welding together of tree-like family links (grafting). The temple itself is that “dug about,” protected place where family growth — tree growth, so to speak — can proceed appropriately, a place of safety (cf. the “garners” of Alma 26:5; Matthew 3:12; Luke 3:7; and D&C 101:65, where the grain/fruit is “gathered,” “laid up” or “sealed,” see below). The temple is the house of revelation (ongoing nourishment). In sum, the temple is one place where we can clearly see the “work” of the servants of the Lord of the Vineyard done day by day.

Just as the Lord created the earth in seven periods (Genesis 1:12:3), and the tabernacle in the wilderness was correspondingly erected in seven days (Exodus 25–30), the Lord of the Vineyard takes seven periods to make a full and final end of corruption — to sanctify or make a “temple” of — his vineyard. This earth, as symbolized by the vineyard/temple, is already in the process of becoming a temple of temples: a celestial habitation worthy of the presence of God the Father himself (D&C 88:17–20; 130:7–9).

The Work of Atonement in the Vineyard/Temple

James E. Faulconer notes that the focus of Zenos’s allegory in Jacob 5, like Romans 11, is “the work of Israel’s salvation.”⁸⁵ Similarly, the work of the temple is the work of Israel’s salvation via the incorporation of “all nations” into Israel (see Isaiah 2:2; Isaiah 56:7 [Mark 11:17]; Isaiah 66:20; Haggai 2:7; D&C 58:9; cf. 1 Nephi 22:3, 11). Understood rightly, the work of the temple is the work of God in its purest sense and where his servants participate most closely with the Lord in the work of “atonement” — i.e., the work to bring to pass the intended effect of the Savior’s atonement in its fullest sweep and scope.

“Servants” and “Labor” in the Temple

Donald Parry,⁸⁶ following Gordon Wenham,⁸⁷ notes how the phrase “to dress it and to keep it” constitutes esoteric temple language that aligns with the Israelite temple system, namely the priestly responsibility to “work”/“serve” (*‘abad*) in the “service” of the tabernacle (temple) and to “keep” (*šāmar*) the “charge” (see Numbers 8:24–26; 18:5–6). The verb *‘abad* in its most basic sense means to “work for someone,” “labor” or “serve.” Derived from this root, we have *‘ebed* (noun) or *‘ōbēd* (participle) “servant” or “slave” and *‘ābōdâ* (noun) “service.” As Parry has further noted, King Benjamin employs the words “serve”/“service” as a central part of his “temple” sermon at the temple in Zarahemla.⁸⁸ We may note too the use of *‘abad* in a vineyard context in Deuteronomy 28:39: “Thou shalt plant vineyards, and **dress** [*‘ābādtā*] them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.” The very idea of “cult” — from Latin *colere*, whence the terms “cultus” and “cultic” also derive — denotes working the soil to make a land habitable (cf. cultivation, agriculture, etc.). According to D&C 88:19, the earth is being prepared even now to be “crowned with glory, even with the presence of God the Father.” The archetypal work of humanity from the beginning has been the “work” of the Garden sanctuary — the temple.

It is against this backdrop that Jacob’s use of Zenos should be understood. Zenos’s allegory refers to “servant(s)” no fewer than thirty-four times and “labor[ing]” in the vineyard no fewer than twelve times. The metaphor of the Lord getting the vineyard to produce all “good” fruit and eventually getting rid of the bitter or bad fruit through ceaseless “labor” with and through “servants” symbolizes — and is symbolized by — the ceaseless activity in ancient Israelite and modern temples, work performed so that it may one day be as the Savior prayed: “Thy will be done on earth as it is in heaven” (Matthew 6:10; 3 Nephi 13:10; see below).

“Preservation” and Sealing: A Temple Function

Perhaps the most important leitmotif of the allegory is the Lord of the Vineyard’s stated objectives to “preserve” the tree and its fruit (Jacob 5:8, 11, 13, 20, 23, 33, 36–37, 53–54, 60, 74–75, 77), to “lay up” (Jacob 5:13, 18–19, 29, 71, 76 — “laid up” 5:31, 46) the fruit to himself. To “lay up” or “treasure” something up is to have ownership claim over that thing. In gospel terms, this metaphor is used to describe who will have claim upon us and upon whom we will have claim in eternity (see Matthew 6:19–20 [3

Nephi 13:19–20]; Helaman 5:8). This is the metaphor we meet in Mosiah 5:15 and Alma 34:35 in the phrase “seal you his.”⁸⁹ The concept of “lay up” or “preserve” the tree and its fruit “to myself” (*li*) or himself (*lô*), utilizes the *lě* + ownership formula familiar to us from ancient Israelite seals and evident in the expression “holiness to the Lord” or “holy to the Lord” (i.e., holy one belonging to the Lord) so frequently connected with the temple in the Hebrew Bible and worn on the forehead of the High Priest (cf. Alma 5:14, 20). The Lord desires to “lay up,” “treasure up,” or “seal” as many as are willing (the good fruit of the vineyard) “to himself” or as “his” (cf. Revelation 7:1–3).

Just as the ultimate purpose of the Lord of the Vineyard is to “lay up” and “preserve” the trees and their fruit as “his,” the practical function of the temple is to have the name of the Lord Jesus Christ “sealed” upon those who come to receive all of its ordinances and thus all of its blessings (see D&C 132:19).⁹⁰

“One”: Equality and Oneness as the Work of Atonement

As Hugh Nibley observed, “The temple represents that organizing principle in the universe that brings all things together.”⁹¹ Zenos’s allegory describes how the Lord of the Vineyard and his servants do all they do on this same principle, as stated by the Lord of the Vineyard: “And the branches of the natural tree will I graft into the natural branches of the tree; and thus will I bring them **together again**, that they shall bring forth the natural fruit, and **they shall be one**” (Jacob 5:68).

Here we observe a promise echoed elsewhere that “in that day ... ye shall be **gathered one by one**, O ye children of Israel” (Isaiah 27:12; cf. 3 Nephi 11:15). Where will they be brought together again? “The great trumpet shall be blown, and they shall come which were ready to perish ... and shall worship the Lord in the holy mount at Jerusalem” (Isaiah 27:13) — i.e., the temple (cf. the jubilee image of Moroni with the “great trumpet” that bestrides many Latter-day temples). Where shall they “be” or become “one”? In the temple.

