

A still life painting featuring a stack of books with metal rings on the left, a rolled-up scroll on the right, and a patterned vase in the background. The scene is set on a dark, textured surface. A black rectangular box is overlaid on the left side of the image, containing white and pink text.

2 Nephi 26-30

Wednesday, February 26, 2020

Romans 3.24

Being justified **freely** by his **grace** through the redemption that is in Christ Jesus:

δικαιούμενοι **δωρεάν** τῆ αὐτοῦ **χάριτι** διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ:

JST: “only”

δωρεάν means “as a gift.” However, gifts have obligations

Grace

KJV Ephesians 2:8-9: For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

First-Century Probable Meaning:

You are rescued by the gift (of Christ's atonement) through a covenant and this gift of God is not of yourselves, nor are you rescued by practices of the law of Moses so that someone may not boast.

Luke 17:11-19

10 Lepers were healed but only one, a Samaritan, returned to give Jesus thanks (Luke 17:14-16)

Jesus asked where the other nine were, emphasizing the importance of reciprocally returning thanks after receiving gifts from God



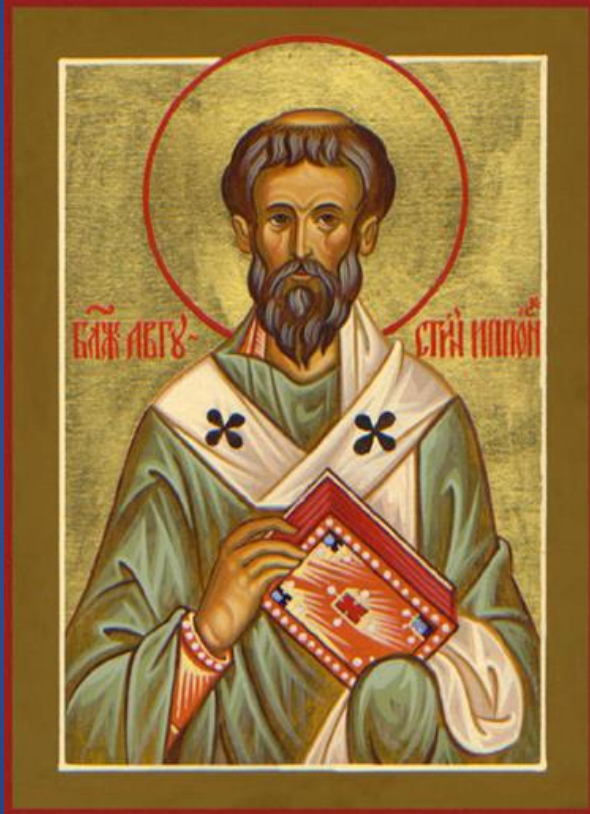
Cheap Grace is Not Acceptable

Jude 1:4: For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace (χάρις - *charis*) of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Following Plotinus, Augustine argued for the irresistibility of God's grace, effectively severing the link of covenants, reciprocity, and obligations associated with *charis*. "It is not to be doubted," wrote Augustine, "that the human will cannot resist the will of God."

Augustine, *De Predestinatione* 100.18; *De Corruptione et Gratia* 14; Augustine, *Enchiridion* 100.2.

Limited Atonement



Augustine (354-430): “God who determines who receives grace and who does not.”

Augustine's thesis *Ad Simplicianum*, in Cary, *Inner Grace*, 87–88.

Augustine's contemporary Pelagius



- Pelagius was a learned British monk (c. AD 400) who knew Greek very well
- “Whatever one ought to do, one should do”
- He argued that we have moral agency
- Pelagius argued that we are not responsible for Adam’s transgression
- He argued against a “no-strings-attached” and “irresistible grace” because they were not reciprocal

Martin Luther



“God has taken my salvation out of my hands and into his, making it depend on his choice and not mine, and has promised to save me not by my own work or exertion but by his grace and mercy.”

(Bondage of the Will; LW 33:289)



“God is to be thought of as saving them by free, unconditional, invincible grace.”

