

2 Nephi 29 — A Bible! A Bible! — The Marvelous Work, the Two Records, and the Lord Speaks to All Nations

The Lord's first-person rebuttal of the closed-canon error of 2 Ne. 28:27; four movements, c. 559–545 BC.

The chapter is the BoM's most-direct response to the closed-canon error diagnosed in the prior chapter. It is the Lord's first-person address through Nephi to the latter-day Gentiles who will say *a Bible! a Bible! We have got a Bible, and there cannot be any more Bible*. Four movements: (1) the Marvelous Work re-introduced (vv. 1–2); (2) the *a Bible! a Bible!* rebuke (vv. 3–6); (3) the all-nations-record-doctrine (vv. 7–11); (4) the records-grow-together-to-establish-the-truth (vv. 12–14). The theological center is v. 8's *the testimony of two nations is a witness unto you* — monotheism's political implication is multi-source revelation.

Ten Insights

- 1. Marvelous Work, covenant-driven (v. 1).** *I shall proceed to do a marvelous work among them, that I may remember my covenants... to recover my people.* Third naming of the Marvelous Work (cf. 25:17; 27:26). Restoration = covenant-remembrance + second-time recovery; never marketing achievement.
- 2. The hiss-whistle goes forth (v. 2).** *My words shall hiss forth unto the ends of the earth.* *Sharaq* — the shepherd's signal-whistle (Isa. 5:26; 7:18; Zech. 10:8). The BoM's global distribution is the divine shepherd's whistle; every missionary, every shared verse, every act of covenant-kindness is a small participation in the *sharaq*.
- 3. A Bible! A Bible! prophesied verbatim (v. 3).** *Many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.* One of the BoM's most-precisely-fulfilled prophecies of latter-day religious response — Joseph Smith's missionaries reported the objection routinely. No human author predicts the rhetorical phrasing 2,400 years out.
- 4. O fools — the kesilim category (v. 4).** *O fools.* Hebrew *kesilim* — the Wisdom-tradition pejorative, Prov. 1:7 the foundational axiom. The Lord categorizes the closed-canon error not as theological position but as foolishness — anti-revelation is anti-Wisdom.
- 5. The Bible came through the Jews (vv. 4–6).** *Have ye obtained a Bible save it were by the Jews?* The Bible reached the Gentile-Christian through Jewish prophets, Jewish scribes, Jewish suffering. The Gentile receives by Jewish labor; the response required is gratitude, not appropriation. Rom. 11:18 — *boast not against the branches* — in 559 BC.
- 6. Anti-anti-Judaic indictment (v. 5).** *O ye Gentiles, have ye remembered the Jews... nay; but ye have cursed them, and have hated them.* The BoM's most-direct prophetic rebuke of Christian-Gentile anti-Judaic history — pogroms, ghettos, Inquisitions, the Holocaust, all foreseen and lamented. Articles of Faith 10's gathering-of-Judah is the institutional correction.
- 7. More nations than one (v. 7).** *Know ye not that there are more nations than one?* The chapter's master-argument. The Lord is Lord of all nations; multiple nations receive multiple revelations; the Bible — one nation's record — cannot be the Lord's complete revelation if He is Lord of more than one nation. Monotheism's political implication is multi-source revelation.
- 8. Two-nation Deuteronomic witness (v. 8).** *The testimony of two nations is a witness unto you that I am God.* Deut. 19:15's two-or-three-witnesses applied to nations. Bible + BoM = the two-witness establishment of the Lord's word. Ezek. 37:15–28's two-sticks-made-one is the same doctrine; D&C 27:5 makes the identification explicit.
- 9. My work is not yet finished (v. 9).** *Because that I have spoken one word ye need not suppose that I cannot speak another... neither shall my work be finished until the end of man.* The OT-equivalent of Articles of Faith 9. The Lord's revelation-capacity is not exhausted by any single revelation-event; canon is open as long as the Lord is speaking.
- 10. Four directions — every nation writes (vv. 11–12).** *I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write.* Four-direction enumeration + the islands of the sea. The Restoration's current canon is partial; the records of the lost ten tribes and of every other nation are anticipated within the BoM's own self-prophecy. *Out of the books which shall be written I will judge the world* (cf. Rev. 20:12).

