
2 Nephi 10 — Reconcile Yourselves — Jacob's Second Day and the Land of Promise

Jacob continues the temple sermon; names the Crucifixion by them at Jerusalem; declares the New World a land of liberty without king, c. 559–545 BC.

If chapter 9 was systematic theology, chapter 10 is covenantal geopolitics. The Crucifixion is named in advance with the angel-given name *Christ*; the New World is named a land of liberty in which *no king shall be raised up*; and the closing imperative — *reconcile yourselves to the will of God* — distills two days of sermon into one verb. *Kapper* in pre-exilic Hebrew is the same root as *kippur* — Atonement-language as practice.

Ten Insights

- 1. Promises according to the flesh (v. 2).** The covenant is literal-genealogical, not merely spiritual. The children of Lehi will be restored in the flesh.
- 2. Christ — the angel-given name (v. 3).** *In the last night the angel spake unto me that this should be his name.* The name is received, not constructed.
- 3. They shall crucify him (v. 3).** Crucifixion as Roman judicial practice was not Mediterranean-standard until c. 200 BC. Jacob in 559 BC names the execution-mode precisely.
- 4. Priestcrafts (vv. 4–5).** *Kohanut-sheker* — religious leadership pursued for gain, praise, or power. The mechanism of the Crucifixion is leadership-class corruption.
- 5. Restored in the flesh (v. 7).** *When they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored.* Gathering is conditional on Christological recognition.
- 6. Gentile carriers (vv. 8–9).** *From the isles of the sea, and from the four parts of the earth.* Jacob extends Isa. 49:22 to the Lehi-isle reading.
- 7. Land of liberty, no king (vv. 11–14).** *This land... shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land.* Pre-American-republican covenant-political theology in 559 BC.
- 8. Secret works of darkness (v. 15).** Gadian-ton-pattern foreseen — the secret combination that undermines the covenant from within. Hel. 6; Eth. 8; D&C 38.
- 9. My words shall hiss forth (v. 16).** *Sharaq* — the shepherd's whistle to the sheep at the ends of the earth. The Restoration's missionary work in seed.
- 10. Reconcile yourselves (v. 24).** *Kapper* — same root as *kippur*. Atonement makes reconciliation possible; the disciple does the reconciling. *Only in and through the grace of God ye are saved.*

Cross-References

Gen. 49 (Jacob's blessing); Deut. 17:14–20 (king-warning); 1 Sam. 8 (Israel asks for a king); Ps. 2 (Anointed); Isa. 5:26 (hiss for a nation); Isa. 11:11–12 (gathering); Isa. 49:22–23 (cited); Jer. 23:1–4; Ezek. 34; Ezek. 37 (two sticks); Dan. 2; Matt. 21:33–46 (vineyard rejected); Matt. 23 (woes on priestcraft); Matt. 26:57–66 (Caiaphas); Jn. 11:47–53 (Sanhedrin plot); Acts 3:13–15; Acts 4:11–12 (no other name); Rom. 5:10–11 (reconciled); 2 Cor. 5:18–20 (ministry of reconciliation); Eph. 2:13–17; Col. 1:19–22; Heb. 9:11–14; Rev. 17–18 (Babylon); 1 Ne. 13–14 (great and abominable); 1 Ne. 19:10 (Neum); 1 Ne. 22 (exposition); 2 Ne. 1:7 (cherut); 2 Ne. 2:27 (free to choose); 2 Ne. 9 (Atonement sermon); 2 Ne. 25:23 (grace, after all we can do); 2 Ne. 26:29 (priestcrafts); Mosiah 23, 29 (no-king); Alma 1:12; Hel. 6; 3 Ne. 16:10–15; Eth. 8; D&C 38:21–22 (no king/no laws but mine); D&C 101:80 (Constitution); JS—H 1:19.

Apocryphal Correlations

Wisdom of Solomon 2:18–20. The righteous one is killed by his own people — closest parallel to v. 3's *crucify their God*.

4 Ezra 7:28–29. My Son the Messiah shall be revealed and shall die — explicit pre-Christian Jewish messianic-death tradition.

Sirach 36:13–17. Gather all the tribes of Jacob, let them be possessed of their inheritance — direct gathering-to-the-land parallel to vv. 7–8.

Psalms of Solomon 17:21–46. Davidic Messiah breaks unrighteous rulers and restores liberty — parallel to vv. 11–14.

Testament of Levi 4:1. *The rocks shall be rent when the Most High shall visit* — priestly-failure-at-the-Crucifixion parallel.

2 Baruch 78–86. Letter to the nine-and-a-half tribes — parallel to v. 18's Gentile-conditionality.

Didache 9–10. Eucharistic prayers — *gather the broken bread into thy kingdom* — earliest Christian gathering-prayer in apostolic register.

Hebrew Word Studies

mashiach (מָשִׁיחַ, **anointed one / Christ**) — v. 3. The angel-given name. *Anointing-verb noun* — king, priest, prophet converged in one Person. Greek *Christos* is the interlingual transliteration.

kohanut sheker (**priestcraft**) — vv. 4–5. Religious leadership pursued for gain, praise, or power rather than service. The mechanism of the Crucifixion. Cf. 2 Ne. 26:29; Alma 1:12.

cherut (חֵירוּת, **liberty**) — v. 11. Liberty rooted in covenant law, not liberty as license. Pirkei Avot 6:2 reads Ex. 32:16's *charut* as *cherut* — the free person is one who occupies himself with the covenant.

sharaq (שָׂרָץ, **whistle / hiss-call to the sheep**) — v. 16 (cf. Isa. 5:26; Zech. 10:8). The shepherd's whistle. The Restoration missionary system enacts the verse.

kapper (כָּפַר, **atone / cover / reconcile**) — v. 24. Same root as *kippur* (Atonement). The Atonement makes reconciliation possible; the disciple does the reconciling. *It is only in and through the grace of God ye are saved.*

Personal Application

Three practices. First, receive the angel's name-giving. Christ is not philosophical abstraction; it is the name given by heavenly messenger to multiple seers. Honor that name as received revelation, not as theological construction. Second, honor the land as covenant-space. Your citizenship is a covenant-located stewardship, not a neutral political affiliation. The land is fortified contingent on its people's covenant-fidelity. Civic engagement is a covenant-act. Third, reconcile daily. Kapper is not a one-time conversion event; it is a daily posture-correction. Where have you drifted from the will of God today? Where are you aligned with the will of the devil and the flesh? In what specific posture, today, do you need to reconcile? The chapter is prescribing a verb the disciple lives.