J.I. Packer, *The Bondage of the Will*, p. 58-59

Nephi's Reciprocal Grace

Note how Nephi/Jacob uses the term grace, or gift, or blessing:

- | | |
|---------------|--------------------------------------------------------------------------------|
| 2 Nephi 2.6,8 | The grace of Jesus is him “lay(ing) down is life...” |
| 2 Nephi 9.8 | The grace of Jesus saves us from “that awful monster death and hell” |
| 2 Nephi 10.24 | “it is only in and through the grace of God that ye are saved.” |
| 2 Nephi 11.5 | “My soul delighteth in his grace, and in his justice, and power, and mercy...” |
| 2 Nephi 25.24 | “We are saved by grace after all we can do.” |

The Book of Mormon has ancient, reciprocal nuances of *charis*

- All will be resurrected; “salvation is free” meaning available to all (2 Nephi 2:4)
- Prophets are mostly focused on how to overcome spiritual death through the atonement of grace
- Dissenters and one anti-Christ teach “easy, cheap grace” in Alma 1:3-5; Helaman 7:5
- We are sanctified by grace only by dedicating all to God including “might, mind and strength” (Moroni 10:32)
- We must have a relationship or be reconciled to God and only through the grace of God are we saved (2 Nephi 10:23-24)

Reciprocal Grace in the Book of Mormon

- Gratitude through grace helps individuals move toward repentance in the story of Enos, Abinadi, King Lamoni and the Anti-Lehi-Nephis
- King Benjamin: we are unprofitable servants but we are still obligated to keep God's commandments (Mosiah 2:21-22)
- Grace is used as justice (2 Nephi 9:8, 11:5; Alma 42:25)
- Tree of Life allegory teaches that we are obligated to hold onto the word of God and continue on the path toward everlasting life (1 Nephi 8, 11)
- We must endure to the end (*charis* relationship)
- Note Isaiah's response to the grace of God in 2 Nephi 16.7-8

The Hebrew equivalent to Greek word *charis* would probably be *chanan* - חָנַן. This word is used 78 times in the Old Testament.

Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. (Genesis 33.11)

חָנַן *chânan*, *khaw-nan'* : a primitive root (compare [H2583](#)); properly, to bend or stoop in kindness to an inferior; to favor, bestow; causatively to implore (i.e. move to favor by petition):—beseech, × fair, (be, find, shew) favour(-able), be (deal, give, grant (gracious(-ly)), intreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, pray, make supplication, × very.

Nephi's Use of Grace

From reading Nephi it would appear that he is using the term grace in the Classical Greek sense of a gift. **This gift is reciprocal**, in other words, the gift is a condition of relationship. By entering into a relationship with the Holy One of Israel, Nephi is able to secure gifts from God, and as he does this he gives “gifts” back to God – essentially his will.

Examples:

1. The Brass Plates
2. The Bow/Liahona
3. The Ship
4. The “Happiness” Narrative – 2 Nephi 5



2 Nephi 26

1

Nephi sees his children –
v. 1-11

Nephi is grieved because of
his vision of his children

2

Nephi then switches
audiences – v. 14

“I prophesy unto you”

3

Nephi addresses Gentile
Blindness –

v. 20-21, 29-32

churches miracles strife
envyings
of of gain face of secret
learning combinations get
world grind eyes
own murder envy
their malice many
whoredoms lie God pride praise the contend
the of steal
the the poor



2 Nephi 27 Nephi's Message to Us – Isaiah 29 Redux

Prophecy of the Book of Mormon

A Sealed Religious Record:

“And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.”



2 Nephi 27:6

“And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:” (Isaiah 29:11)



JFM and RLM

Philosophies & Tendencies of People Today

Embedded in Nephi's prophecy in 2 Nephi 28 are many phrases that describe the conduct of those who follow the devil. These sins, Nephi states, will pervade much of society in the latter days. Today they can be found well disguised as the philosophies and tendencies listed in this chart. Such conditions are symptomatic of society's passive acceptance of "false and vain and foolish doctrines" (2 Nephi 28:9) that can lead people away from God. Knowing how the devil works and being able to see his tactics in operation in the ideologies of the world around us help prevent us from being taken captive by Satan, who leads people "carefully down to hell" (2 Nephi 28:21).