Cross-References

Gen. 12:3 (in thee shall all families be blessed); Gen. 49:10 (Shiloh); Deut. 17:6 (two or three witnesses); Deut. 19:15 (witnesses); Deut. 31:24–26 (book of the law); 1 Sam. 25:25 (nabal — fool); Ps. 87 (Zion’s universality); Ps. 117 (all nations praise); Prov. 1:7 (fools despise wisdom — direct background v. 4); Isa. 2:2–4 (mountain of Lord); Isa. 5:26 (hiss for nation — direct parallel v. 2); Isa. 7:18 (hiss for fly); Isa. 11:11 (set hand again the second time); Isa. 29:14 (Marvelous Work); Isa. 43:9 (all nations gathered); Isa. 45:22 (look unto me, all ends of earth); Isa. 49:6 (light to Gentiles); Isa. 56:7 (house of prayer for all people); Jer. 31:31–34 (new covenant); Ezek. 37:15–28 (two sticks made one — direct parallel vv. 13–14); Joel 2:28–32 (Spirit on all flesh); Zech. 8:23 (ten men take hold of Jewish skirt); Zech. 10:8 (hiss for them); Mal. 1:11 (in every place incense); Matt. 8:11 (many come from east and west); Matt. 28:18–20 (Great Commission); Jn. 4:22 (salvation is of the Jews); Jn. 10:16 (other sheep); Acts 1:8 (uttermost part); Acts 10:34–35 (no respecter of persons); Acts 17:26–27 (one blood all nations); Rom. 1:16 (Jew first and Gentile); Rom. 3:1–2 (advantage of the Jew); Rom. 9–11 (Israel’s election); Rom. 11:11–24 (olive tree — direct anti-anti-Judaic parallel); Rom. 11:25–27 (blindness in part, then all Israel); Rom. 11:28–29 (calling and gifts irrevocable); 2 Cor. 13:1 (two or three witnesses — direct parallel v. 8); Eph. 1:10 (gather together in one); Heb. 1:1–3 (in these last days); Heb. 13:8 (same yesterday); 2 Pet. 1:19–21 (sure word of prophecy); Rev. 5:9 (every kindred, tongue, people, nation); Rev. 7:9 (great multitude of all nations); Rev. 20:12 (books opened — direct parallel v. 11); 1 Ne. 13:23–42 (BoM emergence); 1 Ne. 14:23–27 (John writes what others see); 1 Ne. 19:23 (liken); 1 Ne. 22:8–9 (Gentile vessels); 2 Ne. 3:11–15 (Joseph’s prophecy of Joseph Smith); 2 Ne. 10:16 (my words shall hiss forth); 2 Ne. 21:11 (set hand again the second time); 2 Ne. 25:17 (Marvelous Work); 2 Ne. 27 (sealed book); 2 Ne. 28:27 (closed-canon error — direct context, paired with this chapter); 2 Ne. 30 (gathering — sequel); Jacob 5 (olive tree allegory); Mosiah 13:30 (law expedient); Alma 29:8 (Lord granteth unto all nations); 3 Ne. 15:14–24 (other sheep); 3 Ne. 17:4 (other sheep); Eth. 4:1–7 (sealed portion); Morm. 8:35–41 (latter-day pride); D&C 1:11 (voice of warning); D&C 1:38 (whether by mine voice or servants); D&C 27:5 (Joseph and Judah — direct citation of Ezek. 37); D&C 49:23 (Lord’s word is great); D&C 50:24 (light groweth brighter); D&C 76:5–10 (mysteries); D&C 90:11 (every man hear gospel in own tongue); D&C 109:60–67 (gathering); D&C 121:26–33 (mysteries); D&C 133:7–14 (gathering); D&C 138 (vision of dead); Articles of Faith 8 (Bible + Book of Mormon); Articles of Faith 9 (continuous revelation — direct parallel v. 9); Articles of Faith 10 (literal gathering of Israel).