The “First Fruit” (Jacob 5:60)

In Jacob 5:60, the Lord of the Vineyard declares that the saving end⁹² to which all of labor in the vineyard (“service”) is being performed is so “that I may rejoice exceedingly that I have preserved the roots and the branches of **the first fruit**.” Anciently, the offering of “first fruits” constituted one of the most important temple offerings in Israelite as

well as in Greco-Roman religious practice. The Hebrew bible mandates the regular offering of firstfruits at the temple (Exodus 23:16–17, 19; Exodus 34:22–23, 26; Deuteronomy 26:3–10).⁹³

The biblical Hebrew terms for “firstfruits,” *bikkûrîm* (literally, “firstborn things”) and *rē’šît* (“beginning”), easily lend themselves to christological interpretation — e.g., Christ as the “firstborn”⁹⁴ and “firstfruits.”⁹⁵ Lehi particularly connects Jesus’s “bring[ing] to pass the resurrection of the dead, being the first that should rise” and his thus being “the firstfruits unto God” with role as intercessor between God and humanity, i.e., because he is the “firstfruits unto God inasmuch as he shall make intercession for all the children of men” (2 Nephi 2:9). Abinadi’s description of Jesus “becoming” both Father and Son (Mosiah 15:1–8) suggests the possibility that others too may “become.” The presentation of firstfruit is, after all, like the atonement itself, an offering. Christ in offering sacrifice became the offering. Those who “offer sacrifice in the similitude of the great sacrifice of the Son of God” (D&C 138:13) become — or are “made like unto the Son of God” (Hebrews 7:3; see also Romans 8:29; 1 John 3:2; Moroni 7:48). They too *become* the “firstfruits” (Jacob 4:11; Romans 8:23; James 1:18; Revelation 14:4–5).

Thus the seed/harvest-resurrection metaphor contemplated by Lehi and Paul is also present in Zenos’s allegory. The “bring[ing] forth again good fruit” into the vineyard “prepare[s] the way” for the “bring[ing] forth again the natural fruit” (Jacob 5:60–61), i.e., the first resurrection or a harvest of “firstfruits.” The Lord of the Vineyard intends to “have joy again in the fruit,” an expression which strongly evokes the idea of having joy in one’s posterity. To this end, he states, “I have preserved the roots and the branches of the **first fruit**.” He preserves the “first fruit” for the preservation of the entire vineyard or world.

The identity of the “first fruit” here is bound up with the idea of “Israel” or the “house of Israel” (cf. Jacob 5:3). The prophet Jeremiah stated as much: “Israel was holiness unto the Lord [*qōdeš yisrā’el lyhwh*], and the firstfruits [*rē’šît*, beginning] of his increase” (Jeremiah 2:3). Zenos’s mention of the “first fruit” (Jacob 5:60) seems to motivate Jacob’s use of “firstfruits” (Jacob 4:11) as an allusion to the resurrection and those who come forth the in the morning of the first resurrection — i.e., celestial resurrection. Jacob recognized that not only resurrection, but also reconciliation and atonement (“be reconciled to God through the atonement of Christ,” 4:11) are at the heart of Zenos’s allegory.⁹⁶ The latter-day temple, as Malachi understood⁹⁷ and as Moroni apparently taught Joseph Smith from the beginning,⁹⁸ was the place of *life for*

the dead (spiritually) and — as symbolized in its very building — the resurrection (cf. “the first fruits of the spirit” and the “redemption of the body,” Romans 8:23) or physical “life from the dead” for both “roots” and “branches.” Much of the work of “grafting,” “reconciliation” — the work of “at-one-ment” — for the world is done in the temple.

Temple and Atonement: The Working Out of the Will of God

As noted at the outset, the temple is the place par excellence where the “will” (*rāṣôn*) of God is “done.” In at least six instances, the allegory refers to the “will” of the Lord of the Vineyard (Jacob 5:8 [*bis*], 13–14, 54, 75), and in one of these to his “will and pleasure.” On three additional occasions, the text mentions his “purpose” (5:36, 53–54). In Jacob 5:14, at the outset of the great scattering of “young and tender branches” of the tree of Israel, the Lord of the Vineyard thrice declares his intent to “graft” and to “place” them “whithersoever **I will**” (Jacob 5:8, 13). The Lord of the Vineyard subsequently “hid” these “natural branches of the tame olive tree in the nethermost parts of the vineyard, some in one and some in another, **according to his will and pleasure**” (5:14). Long after the grafting and placing of these branches throughout the vineyard, the Lord refers back to these branches, stating, “And behold the trees of the natural branches of the tree which I planted whithersoever I would are yet alive ... ” (Jacob 5:54). For almost the length of the allegory, the Lord of the Vineyard’s “will” or “purpose” seems to be anything but “sovereign.” How is it possible that the “will” of the Lord of the Vineyard is finally “done” as we read in Jacob 5:75? (That is the essence of Jacob’s question: “How is it possible that these, after having rejected the sure foundation, can ever build upon it that it may become the head of their corner?” Jacob 4:17).

We recall the temple as a scale model of the world and thus a scale model of the vineyard of the Lord. The psalms were “the hymns of the [Jerusalem] temple.”⁹⁹ Psalms 118, part of the Great Hallel, which celebrates the one entering the temple to offer sacrifice, declares: “Blessed be **he that cometh** [*habbo*] in the name of the Lord: we have blessed you out of the house of the Lord” (Psalms 118:26). Another Psalms contains the declaration “I have **come ... to do thy will**, O God” (Psalms 40:7–8). The Savior quotes these words when he appears at the temple in Bountiful following his resurrection. The idea of the world, or the vineyard, as the “temple” to which he would “suddenly come” (Heb. *ûpit’ôm yābô*)¹⁰⁰ is evident: “Behold, **I come** unto my own, to fulfil all things which I have made known unto the children of men from the foundation of the world,

and to do the will, both of the Father and of the Son — of the Father because of me, and of the Son because of my flesh. And behold, the time is at hand, and this night shall the sign be given” (3 Nephi 1:14).

Jesus, the Jehovah or Lord of the Vineyard, “condescends”¹⁰¹ or “comes down”¹⁰² and labors personally in the vineyard-temple as “servant.” As Jesus told his disciples: “My meat [food] is to do the will of him that sent me, and **to finish** [*teleiōsō*, perfect, fully initiate] his work” (John 4:34). Jesus invites his disciples to participate in this work (see John 4:35–36; cf. Jacob 5:71, 75). At the end of his mortal ministry, Jesus as suffering “servant” (Isaiah 53:10–11) does the “will” of his Father and the will of the Lord of the Vineyard (i.e., his will as the premortal Jehovah): “And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: **nevertheless not as I will, but as thou wilt** [*plēn ouch hōs ego thelō all’ hōs su*]” (Matthew 26:39); “He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, **thy will be done** [*genethēto to thelēma sou*]” (Matthew 26:42).

