
2 Nephi 26 — Nephi's Vision Continued — The Nephite Destruction, the Whisper out of the Dust, the Universal Invitation

Christ visits the Nephite remnant, 4-generation peace, destruction, latter-day voice from the dust, universal Christological invitation, c. 559–545 BC.

Three load-bearing prophecies: (1) Christ's visit to the Nephite remnant — 4-generation peace then destruction; (2) latter-day voice from the dust — Isa. 29:4 read of the BoM's own emergence; (3) universal invitation — *all are alike unto God: black and white, bond and free, male and female, heathen and Jew* (v. 33). The chapter is the BoM's most concentrated articulation of Christological universalism, foundational to OD 2 (1978).

Ten Insights

- 1. Christ shows Himself after rising (v. 1).** New-World visit prophesied (cf. 1 Ne. 12:6). Fulfilled at 3 Ne. 11ff.
- 2. Cosmic destruction at crucifixion (vv. 5–6).** Whirlwinds, rocks, mountains, thunderings, earthquakes — fulfilled at 3 Ne. 8. Coordinated Old-World/New-World divine witness.
- 3. Son of righteousness shall appear (v. 9).** Mal. 4:2 cited 595 BC — either Brass-Plates Malachi or Nephi's independent revelation. 4-generation peace at 4 Ne. 1.
- 4. Pride and foolishness destroy (v. 10).** Pit-is-self-dug doctrine. Civilizations destroy themselves by internal-corruption (same as Morm. 8:36–41).
- 5. Spirit shall not always strive (v. 11).** Gen. 6:3 doctrine; D&C 1:33. Persistent rejection produces Spirit-withdrawal.
- 6. Whisper out of the dust (v. 16).** *Qol ov mei-aretz* — Isa. 29:4 enacted. BoM is the dead Nephites' voice preserved by the Lord. Joseph Smith unearths plates from Cumorah.
- 7. Marvelous work (v. 17).** *Pele' va-pele'*. Restoration prophesied. Same designation as 2 Ne. 25:17; 27:26; 29:1.
- 8. Many churches build envyings (v. 21).** Latter-day religious fragmentation diagnosed. Joseph Smith's pre-First-Vision-confusion enacts this.
- 9. Priestcrafts defined (v. 29).** Religion-for-gain-and-praise instead of welfare-of-Zion. Restoration's lay-clergy is the structural-cure.
- 10. All are alike unto God (v. 33).** Black and white, bond and free, male and female, Jew and Gentile. Four binary-pairs equalized. Gal. 3:28 in 559 BC. Foundational to OD 2 (1978).

Cross-References

Gen. 1:27 (male and female — background to v. 33); Gen. 4:8–10 (Abel's blood from ground); Lev. 19:31 (familiar spirits); Deut. 10:17 (no respecter of persons); Ps. 22:15 (tongue cleaveth); Ps. 24:1 (the earth is the Lord's); Ps. 87 (Zion's universality); Prov. 14:31 (oppresses poor reproaches Maker); Isa. 3:14–15 (grind face of poor); Isa. 11 (Branch — ensign to nations); Isa. 28:13 (precept upon precept); Isa. 29:4 (cited — voice from ground); Isa. 49:6 (light to Gentiles); Isa. 55:1 (cited — buy without money); Isa. 56:7 (house of prayer for all); Jer. 31:31–34 (new covenant); Joel 2:28–32 (Spirit on all flesh); Amos 9:7 (Ethiopians like Israel); Mal. 4:2 (Sun of righteousness — cited v. 9); Matt. 5:5 (meek inherit); Matt. 11:28 (come unto me); Matt. 27:51–53 (cosmic signs at crucifixion); Lk. 4:18–19 (good tidings to poor); Jn. 3:16 (God so loved — direct echo v. 24); Jn. 4:9–24 (Samaritan woman); Jn. 6:37 (in no wise cast out — direct echo v. 24); Jn. 10:16 (other sheep); Jn. 12:32 (draw all men — direct echo v. 24); Jn. 18:20 (I spake openly); Acts 1:8 (uttermost part); Acts 10:34–35 (no respecter of persons — direct echo v. 33); Acts 17:30–31 (commands all everywhere); Rom. 2:11 (no respect of persons); Rom. 10:12 (no difference); 1 Cor. 12:13 (Jew or Gentile, bond or free — direct parallel v. 33); Gal. 3:28 (neither Jew nor Greek — direct parallel v. 33); Eph. 2:11–22 (one new man); Col. 3:11 (neither Greek nor Jew — direct parallel v. 33); 1 Tim. 2:4 (all men to be saved); Jas. 2:1–9 (respect of persons); 1 Pet. 1:17 (no respect of persons); Rev. 5:9 (every kindred, tongue); Rev. 7:9 (great multitude of all nations); Rev. 22:17 (whosoever will); 1 Ne. 11:21–23 (love of God); 1 Ne. 12:6 (Christ visits Nephites — direct background); 1 Ne. 13:1–9 (great-and-abominable); 1 Ne. 14:8–11 (two churches); 1 Ne. 22:9 (Holy One bless all kindreds); 2 Ne. 2:6–8 (redemption through Holy Messiah); 2 Ne. 9:46 (return souls to him); 2 Ne. 10:16 (Gentile not arm of flesh); 2 Ne. 25 (plainness, Jesus); 2 Ne. 27 (sealed book — direct sequel); 2 Ne. 28 (false churches — direct sequel); 2 Ne. 29 (Bible and BoM); 2 Ne. 30 (Millennial peace); 2 Ne. 31 (doctrine of Christ); Jacob 5 (olive tree); Alma 1:12 (Nehor as priestcraft archetype — direct parallel to v. 29); Alma 5 (great judgment); Alma 26 (Ammon's hymn); Alma 32 (faith); Alma 41:10 (wickedness never was happiness); Hel. 5:9–12 (rock); Hel. 6:21–30 (Gadianton — direct parallel to v. 22); 3 Ne. 1:13 (sign of Christ's birth); 3 Ne. 8 (cosmic signs — direct fulfillment vv. 5–6); 3 Ne. 9 (Christ's voice from darkness); 3 Ne. 11 (Christ's appearance); 4 Ne. 1:1–23 (4-generation peace — direct fulfillment v. 9); 4 Ne. 1:24–48 (dwindling — direct fulfillment vv. 10–11); Morm. 6 (Cumorah); Morm. 8:35–41 (latter-day warning); Eth. 8:15–26 (secret combinations — direct parallel v. 22); Moroni 7 (charity); Moroni 8:8–24 (children innocent); Moroni 10:32 (perfected in Christ); D&C 1:33 (Spirit shall not always strive — direct citation v. 11); D&C 4 (qualifying for work); D&C 18:10 (worth of souls); D&C 18:42 (no one excluded); D&C 20 (church organization); D&C 24 (no purse nor scrip); D&C 38 (be one); D&C 42:73–75 (priests not to receive temporal); D&C 76 (visions); D&C 88:67–68 (eye single); D&C 109:60–67 (gathering); D&C 121:34–46 (unrighteous dominion); D&C 130:22 (Father and Son); D&C 138 (visit to dead); Moses 1:6 (worth of soul); Abr. 3 (premortal); JS—H 1:19 (all corrupt); Articles of Faith 4, 9, 10, 11; OD 2 (1978 — priesthood to all worthy male members — direct fulfillment v. 33).

