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2 Nephi Chapter 15 1 And then I will sing my beloved song to my beloved, touching my vineyard. My beloved is a vineyard in a very prolific hill. 2 And he fenced it, gathered the stones of them, planted it with the choicest vine, and built a tower in the middle of it, and also made a wine-press in it; and he looked that he should bring grapes, and it brought wild grapes. 3 And now, about the inhabitants of Jerusalem, and the men of Yida, judge, I pray for you, betwixt me, and my vineyard. 4 What could have been done more for my vineyard that I did not do in it? And therefore, when I looked it should bring the grapes that brought wild grapes. 5 And now go to; I'll tell you what I'm going to do to my vineyards—I'll take the hedge out of them, and it will be eaten; and I shot his wall and it will be lined up; 6 And I shall lay it as waste; it must not be pruned or dug; but there comes briars and thorns; I'll also command clouds that rain no rain on it. 7 For the vineyard of the Lord of the hosts, the house of Israel and the men of Yida is its pleasant plant; and sought judgment and behold, oppression; for justice, but behold, crying. 8 Wo to them, attach the house to the house until there can be a place that can be placed alone in the middle of the earth! 9 In my ears, said the Lord of the hosts, the truth of many houses will be desolate, and large and just cities without inhabitants. 10 Yes, ten acres of vineyard will bring one bath, and the seed of the homer will bring ephah. 11 Wo to them, they rise early in the morning so that they can follow the strong drink that continues until the night, and the wine ignite them! 12 And harp and violin, tabretto and pipe and wine are on their feasts; but do not take into account the work of the Lord, nor do they consider the functioning of their hands. 13 Therefore my people are captured because they have no knowledge; and their honorable men are hungry, and their multitude has dried up with thirst. 14 Therefore, hell swelled and opened the mouth without measure; and their glory, and their multitude, and their pig, and one who rejoices, descend into it. 15 And the average man shall be seduced down, and the mighty man shall be humbled, and the eyes of the noble shall be humbled. 16 But the Lord of the hosts shall be plated with judgment, and God who is holy shall be sanctified in righteousness. 17 Then the lambs shall be fed in their own way, and the waste places of the fat ones shall be eaten by strangers. 18 Brag to them that draw iniquity with cords of vainness, and sin, as it was with a trolley rope; 19 It says: May he do speed, he shall speed up his work, so that we may see it; and let the order of the Holy Israel draw close and come so that we may know it. 20 Wo to them, they call the evil good, and the good evil they gave for light, and light for darkness, which put bitter for sweet and sweet for bitter! 21 Wo wise with your own eyes and circumspect in your own view! 22 Wo to the mighty drink wine, and men force intertwine a strong drink; 23 Who justifies the evil for the reward, and take away the righteous justice from him! 24 Therefore, when fire disparages stubble and flame consumes chaff, their root will rot and their flowers will go up like dust; because they cast off the law of the Lord of the hosts and despised the word of The Holy Israel. 25 Therefore, the wrath of the Lord is mixed against his people, and he has reached out against them with his hand and shuffled them; and the hills were shaking and their bodies were torn apart in the middle of the streets. For all this his anger is not averted, but his hand is stretched yet. 26 And he shall raise the sign to the peoples from far away, and shall be available unthrest to them from the end of the earth; and behold, they come quickly at speed; no one should be tired or stumbling between them. 27 No one may sleep or sleep; neither the belt of their hips nor the latch of their shoes shall be broken; 28 Whose arrows will be sharp and all the bows of their bent and the hooves of their horses count as pebbles, and their wheels like a whirlwind, their roaring like a lion. 29 They shall roar like young lions; yes, they will roar and hold the prey and carry it safely, and no one will deliver it. 30 And on that day they shall roar against them as the roar of the sea; and if they look at the earth, behold, darkness and sadness, and the light is darkened in his heaven. CLICK HERE to read 2 Nephi 15. This chapter is compared to Isaiah 5. Remember, the last chapter was about reconciliation-ness, and how His people became the coven of the people. When they become people of contract, and it really works, then being able to make them holy. And then I will sing to my beloved (His contracting people)... (verse 1). It begins with a song in which the prophet Isaiah now compares the relationship between the Lord and His people to the relationship between man and his vineyard. So now, rather than using the symbolic image of the bride, the church is now a vineyard. What could have been done more for my vineyard that I didn't do in it? (verse 4). What else could the Savior do for us, which he didn't do? However, if we continue not to bear good fruit, if we do not grow, because we do not do things along His way, then we have decided to be beyond His protection and provision. I'll take his hedge and get him; and I will shoot his wall and he will be put down; (verse 5). When we let down our borders, we get eaten - exhausted, pumped out, When we dismantle the walls (of God's laws) that protect us, we will be crushed and knocked down and overcome by things that attack us. And I'll put it down as garbage: must not be pruned or dug (verse 6). Once we are removed from the protection offered by the Lord's laws, he will allow us to choose our own destruction. He's going to stop trying to improve us. He's going to stop trying to warn us. He stops trying to dig up what's not good for us, and dig us out of a place where he's not good for us. Because we won't listen to him, he'll let our consequences come when we choose them. So instead of natural development, as in the Garden of Eden, there comes briars and thorns (verse 6). This means that instead of coming to us easily and naturally, we will have