The “crushing” of the suffering Servant takes place in Gethsemane, but the Savior’s atoning suffering is not complete until the “piercing” of Golgotha, in which his hands were literally “stretch[ed] forth . . . all the day long” (Jacob 6:4; Isaiah 65:2). John remarks that at this stage, Jesus knew that “all things were now **accomplished** [*tetelestai*]” or “fulfilled,” “completed,” “perfected,” “fully initiated” (John 19:28), whereupon Jesus literally drinks the bitter cup (John 19:29; 3 Nephi 11:11).¹⁰³ At this point Matthew and John note that Jesus uttered a cry from the cross, the most complete content of which is offered in the Joseph Smith Translation of Matthew: “Jesus, when he had cried again with a loud voice saying, **Father, it is finished** [*tetelestai*], **thy will is done**, yielded up the ghost” (JST Matthew 27:50; John 19:30).

The language of Jesus’s last anguished prayers in the Garden of Gethsemane and on the cross recalls the language in which he instructed his disciples to pray — language that also recalls the temple language of Psalms 40:7–8. John W. Welch has shown at length that the Sermon on the Mount is a temple text meant to be understood in a temple setting.¹⁰⁴ In this “temple” sermon, Jesus instructed his disciples to pray thus: “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. **Thy will be done** [*genethēto to thelēma sou*] **in earth, as it is in heaven**” (Matthew 6:10). This was Jesus’s language both in Gethsemane and on the cross — the language of sacrifice.

The Savior repeatedly instructed his disciples to pray using this language in at least one setting after his resurrection — the temple in Bountiful — with one important difference: the absence of the phrase “thy kingdom come.” Jesus instructed thus: “After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name. **Thy will be done on earth as it is in heaven**” (3 Nephi 13:9–10). With the Savior’s death and resurrection, God’s kingdom had come, and yet it remained — and still remains — for God’s will to be fully “done on earth as it is in heaven”: the atonement of Jesus Christ has yet to have its fully intended effect on humanity.¹⁰⁵

D&C 88:106 anticipates the time in which Christ’s atonement will have its full effect on humanity: “And again, another angel shall sound his trump, which is the seventh angel, saying: **It is finished; it is finished!** The Lamb of God hath overcome and **trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God.**”¹⁰⁶ The “last time” the Lord of the Vineyard nourishes the vineyard, which corresponds to the dispensation of the fulness of times, represents an all-out effort on the part of the Lord of the Vineyard, his servant, and the fellow servants to bring about the Lord’s “will” in the vineyard. Key terms throughout the allegory and especially near the end (Jacob 5:6-75) are “labor” and “servant.” This eleventh-hour effort succeeds:

And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he called up his servants, and said unto them: Behold, for this last time have we nourished my vineyard; and thou beholdest **that I have done according to my will**; and I have preserved the natural fruit, that **it is good, even like as it was in the beginning**. And blessed art thou; for because ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and have brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have joy with me because of the fruit of my vineyard. (Jacob 5:75)

The Savior came into the world (Psalms 40:7–8; 118:26), the vineyard, the temple to do the will of the Father — his own will as the premortal Jehovah — and the will of the Son “because of [his] flesh” (3 Nephi 1:14). We too enter into the world or the “vineyard,” as symbolized by the temple, at our appointed times and seasons in “tabernacle[s] of clay” — temples — in order to learn to do his will (to subject the flesh to the

Spirit) and “labor” to bring his righteous will and purposes to pass in the world. Latter-day Saints are endowed with the knowledge and power to do this in temples today, where we covenant our willingness to do all the Lord requires to make this last nourishing and pruning of the vineyard — this eleventh hour effort — succeed. The vineyard becomes a place in which there is no more corruption — a sanctuary or temple like Eden, a “terrestrial” sphere preparatory to the eventual “celestialization” of the vineyard with fire (Jacob 5:77; D&C 88:17–20).

Coronation: The Servants “Called Up”

Jacob 5:75 states that the Lord of the Vineyard “called up” his servants — i.e., he invited them into his presence. The “upper” place into which he calls his servants corresponds to the upper realm (celestial) in the tripartite schema (noted earlier) that is above both the elevated, central tree (terrestrial) and the “nithernmost parts” of the vineyard (telestial). The ascent of the servants to the top of the cosmic mountain — the mountain of the Lord — is the exaltation of which Jesus speaks according to Luke: “But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee” (Luke 14:10).

The individual commendation that follows, “blessed art thou,” and the collective “ye shall have joy with me” suggest that the erstwhile “servants” have attained another, higher status. If the promise “ye shall have joy with me” (Jacob 5:71, 75) corresponds to the promise “Thus saith the Father, Ye shall have eternal life” (2 Nephi 31:20), the servants have been “called up” and anointed kings and queens. They have been anointed with the “oil of gladness” (Psalms 45:7; Hebrews 1:9). They have become what the temple and its ordinances prepare a person to become through “service.”

Jacob’s Second “Temple” Gezera Shawa (Jacob 6:2–7)

Just as Jacob frames Zenos’s allegory on the front end with a *Gezera Shawa* of scriptures linked together on the basis of the shared word “stone” (*’eben*), he frames the allegory on the back end with a *Gezera Shawa* of scriptures linked together on the basis of the shared words “day,” “hand” and “people”:

And **the day** that he shall set his **hand** again the second time to recover his **people**, is **the day**, yea, even **the last time**, that

the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that the end soon cometh. And how blessed are they who have labored diligently in his vineyard; and how cursed are they who shall be cast out into their own place! And the world shall be burned with fire. And how merciful is our God unto us, for he remembereth the house of Israel, both roots and branches; and he stretches forth **his hands** unto them **all the day long**; and they are a stiffnecked [cf. Jacob 4:14] and a gainsaying **people**; but **as many as will not harden their hearts** shall be saved in the kingdom of God. Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and cleave unto God as he cleaveth unto you. And while his **arm** of mercy is extended towards you in the light of **the day**, harden not your hearts. Yea, **today**, if ye will hear his voice, harden not your hearts; for why will ye die? For behold, after ye have been nourished by the good word of God **all the day long**, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire? (Jacob 6:2–7)

