

2 Nephi 31-33

Sunday, March 1, 2020

Outline of the Doctrine of Christ

My soul delighteth in plainness – 2 Ne. 31.2-3

The Lamb was baptized & so should you! – 2 Ne. 31.4-12

Follow the son – 2 Ne. 31.13

Speak with a new tongue – 2 Ne. 31.13-14; 2 Ne. 32.2-3

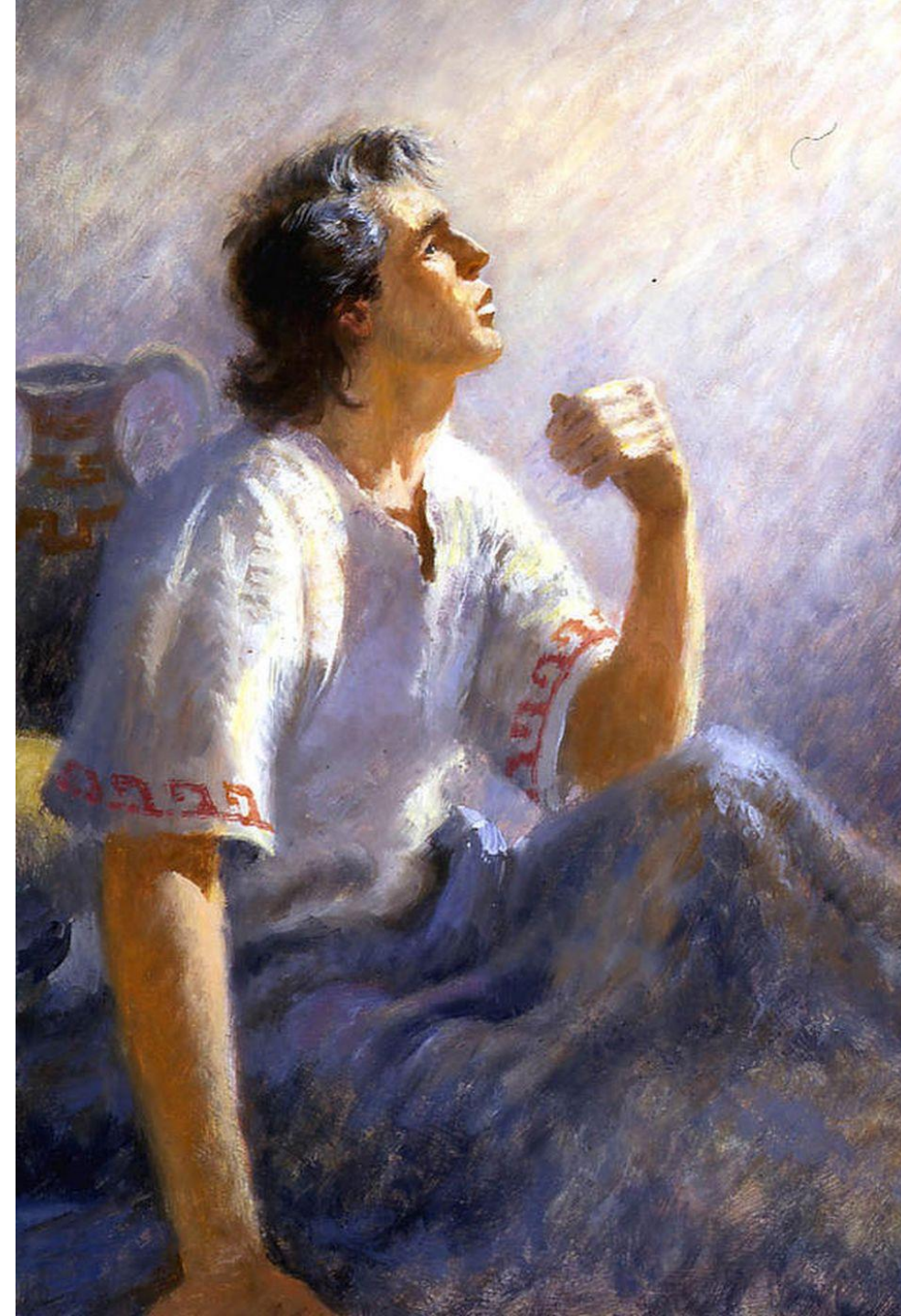
This is the way – 2 Ne. 31.21; 17-20

This is the doctrine of Christ – 2 Ne. 32.5-9

The Holy Ghost carries the word “unto” our hearts – 2 Ne. 33.1

Nephi’s target audiences – 2 Ne. 33.7-9

Nephi’s final witness of Jesus – 2 Ne. 33.10-15



The Doctrine of Christ

“The ‘doctrine of Christ’ as taught by Nephi in his grand, summational discourse focuses on faith in the Lord Jesus Christ, repentance, baptism by immersion, receiving the gift of the Holy Ghost, and enduring to the end. It does not, in this declaration, attempt to cover the entire plan of salvation, all the virtues of a Christian life, or the rewards that await us in differing degrees of heavenly glory. It does not, in this declaration, deal with the offices of the priesthood, the ordinances of the temple, or many other true doctrines. All these are important, but as used in the Book of Mormon, ‘the doctrine of Christ’ is simple and direct. It focuses on the first principles of the gospel exclusively, including an expression of encouragement to endure, to persist, to press on. Indeed, it is in the clarity and simplicity of ‘the doctrine of Christ’ that its impact is found”

(Christ and the New Covenant: The Messianic Message of the Book of Mormon [1997], 49–50).

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This is my doctrine...

3 Nephi 27.13-21

13 Behold I have given unto you my ^agospel, and this is the gospel which I have given unto you—that I came into the world to do the ^bwill of my Father, because my Father sent me.

14 And my Father sent me that I might be ^alifted up upon the ^bcross; and after that I had been lifted up upon the ^ccross, that I might ^ddraw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be ^ejudged of their works, whether they be good or whether they be evil—

15 And for this cause have I been ^alifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their ^bworks.

16 And it shall come to pass, that whoso ^arepenteth and is baptized in my ^bname shall be filled; and if he ^cendureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