to work hard to understand this. I'll also command clouds that rain no rain on it (verse 6). When you do not live worthy of the Lord's protection and help, you also do not live worthy of His spirit. His spirit nourishes us like water and purifies us like water. His spirit does the right thing, lessons learned and guide. However, we cannot receive these benefits unless we live worthy of them. And without the Spirit, there is no knowledge (the Spirit brings pure knowledge and revelation to both), and so their honorable men are hungry, and their multitude has dried up with thirst (verse 13). They are wasting away because they are not nourished, not by studying scriptures or prayers, or being worthy of spirit. And so he goes on to describe the difference between those who ignore the Lord, and thus are sold into captivity, and those who recognize the Lord and give him recognition for everything, and thus find themselves free in Him. So we have to learn the difference between what's good (righteous) because it's from Him and what's wrong (wickedness) because it's not from God. Wo to them, they call the evil good, and the good evil that gave darkness for light, and light for darkness, which gave bitter for sweet and sweet for bitter (verse 20). We can't play switch-a-roo on what's good and fair or on what's bad and bad. And we can't be satisfied with the lack of progress, not improving our lives, not growing spiritually, or saying that no line-upon-line is enough. It's not. We can't say that darkness is light. Likewise, when the Lord works, we must recognize His work in our lives. We can't take what's good and fire him. We cannot use the gifts the Lord has given us. We can't forget to testify. We can't be ungrateful to think that what we have isn't good enough in some way, we can't say that the light is dark. When we do that, we're messing with the plan of happiness. And that toying with other people's understanding of this plan of happiness. It's hit someone down while they're already weak. (This is which is uplifting and reinforcing.) Therefore, the wrath of the Lord is mixed against his people... (verse 25). But when we return to Him, he is immediately there - like the father of a prodigal son - already waiting, already watching, so he sees us from far away (Luke 15:20). One of the many themes found in Isaiah's writings is pride. Universal sin, pride surpassed the ancient Israelites of Isaiah Day, just as it surpasses many in our day. It also infected Nephi's people, so he included warnings of pride by quoting Isaiah, who spoke of his dangers and then offered his comment. As byu Professor David Rolph Seely wrote, Pride is the central theme of Mormon's prophecy that Nephi cites and his own prophecy of Nephi. Recognizing this theme can help us better understand and appreciate these passages and identify the metaphors used by Isaiah and Nephi to warn us of pride. 1 He permeably identified the theme of pride in the following chapters of Isaiah, which are also cited in the Book of Mormon: According to his express method, Nephi likened these scriptures (originally about the destruction of Judah, Syria, Assyria, and Babylon) to his situation and a situation that would plague his descendants, who would also become proud, thus reaping God's judgment. But as Seely elaborated, in addition to only quoting Isaiah's passages with a theme of pride and assigning them to his descendants, Nephi also developed his prophetic commentary on the subject in his subsequent prophecies of recent days. For example, Nephi used Isaiah 3:15 (= 2 Nephi 13:15) and Isaiah 5:21 (= 2 Nephi 15:21) in his commentary on the pride of pagans in 2 Nephi 26:20. Likewise, Nephi uses the language of Isaiah 2:8 (= 2 Nephi 12:8) in his warning against holding the body's hand in 2 Nephi 28:31. Thus, Nephi's extensive commentary in 2 Nephi 25-30 can be considered a reflection and adaptation of many chapters of Isaiah quoted earlier. Nephi can thus be seen as the first introduction of his readers on the topic of pride with these selections from Isaiah and subsequently develop a prophetic warning against this sin in later chapters. As Seely explained: Isaiah looks to the future and sees the destruction of a series of nations and nations, and in any case cites pride as the cause of their rejection of the Lord and their eventual distraction and destruction. In his prophecy of the history of Jews, Lehites, and pag pagogens, Nephi also identified, often in the language of Isaiah, the main challenge that each of these groups faces as pride. 2 Why, since pride is a sin that affects everyone to varying degrees, it is understandable why Nephi would be inspired to include debate and warning before him in his writings. In the event that the A manifestation of pride is the rejection of the Savior and his commandments, something that Nephi was eagerly and tragically aware would be done by his people. Nephi [described] how the Messiah will present himself to [the Jews, the Nephites and the pagans] and how, in any case, the main reason for their rejection of the Messiah and his gospel is pride. Explained Seely. Eventually, however, through the revelation of the Book of Mormon's Pagan, each group will repent of its pride, be brought back to the knowledge of the Messiah, and make a covenant with the Lord. 3 Nephi's writings thus act as a prophetic measure against pride for readers of recent days. In addition, it took on a personal nature for Nephi himself. On a more personal level, Nephi identifies pride as one of the main reasons that his brothers Laman and Lemuel reject the teachings of their father and Nephi,4 Seely noted. Nephi himself fought with pride (2 Nephi 4:17–18), but as Seely reminded us, he overcame that humbly submission to the Lord (1 Nephi 2:16). In addition to describing the dangers of pride even more pronounced than the Bible, the Book of Mormon also teaches that humility, faith, patience and charity are antithesis in the fight against this chronic sin. When we read the warning against the pride expressed by the eloquence of Isaiah and in the simplicity of Nephi, and when we study their other prophecies, we can assign their words to our lives and benefit from their wisdom and guidance (2 Nephi 11:8;5 11:8).5

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