The presence of sacred time in Jacob's recitation of Zenos's allegory has been noted above. Jacob concludes this recitation with a concatenation of scriptures interspersed with his own commentary. His Gezera Shawa on "day" (Heb. *yôm*) begins with a quotation from Isaiah 11:11 ("And it shall come to pass **in** that **day** [*bayyôm*], that the Lord shall set his **hand** [*yādô*] again the second time to recover the remnant of **his people** [*'ammô*"]), to which he joins a paraphrase of Isaiah 65:2: "I have spread out **my hands** [*yāday*] all **the day** [*hayyôm*] unto a rebellious [and gainsaying¹⁰⁷] people [*'am*]" and the Lord's words in Jacob 5:47. From there Jacob moves to an invocation of a temple hymn, quoting a portion of Psalms 95:7–8: "For he is our God, and we are the **people** [*'am*] of his pasture, and the sheep of his hand [*yādô*]. **To day** [*hayyôm*] if ye will hear his voice, Harden not your heart." Israel/Judah's "builders" (religious leaders and others) who have "rejected" the Lord in the past, can still "enter into [the Lord's] **rest** [*mēnūḥātī*]" (Psalms 95:11) "today" on conditions of faith in Jesus Christ, repentance, baptism, receiving the gift of the Holy Ghost, and enduring to the end in faith, hope, and charity: the doctrine of Christ (see especially 2 Nephi 31–32). In other words, Jew and Gentile alike must make or enter into a covenant by "the way,"¹⁰⁸ and build their houses (families) and lives on "the rock of [their]

redeemer, who is Christ,” who then becomes the “head of their corner,” the chief corner stone of their temple.

Jacob’s use of the image of Yahweh’s (or the Lord of the Vineyard’s) gathering “hand,” his “arm of mercy extended toward [the worshiper] in the light of day” and the idea of “cleav[ing] to God as he cleaveth to [the worshiper]” evokes the image of the divine embrace that is familiar from temple settings. Thus, in Jacob’s second *Gezera Shawa* on “day,” “hand,” we have a beautiful confluence of sacred time and the divine embrace, which emphasizes the Lord’s “work” to “at-one” himself with his “people” — the trees of the vineyard. This work of atonement is the whole meaning of the temple: the atoning sacrifice of Jesus Christ and the ongoing effort to see that its effects are fully brought to pass.

In sum, both of Jacob’s *Gezera Shawas* — on “stone” and “day”/“hand” — insist that we read the entire allegory in terms of the temple: the Lord’s “mystery” or “plan” from the foundation of the world to make of the world a temple that can be “crowned with the presence of God the Father” (D&C 88:19), a labor accomplished in sacred time, i.e., over the course of a divine “day.” Jacob thus accentuates the truth that the most important festival day — the day of our repentance or return to the temple that represents the presence of God — is today. As Latter-day Saints, we are just coming to understand what Joseph knew virtually from the beginning: the temple, grand symbol for the Savior and his “tabernacle,” is the vehicle for that marvelous transformation. Zenos’s allegory unfolds the “mystery” of that transformation (cf. 3 Nephi 11).

Conclusion

Temple themes, temple imagery, and temple allusions abound in Zenos’s allegory. Jacob himself explicitly casts the allegory in the context of the mystery or plan of how Judah and Israel will be restored to the temple and how the vineyard (earth) will become a temple. The servants and their labor in the vineyard are not simply doing missionary work (although that idea is also present and important), but they are also doing the “service” or cultic labor of the temple, including the “service” of ordinances on behalf of those in the very “nithermost” parts of the vineyard — the world of spirits, those still held captive in any degree by “death” and “hell” (cf. Isaiah 28:15, 18; 2 Nephi 9). The temple is ever the goal of latter-day missionary work.

The numerous references in the Jacob 4–6 to “roots” and “branches” can also, of course, be interpreted as ancestors and descendants,¹⁰⁹ as in Malachi 4:1 (3 Nephi 25:1) and elsewhere. The work of the atonement,

including the labor to bring forth the firstfruits in the morning of the first resurrection is ongoing. Inasmuch as the Savior's atoning suffering occurred in the Garden of Gethsemane — the oil press — amid the olive trees of the Mount of Olives and upon the cross on Golgotha, the Lord of the Vineyard continues to "labor with" his servants amid the trees of the vineyard to see that the effect of the atonement is fully realized.

Thus, the performance and accomplishment of the will of the Lord of the Vineyard will be the task of his servants (Psalms 40, etc.) until he can say "I have done according to my will" (Jacob 5:75), or "the great Jehovah shall say: 'the work is done.'"¹⁰ Until that time, the promise of restoration to the temple and the blessings of the Lord's presence is available to all who have "fallen" (Jacob 4:4–18; D&C 113:10) and to all those who find themselves "cast off" "today" (i.e., now) on conditions of repentance (Psalms 95:7–10; Alma 12–13). As Jacob declared, "Yea, today, if ye will hear his voice, harden not your hearts; for why will ye die?" (Jacob 6:6). The Lord of the Vineyard is making of this vineyard a great temple in which we will surely want to remain.

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Endnotes

1. D&C 138:57–58.
2. D&C 76:69.
3. If Nephi's brother Jacob, as David Seely and John W. Welch suggest ("Zenos and the Texts of the Old Testament," in *The Allegory of the Olive Tree* [eds. Stephen D. Ricks and John W. Welch; Salt Lake City: Deseret Book and FARMS, 1994], 326), "probably delivered the sermon reported in Jacob 4–6 from the temple in the city of Nephi (just as he spoke from that temple when he delivered his prophetic chastisements in Jacob 2–4; see Jacob 2:2)," we should expect that Zenos's allegory to help Jacob articulate important temple themes. And so it does.