17 And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the ^ajustice of the Father.

18 And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

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19 And ^ano unclean thing can enter into his kingdom; therefore nothing entereth into his ^brest save it be those who have ^cwashed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

20 Now this is the commandment: ^aRepent, all ye ends of the earth, and come unto me and be ^bbaptized in my name, that ye may be ^csanctified by the reception of the Holy Ghost, that ye may stand ^dspotless before me at the last day.

21 Verily, verily, I say unto you, this is my ^agospel; and ye know the things that ye must ^bdo in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do;

D&C 138.32-33 – The gospel preached to those who died in their sins...

D&C 20.25, 27, 29

D&C 39.4-14



Pistis/Fides Coins 1st-3rd Centuries AD



Commodus. AD 177-192.
Silver Denarius.
Rome mint. Struck AD 192.
Obverse: Laureate head right.
Reverse: Fides standing left, holding standard and cornucopia; star to right.
RIC III 233; MIR 18, 840-4/30; RSC 583a



Probus AE Antoninianus.
Rome Mint, 276 AD.
Obverse: IMP C M AVR PROBUS AVG, radiate, cuirassed bust right.
Reverse: FIDES MILIT, Fides standing, holding sceptre and transverse ensign. Mint-mark XXIE.
Cohen 248. RIC 151.



Commodus Denarius. 192 AD
Obverse: M COMM ANT P FEL AVG BRIT P P, laureate head right.
Reverse: FIDEI COH P M TR P XVI COS VI, Fides standing left with grain ears & standard.
RIC 220, Cohen 127, BMC 298



Gallienus AE Antoninianus. Asian mint.
266 AD.
Obverse: GALLIENS AVG, radiate draped bust right.
Reverse: FIDES LEG, emperor standing left, holding two ensigns.
RIC 635, Cohen 225.



NERVA. 96-98 AD. AR Denarius
Obverse: IMP NERVA CAES AVG P M TR P COS II P P, laureate head right
Reverse: CONCORDIA EXERCITVVM, clasped hands.
RIC II 2; RSC 16.



Hadrian. AD 117-138.
Silver Denarius.
Rome mint. Struck circa AD 134-138.
Obverse: Laureate head right.
Reverse: Fides standing right, holding grain ears and plate of fruit.
RIC II 241A; RSC 717

Pistis/Fides Seals Marriages and Fidelity



The dextrarum junctio illustrating the concord of Antoninus Pius and Faustina the Elder and a sacramentum or oath of allegiance alluding to the fidelity of the army towards Trajan.