The Ways of the Devil

2 Nephi 28:3–30

| Tactic | Quotation | Verse |
|------------------|--------------------------------------------------|-------|
| Misappropriation | “built up, and not unto the Lord” | 3 |
| Exclusivism | “I am the Lord’s” | 3 |
| Disputation | “contend one with another” | 4 |
| Sophism | “teach with their learning” | 4 |
| Cynicism | “deny the Holy Ghost, which giveth utterance” | 4 |
| Secularism | “deny the power of God” | 5 |
| Historicism | “the Redeemer hath done his work” | 5 |
| Empowerment | “he hath given his power unto men” | 5 |
| Skepticism | “believe it not” | 6 |
| Naturalism | “he is not a God of miracles” | 6 |
| Hedonism | “eat, drink, and be merry” | 7 |
| Fatalism | “tomorrow we die” | 7 |
| Cavalierism | “it shall be well with us” | 7 |
| Popularism | “many . . . shall say” | 8 |
| Appearances | “nevertheless, fear God” | 8 |
| Rationalizing | “justify in committing a little sin” | 8 |
| Criticism | “take the advantage of one because of his words” | 8 |
| Entrapment | “dig a pit for thy neighbor” | 8 |
| Legalism | “no harm in this” | 8 |
| Permissivism | “do all these things” | 8 |
| Leniency | “God will beat us with a few stripes” | 8 |
| Faddism | “many . . . shall teach after this manner” | 9 |

| | | |
|---------------------|---------------------------------------------|----|
| Sensationalism | “false” | 9 |
| Egotism | “vain” | 9 |
| Imprudence | “foolish” | 9 |
| Arrogance | “puffed up in their hearts” | 9 |
| Self-Deception | “hide their counsels from the Lord” | 9 |
| Persecutionism | “blood of the saints shall cry” | 10 |
| Corruptionism | “they have become corrupted” | 11 |
| Oppressionism | “rob the poor” | 13 |
| Ostentationism | “because of their fine sanctuaries” | 13 |
| Narcissism | “their fine clothing” | 13 |
| Supremism | “persecute the meek and the poor in heart” | 13 |
| Elitism | “stiff necks and high heads” | 13 |
| Immorality | “abominations and whoredoms” | 14 |
| Distortionism | “pervert the right way of the Lord” | 15 |
| Trivialism | “turn aside the just for a thing of naught” | 16 |
| Meanness | “revile against that which is good” | 16 |
| Dismissivism | “say that it is of no worth” | 16 |
| Tantrumism | “rage in the hearts of the children” | 20 |
| Emotionalism | “anger against that which is good” | 20 |
| Mollifying Pacifism | “others will he pacify” | 21 |
| Materialism | “into carnal security” | 21 |
| Toadyism | “others he flattereth” | 22 |
| Relativism | “there is no hell” | 22 |
| Complacency | “wo be unto him that is at ease in Zion” | 24 |
| Secularism | “we need no more of the word of God” | 29 |
| Faithless Humanism | “putteth his trust in man” | 30 |

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Gentile Blindness 2 Nephi 28

Learning – v. 4

No God today! – v. 5

God doesn't perform miracles! – v.6

Cheap grace! – v. 7-8

Pride – v.12

Rob the poor! – v. 13

Learned, rich & wise – v. 15

Rage with anger –v. 20

Carnal security – v. 21

There is no hell! – v. 22

Take it easy! – v. 24

Deny the power of God –v. 26

We have enough of God's word! – v. 27, 29

Anger- v. 28

Trust in man's wisdom – v. 31

Gentiles will deny God's power & mercy – v. 32

PROVING CONTRARIES

“Many gospel principles come in pairs, meaning one is incomplete without the other.... When Satan is successful in dividing doctrinal pairs, he begins to wreak havoc upon mankind. It is one of his most cunning strategies to keep people from growing in the light.”



Elder Lynn G. Robbins
“Be 100 Percent Responsible,” BYU
Education Week Devotional Address,
Aug. 22, 2017

Mercy

Justice

~~Condemn~~

~~Condone~~

“Neither do I
condemn thee”

“Go and sin
no more”