4. Jeffrey R. Holland, *Christ and the New Covenant: The Messianic Message of the Book of Mormon* (Salt Lake City: Deseret Book, 1997), 165–66.
5. 2 Nephi 5:26; 6:2; Jacob 1:18. On Jacob’s life and record see, e.g., John S. Tanner, “Literary Reflections on Jacob and His Descendants,” in *The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy* (eds. Monte S. Nyman and Charles D. Tate Jr, Provo, UT: Religious Studies Center, Brigham Young University, 1990), 251–69.
6. 2 Nephi 2:3: “Wherefore, thy soul shall be blessed, and thou shalt dwell safely with thy brother, Nephi; and **thy days shall be spent in the service of thy God**. Wherefore, I know that thou art redeemed, because of the righteousness of thy Redeemer; for thou hast beheld that in the fulness of time he cometh to bring salvation unto men.” Jacob’s “temple” experiences had already involved beholding a theophany of the premortal Christ.
7. Nephi built a temple upon his people’s arrival in the land of Nephi (see 2 Nephi 5:16). The locus of Jacob’s teaching thereafter was at least sometimes the temple: “Wherefore, I, Jacob, gave unto them these words as I taught them in the temple, having obtained my errand from the Lord” (Jacob 1:17). Although not stated explicitly, Jacob’s discourse in 2 Nephi 6–10 makes best sense as having been delivered in the temple and it is filled with temple themes (e.g., atonement, “the keeper of the gate” [2 Nephi 9:41–42], etc.).
8. See, e.g., John W. Welch, “The Temple in the Book of Mormon: The Temples at the Cities of Nephi, Zarahemla, and Bountiful,” in *Temples of the Ancient World* (ed. Donald W. Parry, Salt Lake City: Deseret Book and FARMS, 1994), 336.
9. Jesus himself quotes Jeremiah 7:11 in Matthew 21:13 and Luke 19:4–48 when he criticized the visible corruption in Herod’s temple.
10. 1 Nephi 3:18; Jeremiah 37; see also 1 Nephi 7:14.
11. See Jeremiah 26:20–23.
12. 1 Nephi 1:18–20; 7:14.
13. See especially 2 Chronicles 36:14–18.
14. See 2 Kings 25; 2 Chronicles 36; Jeremiah 37–39.
15. Matthew 21:42; Mark 8:31; 12:10; Luke 9:22; 17:25; 20:17; John 1:11; 1 Nephi 19:13; 2 Nephi 1:10; 25:12, 18; 3 Nephi 9:16; D&C 6:21; cf. Isaiah 53:3 (Mosiah 14:3).

16. See, e.g., 1 Kings 9:7; 2 Kings 17:20; 23:27; 2 Chronicles 17:20; Jeremiah 7:15; 15:1; cf. Jonah 2:4. Similarly, Nephi foresees and Moroni is eyewitnesses to their people's "fall" (1 Nephi 15:5; Mormon 8:7).
17. Alma 42:6–7: "But behold, it was appointed unto man to die — therefore, as they were cut off from the tree of life they should be cut off from the face of the earth — and man became lost forever, yea, they became fallen man. And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will."
18. Or, *Gezerah Shawah*, literally "equal ordinance" or "equal statute." See H. L. Strack and Günter Stemberger, *Introduction to the Talmud and Midrash*, trans. Markus Bockmuehl (Minneapolis: Fortress Press, 1996), 18.
19. See especially the "endowment" that the Brother of Jared received on Mount Shelem that helped him attain to a "perfect knowledge" of the Lord Jesus Christ (Ether 3:19–20). See further M. Catherine Thomas, "The brother of Jared at the Veil," in *Temples of the Ancient World: Rituals and Symbolism*, ed. Donald W. Parry (Provo, UT: FARMS, 1994) 388–97.
20. Cf. Ether 12:29.
21. Compare Moses 6:55 where the metaphor of "fruit" is evident, as the Lord essentially describes conditions in the "vineyard," so to speak: "And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good." The "fruit"/"children" become "bitter" because of the Fall. They have to become "good" through the atonement and learn to prize the good.
22. Jacob 5:3–4. Elsewhere Jacob describes the effects that the Fall would have on creation were it not for the infinite Atonement (2 Nephi 9). See, e.g., Hugh Nibley ("The Meaning of the Temple" in *Temple and Cosmos: Beyond This Ignorant Present* [CHWN 12; Salt Lake City: Deseret Book and FARMS, 1992], 1–41, especially pp. 9–11) on the Atonement and the second law of thermodynamics.
23. See further 2 Kings 17:15; Jeremiah 8:9.
24. 1 Nephi 15:17; 2 Nephi 10:5; 25:12; Jacob 4:15, 17. Cf. Isaiah 53:3 (Mosiah 14:3); Mark 8:31; 12:10; Luke 9:22; 17:25; 20:17; Alma

- describes his pre-conversion mindset “I was like to be cast off ... I rejected my Redeemer and denied that which had been spoken by our fathers” (Mosiah 27:27–30).
25. 2 Nephi 25:18; Jacob 6:8. See further 4 Nephi 1:38; Mormon 6:17; Ether 4:14–15; Moroni 8:29.
 26. 2 Nephi 26:20. Cf. further 3 Nephi 16:10; 1 Corinthians 1:23–24; Ether 4:13.
 27. H. G. Liddell and R. Scott, *An Intermediate Greek-English Lexicon*. 7th ed. (Oxford: Clarendon, 1889), 521; Walter Bauer, Fredrick William Danker, William F. Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (rev. and ed. by Fredrick William Danker; 3rd ed.; Chicago: University of Chicago Press, 2000), 660. Hereafter cited as BDAG.
 28. Liddell and Scott, *Intermediate Greek-English Lexicon*, 523.
 29. See Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden, NLD: Brill, 2001) 771–772. Hereafter cited as HALOT. There also exists a possibility that *mysterion* is not originally a Greek term, but that it connects in some way to the Semitic root **str*, “hide”, “hide oneself”, “keep secret,” etc. Michael P. O’Connor, personal communication (ca. 2006). Cf. Raymond E. Brown, *The Semitic Background of the Term “Mystery” in the New Testament* (FBBS 12; Philadelphia: Fortress Press, 1968).
 30. BDAG, 661.
 31. *Ibid.*, 662.
 32. HALOT, 745.
 33. See also D&C 42:65; 43:13; 63:23; 64:5; 71:1; 84:19; 90:14; 107:19.
 34. See William J. Hamblin, “The Sôd of YHWH and the Endowment,” *Interpreter: A Journal of Mormon Scripture* 4 (2013): 147–154.
 35. Nibley (“Return to the Temple,” 63) observes: “The ordinances are not secret, and yet they are, so to speak, automatically scrambled for those not authorized to have them.”
 36. Cf. Deuteronomy 29:4; Ezekiel 12:2.
 37. Matthew 11:15; 13:9, 43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35; 3 Nephi 11:5; Cf. Deuteronomy 29:4; Ezekiel 12:2