Schematically drawn from contemporary sestertii.



Constantine as a charioteer is welcomed to heaven by the hand of God. Bronze coin minted at Alexandria, two times enlarged. Washington, D.C., Dumbarton Oaks.

Obverse: DV CONSTANTINVS PT AVGG

Reverse: SMALA

Clasped Right Hands = Faith

- The Roman historian Tacitus used the phrase “renew right hands” (*renovare dextras*) as a synonym for renewing a treaty *Annales* II.58
- Romans sometimes sent clasped right hands (*dextras*) in effigy before entering into a contract
- This ritual invited another to a renewed handclasp signifying a renewal of an alliance relationship.

Historiae I, 54, II, 8



2 Nephi 31.4-12



There are four very important things we covenant to do each time we partake of these emblems, and in partaking, there is the token that we subscribe fully to the obligations, and thus they become binding upon us. These are as follows:

“1. We eat in remembrance of the **body of Jesus Christ**, promising that we will always remember his wounded body slain upon the cross.

“2. We drink in **remembrance of the blood** which was shed for the sins of the world, which atoned for the transgression of Adam, and which frees us from our own sins on condition of our true repentance.

“3. We covenant that we will be willing to **take upon us the name of the Son and always remember him**. In keeping this covenant we promise that we will be called by his name and never do anything that would bring shame or reproach upon that name.

“4. We covenant that we will **keep his commandments** which he has given us, not one commandment, but that we will be willing to ‘live by every word that proceedeth forth from the mouth of God.’

“If we will do these things, then **we are promised the continual guidance of the Holy Ghost**, and if we will not do these things, we will not have that guidance” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:344–45).



Angels... speak with a
new tongue



Freezing in the Sierra Nevada
Mountains

The Gate & The Path

If baptism and confirmation are “the gate by which [we] enter” the strait and narrow path (2 Nephi 31:17), what do we do once we’re on the path?

That’s what Nephi’s people wondered (see 2 Nephi 32:1).

What answers did Nephi give in 2 Nephi 31:19–20 and chapter 32?

What answers do you find for yourself?



Endurance

Endurance is more than pacing up and down within the cell of our circumstance; it is not only acceptance of the things allotted to us, but to “act for ourselves” by magnifying what is allotted to us. (Alma 29:3,6.) (Ensign, May 1990, p.33)



Enduring to the End

“When I was a young boy, ‘endure to the end’ meant to me mainly that I had to try harder to stay awake until the end of our Church meetings. Later as a teenager ... I linked it with youthful empathy to the efforts of our dear elderly members to hang in there until the end of their lives. ...

“... Enduring to the end is not just a matter of passively tolerating life’s difficult circumstances or ‘hanging in there.’ Ours is an active religion, helping God’s children along the strait and narrow path to develop their full potential during this life and return to Him one day. Viewed from this perspective, enduring to the end is exalting and glorious, not grim and gloomy. This is a joyful religion, one of hope, strength, and deliverance. ...

“Enduring to the end implies ‘patient continuance in well doing’ (Romans 2:7), striving to keep the commandments (see 2 Nephi 31:10), and doing the works of righteousness (see Doctrine and Covenants 59:23)” (Elder Uchtdorf, “Have We Not Reason to Rejoice?” *Ensign*, Nov. 2007, 20).

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Lydia Goldthwaite Knight

Lydia Knight – An example of endurance & faithfulness

Fall 1828 marries Calvin Bailey

Has 2 children, Calvin abandons her

1833 she moves to Canada, then meets missionaries

1835 moves to Ohio and meets, marries Newel Knight

1847 Newel dies



Lydia Goldthwaite Knight 1812-1884

After her beloved Newell's death, Lydia struggled under the burden of getting her young family prepared to cross the plains to the Salt Lake Valley. In distress she cried, "Oh Newel, why hast thou left me!" At that moment, Newel returned from the world of spirits to comfort her saying:

Be calm, let not sorrow overcome you. It was necessary that I should go. I was needed behind the veil to represent the true condition of this camp and people. You cannot fully comprehend it now; but the time will come when you shall know why I left you and our little ones. Therefore, dry up your tears. Be patient, I will go before you and protect you in your journeying. And you and your little ones shall never perish for lack of food. Although the ravens of the valley should feed you and your little ones you shall not perish for the want of bread.