Apocryphal Correlations

Wisdom of Solomon 6:5–10. *The meanest is pardoned of mercy; but the mighty mightily tormented* — direct egalitarian-justice parallel.

Sirach 35:12–18. *He will not accept any person against a poor man* — direct God-no-respecter-of-persons parallel to v. 33.

1 Enoch 46:1–8 (Similitudes). Son of Man judges proud kings; common-people exalted — closest pre-Christian Jewish parallel to vv. 20–28.

Psalms of Solomon 5:14–19. *Thy compassion is upon all in the earth* — direct universal-mercy parallel to v. 33.

Tobit 14:5–7. All nations turn from idols to fear of the Lord — direct universal-conversion parallel.

4 Ezra 13:32–52. Man-from-Sea gathers peaceable multitudes from all nations — direct universal-gathering parallel.

1QH (Qumran Hodayot) 17:14–18. *Thou hast made the contemptible like a king, the poor like an officer* — direct egalitarian-Christology parallel.

Letter of Aristeas 196–207. Hellenistic-Jewish kingship-ideal — king should treat all equally — direct v. 33 ethical parallel.

Hebrew Word Studies

qol ov mei-aretz (קול ארץ מן ה' אלהים, voice of familiar-spirit from the ground) — v. 16 (cf. Isa. 29:4). BoM as buried-civilization's-voice preserved by Lord, not by necromancy. Joseph Smith's literal Cumorah-unearthing.

pele' va-pele' (פֶּלֶא וּפֶּלֶא, wonder upon wonder) — v. 17 (cf. Isa. 29:14). Restoration's signature self-designation. Multi-dispensational fulfillment.

chashukei kohanim (חֲשֻׁקֵי כֹהֲנִים, priest-cravers) — v. 29 (reconstruction). Religion-for-gain-and-praise. Two motives — gain and praise; one anti-motive — welfare of Zion.

ein nechashav (אין נעשׂהב, **he denieth none**) — v. 33. Categorical-divine-non-exclusion. Foundation of LDS Christological-egalitarianism.

shachor v'lavan / zachar u-n'qevah (שחור ולבן / זכר ונקבה, **black and white / male and female**) — v. 33. Four binary-pairs equalized in one verse. Foundational to OD 2 (1978); foundational to LDS gender-equity-in-salvation.

tardemah-cure — Implicit. Restoration's call to wake from the latter-day spiritual-anesthesia (cf. Isa. 29:10; 2 Ne. 27:5).

Personal Application

Three practices. First, practice anti-priestcraft in every covenant-office. In any stewardship — parental, ecclesiastical, professional, civic — audit motives. Where laboring for gain? for praise? Re-anchor in welfare-of-Zion. Eye single to glory of God. Second, practice Christological-egalitarianism today. Each day, name one person you have categorized in a way the Lord does not — by race, status, gender, religious tradition, political-affiliation — and re-categorize. Live the verse before you cite it. Third, honor the BoM as whisper-from-the-dust. Each time you open the BoM, remember the cost of preservation. Read it as the literally-buried-and-resurrected-voice of a destroyed civilization.