38. 2 Samuel 22:16/Psalms 18:15; 1 Nephi 10:18; 2 Nephi 9:18; 27:10; Mosiah 4:6–7; 15:9; 18:13; Alma 12:25, 30; 13:3–7; 18:39; 22:13; 42:26; Helaman 5:47; 3 Nephi 1:14; Ether 3:14; 4:14–15, 19; Moroni 8:12; D&C 29:46; 35:18; 127:2; 128:5, 8, 18; 130:20; 132:5, 63; Matthew 13:35; 25:34; Luke 11:50; John 17:24; Ephesians 1:24; Hebrews 4:3; 9:26; Revelation 13:8; 17:8; Moses 5:57; 6:30, 54; 7:47; cf. Isaiah 48:13 (1 Nephi 20:13); 51:13, 16 (2 Nephi 8:13, 16); 2 Samuel 22:8/Psalms 18:7; Jeremiah 31:37; Micah 6:2; Zechariah 12:1; Hebrews 1:10; D&C 45:1; Moses 6:44; and especially Job 38:4; Psalms 82:5; Psalms 102:25; 104:5; Proverbs 8:29; Isaiah 40:21; and Abraham 1:3.
39. The first two invitations that Zenos directs to the house of Israel are characteristically prophetic invitations to “hearken” and “hear” (see, e.g., the Isaiah’s prophetic invitation in Isaiah 1:2; Moses’s prophetic invitation “Hear, O Israel” [the Shema — Deuteronomy 6:4] is still considered one of the most important texts in Judaism); or, in the language of the temple hymn Psalms 95: “Today, if ye will hear his voice” (Psalms 95:7; see especially Jacob 6:6). In Hebrew, to “hear” means to “obey.” Joseph F. Smith stated, “Obedience is the first law of heaven. Without it the elements could not be controlled. Without it neither the earth nor those who dwell upon it could be controlled. The angels in heaven would not be controlled without it, and in fact without obedience there could be no union or order, and chaos and confusion would prevail.” *Journal of Discourses*, 16:247-248. Ultimately, obedience is the law upon which all the blessings of heaven are “predicated” (D&C 130:20–21). Today, as anciently, obedience (“hearing”) is the first temple covenant and at the root of all others. Ultimately, the call to “hear” is nothing less than a call to return to covenant obedience, our most basic temple “work” (see Deuteronomy 6:4; 2 Nephi 29:25; cf. especially 25:16). In D&C 11:20, the Lord declared to Hyrum Smith: “Behold, this is your work, to keep my commandments, yea, with all your might, mind and strength.”
40. Sumerian É.GAL comes into Akkadian *ēkallu(m)* and thence into Hebrew as *hēkal* (“palace,” “temple”).
41. David Rolph Seely, “The Use of Related Figurative Language” in *The Allegory of the Olive Tree* (ed. Stephen D. Ricks and John W. Welch; Salt Lake City: Deseret Book and FARMS, 1994), 290–294.
42. HALOT, 309.
43. *Ibid*, 300.

44. See Carol L. Meyers, *The Tabernacle Menorah: A Synthetic Study of a Symbol from the Biblical Cult* (Missoula, MT: Gorgias Press, 1976; repr. 2003), 36–38, 188–191, etc. See further Parry, “Garden of Eden,” 129.
45. Cf. Yahweh’s sanctuary is called a *nāweh* in Exodus 15:13.
46. While the etymology of Zenos remains unsettled, it is worth noting that the phonetic elements in Hebrew, *ze^h* and *’ēnôš* (“man”) can be heard in the name, elements that suggest the meaning, “the one of Enos” (i.e., descendant of Enos), “the one of a man,” or better, “he is a man” or “this one is a man.” Hebrew names were not infrequently theophoric (i.e., the names had reference to divinity) and sometimes had multiple referents (E.g., Ner [“light”] and his son Abner [“Father is a light” — “father referring to both divinity and the earthly father “Ner”]; Abimelech [“My Father is King” — father referring both to divinity and to Gideon], etc.). Jacob, in the context of whose writings we are reading this allegory, names his own son “Enos” (*’ēnôš*, “man”) a poetic synonym for *’iš* (“man”) and sometimes *’ādām* (human, humanity).
47. Two texts, Numbers 23:19 and 1 Samuel 15:29, downplay the connection between Yahweh and humanity. Others passages do the very opposite (see below).
48. “The Lord is a man of war” (*’iš milḥāmā*, Exodus 15:3; cf. especially Isaiah 42:13). Hosea prophesied that Israel would one day refer to the Lord by the title “Ishi” — literally, “my man” (Hosea 2:16). In addition to the description of a clearly *theomorphic* creation of humankind in Genesis 1:26–27, we have Paul’s famous use of Aratus’s poetic line from the *Phaenomena* (Aratus, *Phaenomena* 5): *tou gar kai genos esmen* = “for we are also his offspring” (κ JV), or we are indeed his kind” or “we are indeed his kin.” Restoration scripture records the titles “Man of Holiness” and “Man of Counsel” for deity (Moses 6:57; 7:35).
49. In the Book of Mormon, Abinadi makes a particular point of stating that God would “come down,” i.e., condescend into this visible world, i.e., the “vineyard”: “Have they not said that God himself should come down among the children of men, and **take upon him the form of man, and go forth in mighty power** [cf. Isaiah 42:20] upon the face of the earth? Yea, and have they not said also that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted? (Mosiah 13:34–35). To finesse this point,

- by the power of God; and the Son because of the flesh; thus **becoming** the Father and the Son” (Mosiah 15:3).
56. Hugh Nibley, “Meaning of the Temple,” 19.
57. See, e.g., Joseph Blenkinsopp, “The Structure of P,” *Catholic Biblical Quarterly* 28 (1976): 275–292; Peter J. Kearney, “Creation and Liturgy: The P Redaction of Ex 25–40,” *Zeitschrift für die alttestamentliche Wissenschaft* 89 (1977): 375–387.
58. That the text of the allegory describes olive trees in a “vineyard” rather than grape-vines, is neither surprising nor problematic, since as John Tvedtnes (“Vineyard or Olive Orchard?” 477–483) has shown, the word for “vineyard” and “olive orchard” (or “oliveyard”) would have been the same. The Hebrew word for “vineyard” (and “olive orchard”) is *kerem* and the Egyptian word is *k3mw* (older form, *k3nw*; see CDME, 248), the two probably being cognate (see discussion in Tvedtnes, “Vineyard or Olive Orchard?” 479–481). The Akkadian word *karmu* denotes a “heap or mound” (Jeremy Black, Andrew George, Nicolas Postgate, ed., *A Concise Dictionary of Akkadian* [Wiesbaden, GER: Harrassowitz, 2000], 149) or “barren land (on a hill)” which suggest perhaps that a *kerem*, as “vineyard,” was land specifically “for cultivation or development (HALOT, 498; cf. Hebrew *karmel*, “orchard with fruit trees and vines,” *ibid.*, 499). Similarly, the temple — like the very earth of which it is a scale model — is for the cultivation and development of God’s children (his “fruit” or “posterity). Modern English vineyard was once *wingearde*. The *-yard* element derives from Anglo-Saxon (Old English) *gerd/gyrd/geard* (“fence, enclosure, court, residence, dwelling, land”; see J.R. Clark Hall, *Concise Anglo-Saxon Dictionary* [Toronto: University of Toronto Press, 2007], 149. Hereafter cited as CASD. The term *wingearde* (or *wingyrd/wingerd*; CASD, 411) denoted not simply a “vine-yard” or “wineyard” but a “wine-garden” or “vine-garden” like German *Weingarten*.
59. CASD, 163.
60. See Joseph M. Baumgarten, “4Q500 and the Ancient Conception of the Lord’s Vineyard,” *Journal of Jewish Studies* 40 (1989), 1–6. George K. Brook “4Q500 1 and the Use of Scripture in the Parable of the Vineyard,” *Dead Sea Discoveries* 2 (1995): 268–294.
61. Of this “vineyard” setting Truman G. Madsen writes: “Jesus went onto the mount overlooking the temple ‘as he was wont’ (Luke 22:39).