His statement was sealed when "there appeared three ravens" next to Lydia. Her husband departed, and Lydia's faith was strengthened.

Without Newel, Lydia was unable to travel quickly, but the promise given to her was a continuous source of strength. Of that experience she wrote:

I felt I must make every possible effort to go to the valley the home of the Saints but what should I do or where to begin I did not know. I told the Lord all my trouble and asked him to give me wisdom and open up the way for I felt the time had come and I must go.

I managed to get one wagon fitted up from what was left of the two I had let go. I was lucky in selling my little place so I got a little towards my fit out ... I laid in provisions all I could and the necessary things and called my fit out complete although many would not have thought it a fit out at all for such a family and journey but I had done the best I could and trusted in God.

From 1847 to 1849 she lived first at the Ponca Indian camp outside Winter Quarters and then in Kaneshville, Iowa. On October 3, 1850, more than four years after she left Nauvoo, Lydia Knight reached Salt Lake City.

In 1883, looking back over the many miracles that she had witnessed, Lydia said, "Here I will say in all the scenes of sickness and hard times the prophets words have been fulfilled. My children all lived to be men and women." Knight family biographer William G. Hartley notes that the promises made to Lydia held fast: eight children raised to adulthood, and from those eight children would spring up eighty descendants before Lydia's death in 1884 – and many more since.

She served as a temple worker in the St. George Temple almost until her death in April 1884. There in the temple, where eternity seems only a footstep away, she looked forward to returning to live with her beloved Newel, the man to whom she had been given for eternity.

<http://www.ldsscriptureteachings.org/2015/01/11/lydia-knight/>

July 4, 1952, Florence Chadwick

Less than a mile to go, she asked to be taken out of the water (due to the fog)...“Look, I’m not excusing myself, but if I could have seen land I know I could have made it.”

Because the fog was so thick, Chadwick could not see the shoreline and this fact caused her to lose hope. Two months later, she made a second attempt and completed the distance in under 14 hours. This time, she accomplished it by keeping a mental image of the shoreline in her mind while she swam.



Safely Dead

Elder F. Burton Howard of the Seventy told of a funeral he once attended where Elder M. Russell Ballard spoke. Elder Howard remembered: “He said, ‘**Life isn’t over for a Latter-day Saint until he or she is safely dead, with their testimony still burning brightly.**’ ‘Safely dead’ – what a challenging concept. Brothers and sisters, we will not be safe until we have given our hearts to the Lord, until we have learned to do what we have promised to do.”

(Elder F. Burton Howard, Commitment, General Conference Address, April 1996.)

“We don’t need to get a complex or get a feeling that you have to be perfect to be saved. You don’t. There’s only been one perfect person, and that’s the Lord Jesus, but in order to be saved in the Kingdom of God and in order to pass the test of mortality, what you have to do is get on the straight and narrow path—thus charting a course leading to eternal life—and then, being on that path, pass out of this life in full fellowship. I’m not saying that you don’t have to keep the commandments. I’m saying you don’t have to be perfect to be saved. If you did, no one would be saved. The way it operates is this: you get on the path that’s named the “straight and narrow.” The straight and narrow path leads a very great distance, to a reward that’s called eternal life. If you’re on that path and pressing forward, and you die, you’ll never get off the path. **There is no such thing as falling off the straight and narrow path in the life to come.** If you’re working zealously in this life—though you haven’t fully overcome the world and you haven’t done all you hoped you might do—you’re still going to be saved. You don’t have to have an excessive zeal that becomes fanatical and becomes unbalancing. **What you have to do is stay in the mainstream of the Church** and live as upright and decent people live in the Church—keeping the commandments, paying your tithing, serving in the organizations of the Church, **loving the Lord, staying on the straight and narrow path. If you’re on that path when death comes you’ll never fall off from it, and, for all practical purposes, your calling and election is made sure.**”

(Bruce R. McConkie, “The Probationary Test of Mortality,” Jan 10, 1982, at the SL Institute).