Proving Contraries

Justice

Mercy

Faith

Works

Agency

Inspiration

Divinity

Humanity

Iron Rod

Liahona

In the World

Not of the World

Unity

Diversity

Exclusivity

Inclusivity

Male

Female

The Nature of God

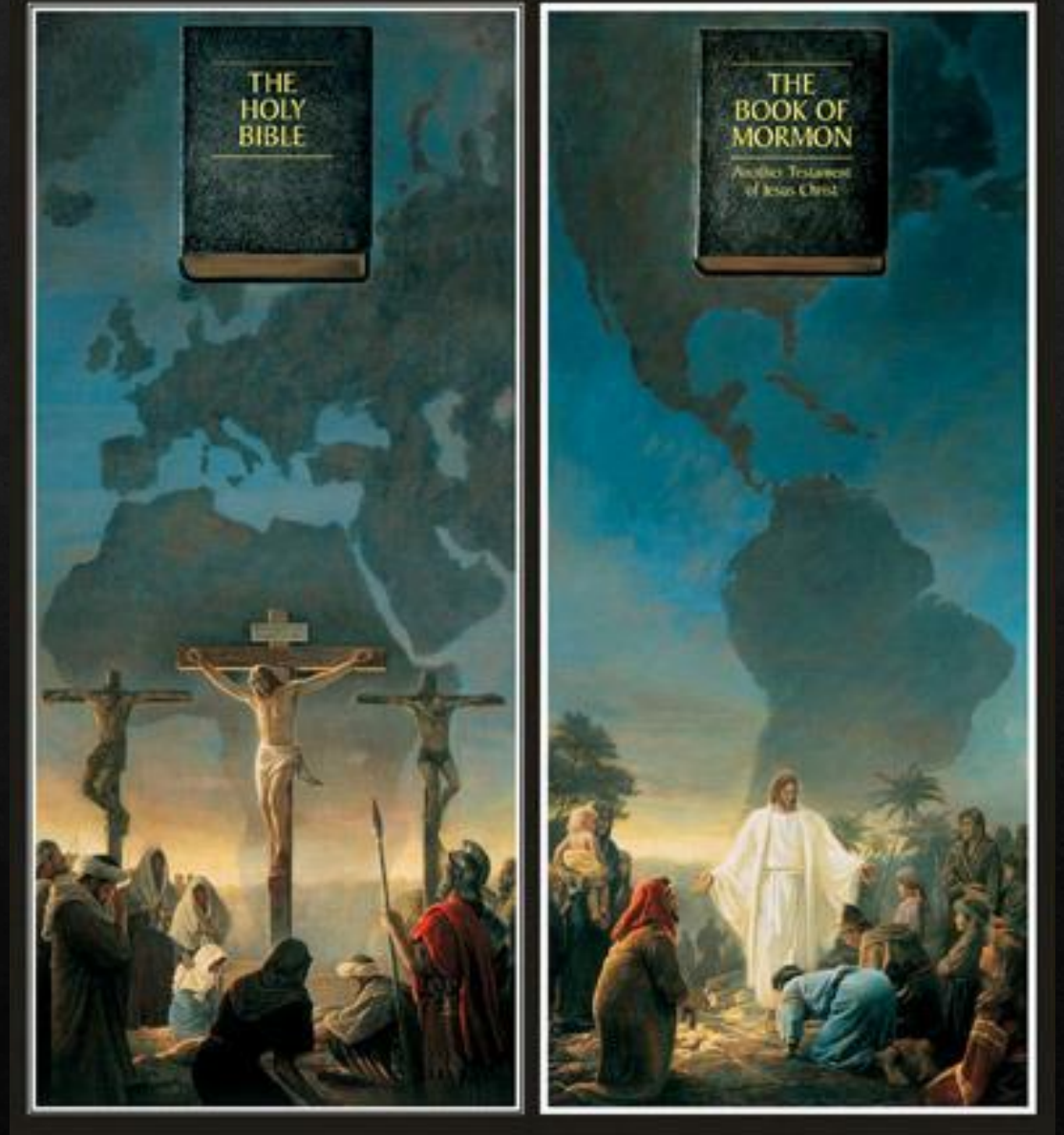
While one portion of the human race is judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard. . . . He holds the reins of judgment in His hands; He is a wise Lawgiver, and will judge all men, not according to the narrow, contracted notions of men . . . , “not according to what they have not, but according to what they have,” those who have lived without law, will be judged without law, and those who have a law, will be judged by that law.

[Teachings of the Prophet Joseph Smith, p. 218]



3 Groups?
2 Nephi
29.12-13
3 Nephi 26.9
D&C 84.54,57

Understanding the nature of God and his covenants restores us to the knowledge lost and fixes so many of the problems associated with 2 Nephi 28.
See 2 Nephi 30.1-5



The Nature of God

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