In the last days of his life, he lodged or ‘abode’ there (Luke 21:37). On that hill (perhaps halfway up) was a vineyard of olive trees, reminiscent of the allegory of the tame and wild olive tree in the book of Jacob. The trees in that allegorical vineyard would have been hewn down and cast into the fire were it not for the pleading of the servant (Jacob 5:50). . . . This was the garden of the olive press. Remnants of ancient olive presses near cisterns that preserved the costly oil can still be seen in upper Galilee and in Bethany. As one stands in this garden of the olive press — the setting for the Atonement — it is sobering to visualize the purgation of the olive and the intense, seemingly unending pressure that caused the precious oil to flow. Indeed, the symbolism of the place is inescapable.” See Truman G. Madsen, “The Olive Press,” *Ensign*, December 1982 (<https://www.lds.org/ensign/1982/12/the-olive-press?lang=eng>).

62. Seely and Welch, “Zenos and the Texts of the Old Testament,” 324.
63. On which, see Royal Skousen, *Analysis of the Textual Variants of the Book of Mormon: Part Two, 2 Nephi 11–Mosiah 16* (Provo, UT: FARMS, 2005), 1003. I follow Skousen’s reading “nither” for “nether.”
64. See further, e.g., 2 Sam 19:34; 1 Kings 10:5; 12:27–28; 2 Kings 2:34; 12:17; 18:17; 23:2 [2 Chronicles 34:30]; 2 Kings 23:2; Isaiah 7:1; 37:14 [2 Chronicles 29:20] Micah 4:1–2; Ezra 2:1; 4:23; 7:7, 9, 13; Nehemiah 7:6; Matthew 20:18; Mark 10:33; Luke 18:10, 31; John 7:14; Acts 15:2; 21:4, 12; 25:9; Galatians 1:17–18; 2:1; 1 Nephi 3:9, 23, 29; 4:1; 7:3–4; 15.
65. See, e.g., Exodus 19:3; 1 Samuel 1:3, 7, 21.
66. Cf. Parry, “Garden of Eden,” 127–128.
67. Ezekiel describes Eden, the “Garden of God” as the “mountain of God.” As a “temple”-type space, it is conceptually elevated. See Donald W. Parry, “Sinai as Sanctuary and Mountain of God,” 482–500.
68. See Royal Skousen, *Analysis of Textual Variants of the Book of Mormon, Part Two: 2 Nephi 11–Mosiah 16* (Provo, UT: FARMS, 2005) 1003; Royal Skousen, *The Book of Mormon: The Earliest Text* (New Haven, CT: Yale University Press, 2009), 747.
69. Cf. Isaiah 11:9; 56:7; 57:13; 65:11, 25; 66:20.
70. The JST Genesis (Book of Moses) and Book of Abraham versions are more specific as to who was present on these occasions: “And

I, God, said unto mine Only Begotten, which was with me from the beginning: **Let us make man** in our image, after our likeness” (Moses 2:26). “And **the Gods took counsel among themselves** [i.e., in council] and said: **Let us go down and form man in our image**, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. **So the Gods went down to organize man in their own image**, in the image of the Gods to form they him, male and female to form they them” (Abraham 4:26–27).

71. CASD, 341. Old English, *tīma* derives from Proto-Germanic **timon** PIE *tem-* “cut” *di-mon* **da* “cut up, divide.” The Latin word for time, *tempus*, also seems to derive from the root *tem-* (“cut”), and it may be this root that best explains the Latin word *templum*, whence we derive our word “temple.” Importantly, the Greek word *temenos* denoted land cut off for sacred use (Greek verb *temnō* = cut). In its most basic sense, *temenos* denotes “sacred space.”
72. See further, e.g., Brian Hauglid, “Sacred Time and the Temple,” *Temples of the Ancient World* (ed., Donald W. Parry; Salt Lake City: Deseret Book and FARMS, 1994), 636–645.
73. HALOT, 899–901.
74. Cf. HALOT, 557–558.
75. Genesis 1:14 states that one of the purposes of the “lights in the firmament of the heaven” was “to be for signs, and for seasons [*mô’ādîm*; Greek *kairous*], and for days [*yāmîm*, or “times”], and years.”
76. Amos’s prophecy not only plays on the homophony of “summer fruit” and “end” (*qāyîṣ/qēṣ*) also plays but perhaps also on the name “Joseph” (*yôṣēp*). In Amos, the Lord “will not again” (*lō’ ôsîp*) pass by the apostate kingdom of Israel (Joseph) in deferring its destruction and scattering.
77. Psalms 94:14; Lamentations 3:31; Isaiah 50:1 [2 Nephi 7:1]; Book of Mormon title-page; 2 Nephi 10:20; cf. 1 Nephi 8:37; D&C 101:9; Alma 22:15.
78. For examples of wordplay on the name Joseph, see 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): 2–4.