Apocryphal Correlations

4 Ezra 14:23–48. Ezra commissioned to re-write 94 books — 24 for the public + 70 reserved for the wise — direct multi-source-canon parallel.

2 Baruch 78–87 (Letter to nine-and-a-half tribes). *Receive ye these statutes... and the words of the prophets which I have caused to be written* — direct lost-tribes-have-records parallel to vv. 12–13.

1 Enoch 81:1–4. *I read the books... all that exists in heaven* — direct multi-canonical-revelation parallel.

Sirach 24:33. *I will yet pour out doctrine as prophecy, and leave it to all ages forever* — direct continuing-revelation parallel.

Letter of Aristeas. Hellenistic-Jewish narrative of the LXX translation — the Bible reaches Greek-speakers through Jewish labor (vv. 4, 6).

Damascus Document (CD) 6:8–11. *Until the rise of him who teaches righteousness at the end of days* — direct latter-day-revelation parallel.

Psalms of Solomon 17:30–32. Davidic Messiah gathers from all nations to teach the law — direct vv. 7–11 universal parallel.

Peshar Habakkuk (1QpHab) 7:1–8. *God made known to the Teacher of Righteousness all the mysteries of the words of his servants the prophets* — direct latter-day mystery-revelation parallel.

Hebrew Word Studies

sharaq (שָׂרַק, hiss / whistle / shepherd-signal) — v. 2. The shepherd’s signal-whistle that calls the flock from distant pasture (Isa. 5:26; 7:18; Zech. 10:8). The BoM’s global distribution is the divine sharaq; each shared testimony is a small participation.

kesilim (כְּסִילִים, fools — Wisdom-tradition pejorative) — v. 4 (“O fools”). The opposite of *chakhamim*, the wise. Prov. 1:7’s foundational axiom: fools *despise* wisdom and instruction. Closed-canon = anti-Wisdom posture.

nabal (נָבָל, morally-corrupt fool) — v. 6 (“thou fool”). 1 Sam. 25:25’s Nabal — the fool whose folly is moral, not intellectual. The fool here is not unlearned but unrepentant.

shenei ‘edim (שְׁנֵי עֵדִים, two witnesses) — v. 8 (Deuteronomic establishment-formula). Deut. 19:15 / 2 Cor. 13:1 — every word established by two or three witnesses. Bible + BoM as the Deuteronomic-two-witness pair.

shenei 'etzim (שְׁנֵי עֵצִים, **two sticks**) — vv. 13–14 (Ezek. 37:15–28 grammar). The stick of Judah and the stick of Joseph — made one in the Lord's hand. D&C 27:5 names the two sticks as the Bible and the Book of Mormon.

zakhar (זָכַר, **remember — covenant verb**) — vv. 1, 5, 14. *I will remember* — covenant memory; *I have not forgotten my people*. Remembrance in Hebrew is covenant-action, not mere recollection.

Personal Application

Three practices. First, cultivate canon-openness. Receiving one word does not exhaust the Lord's revelation-capacity. Read the Standard Works daily AND seek personal revelation; do not assume the canon's current form is its final form. Be a disciple of the open canon (Articles of Faith 9). Second, honor the Jews as the Bible's source. Each time you read the Bible, remember the Jewish labor that preserved it — the prophets, the scribes, the synagogues, the suffering. Reject anti-Judaic interpretations that lose sight of the Jewish source. The Jews are covenant-elder-brother, not displaced rival. Third, participate in the divine sharaq. Each conversation about Christ is a small participation in the shepherd's whistle. Each testimony borne, each verse shared, each act of covenant-kindness is the divine signal reaching another district.