79. Monte S. Nyman, *An Ensign to All People* (Salt Lake City: Deseret Book, 1987), 24–34.
80. Paul Y. Hoskisson, “Explicating the Mystery of the Rejected Foundation Stone,” *BYU Studies* 30/3 (1990): 77–87; Paul Y. Hoskisson, “The Allegory of the Olive Tree in Jacob,” in *The Allegory of the Olive Tree* (ed. Stephen D. Ricks and John W. Welch; Salt Lake City: Deseret Book and FARMS, 1994), 70–104.
81. Hoskisson, “The Allegory of the Olive Tree in Jacob,” 74–86.
82. Deuteronomy 4:20, 33–34.
83. Hoskisson, “Explicating the Mystery,” 79.
84. *Ibid.*, 83.
85. James E. Faulconer, “The Olive Tree and the Work of God: Jacob 5 and Romans 11,” in *The Allegory of the Olive Tree* (ed. Stephen D. Ricks and John W. Welch; Salt Lake City: Deseret Book and FARMS, 1994) 347.
86. Parry, “Garden of Eden,” 143.
87. Gordon J. Wenham, “Sanctuary Symbolism in the Garden of Eden Story,” *Proceedings of the Ninth World Congress of Jewish Studies*, Jerusalem, August 4–12, 1985 (Jerusalem: World Union of Jewish Studies 1986), 21.
88. Donald W. Parry, “Service and Temple in King Benjamin’s Speech,” *Journal of Book of Mormon Studies* 16/2 (2007): 42–47, 95–97.
89. John Gee, “Book of Mormon Word Usage: ‘Seal You His,’” *Insights* 22/1 (2002): 4; see also 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.
90. It is surely worth noting that every ordinance of the temple is done “in the name of Jesus Christ” or in two cases “in the name of the Father, and of the Son, and of the Holy Ghost (baptism for the dead, eternal sealing) — “thou shalt do all that thou doest in the name of the Son” (Moses 5:8).
91. Nibley, “Meaning of the Temple,” 11. The temple, he continues, “is the school where we learn about these things.”
92. Holland, *Christ and the New Covenant*, 165–66.

93. See further Leviticus 2:12, 14; 23:10, 17, 20; Numbers 18:12; Numbers 28:26; Ezekiel 20:40; 44:30; 48:14; cf. Proverbs 3:9. These offerings included the presentation of the “beginning” (*rē’šît*) of their grain, wine, oil, and fleece of their sheep (Deuteronomy 18:4; see also Numbers 18:2).
94. Psalms 89:27; Romans 8:29; Colossians 1:15, 18; Hebrews 1:6; 12:23; Revelation 3:14; 3 Nephi 20:6; D&C 93:21; Moses 2:26.
95. 1 Corinthians 15:20, 23; 2 Nephi 2:9; D&C 88:98, etc.
96. Paul too recognized that the metaphor of the olive tree and its branches works both in terms of Jesus himself and Israel as it become conformed to the Savior’s image: “For if the casting away of them [sc. Jesus and Israel] be the **reconciling** [*katallagē*, atonement] of the world, what shall the receiving of them [Jesus and Israel] be, but life from the dead [*zoē ek nekrōn*, i.e., resurrection]? For if the firstfruit [*aparchē*] be holy, the lump is also holy: and if the root be holy, so are the branches” (Romans 11:15–16). Paul beautifully uses a rabbinic *homer-wa-qal* analogy (an argument from the greater [heavy] to the lesser [light]; cf. Latin, *argumentum a maiore ad minus* and its opposite *argumentum a minore ad maius* [*qal-wa-homer*]) to help the Roman saints (many of whom were Gentiles) understand that the Jews (and all the house of Israel), far from being cast off forever, continued to occupy a part in the Lord’s plan to save as much of the world — the vineyard — as is willing to be saved. Israel’s being “casting off” created an opportunity (or space) for the Gentiles to be fully incorporated into the plan, just as Jesus being cast off created an opportunity for human beings to be reconciled to God. But it was also fully within the Lord’s plan to “receive” Israel back again, just as the Father received the Son.
97. Malachi 3:1; 4:1.
98. JS–H 1:36–39; cf. D&C 36:8, where Malachi’s prophecy becomes specifically applicable to the nascent restored Church.
99. Margaret Barker, *The Gate of Heaven: The History and Symbolism of the Temple in Jerusalem* (Sheffield, UK: Sheffield Phoenix, 2008), 45.
100. Malachi 3:1; 3 Nephi 24:1; D&C 36:8; 133:2.
101. See the panorama of the life of the Savior as seen in 1 Nephi 11:16–33.
102. To “condescend” means to “come down with” or “come down among.” The expression “come down among” is used with reference

- to Jesus's incarnation and mortal ministry in Mosiah 3:5; 4:2; 7:27; 13:34; 15:1; 17:8; Alma 10:21; 3 Nephi 21:25.
103. The expression "bitter cup" occurs in three places in the scriptures, twice with direct reference to the atonement of Jesus Christ (3 Nephi 11:11; D&C 19:18 vis-à-vis Alma 40:26).
 104. John W. Welch, *The Sermon at the Temple and the Sermon on the Mount: A Latter-Day Saint Approach* (Salt Lake City: Deseret Book and FARMS, 1990); John W. Welch, *Illuminating the Sermon at the Temple & Sermon on the Mount: An Approach to 3 Nephi 11–18 and Matthew 5–7* (Provo, UT: FARMS, 1998); John W. Welch, *The Sermon on the Mount in the Light of the Temple* (Farnham, UK; Burlington, VT: Ashgate, 2009).
 105. Matthew L. Bowen, "Thy Will Be Done: The Savior's Use of the Divine Passive," in *The Sermon On the Mount in Latter-day Scripture: The 39th Annual Sidney B. Sperry Symposium* (ed. Gaye Strathearn, Thomas A. Wayment, and Daniel L. Belnap; Provo, UT: RSC and Deseret Book, 2010), 240, 243–244.
 106. Truman G. Madsen ("The Temple and the Atonement," 77) writes: "Until that day there is within him the penetrating awareness that causes the heavens to weep: in the world is human suffering and needless suffering and the seemingly universal choosing of the way of death. Can we begin to imagine what he feels in his depths to have paid that awful price in order to reach our very core and then have us turn our backs on him?"
 107. The difference between "rebellious people" *'am sôrêr* and "gainsaying people" (*'am ... ûmôreh*) depends on variant readings of similar appearing Hebrew letters. The former reading is represented by the Masoretic Text (and our KJV Bible) in which the latter word *ûmôreh* ("and gainsaying") eventually fell out through haplography. It is attested in the Great Isaiah Scroll (1QIsa^a) and very plausibly would have been on the brass plates.
 108. 2 Nephi 31:17–21; 32:1–6; cf. 2 Nephi 9:9–10; 41–42 (see also Isaiah 51:8–11 [2 Nephi 8:8–11]).
 109. See, e.g., Joseph Fielding Smith, *Gospel Symbolism* (Salt Lake City: Deseret Book), 254. The symbolism of "root" can also be inversed to connote "descendant" (cf. p. 270). See Revelation 5:5; 22:16; Isaiah 11:10; D&C 113:6.
 110. *History of the Church*, 4:540.

