



Come Follow Me 2020
2 NEPHI 1-5



THE SECOND BOOK OF NEPHI

An account of the death of Lehi. Nephi's brethren rebel against him. The Lord warns Nephi to depart into the wilderness. His journeyings in the wilderness, and so forth.

CHAPTER 1

Lehi prophesies of a land of liberty—His seed will be scattered and smitten if they reject the Holy One of Israel—He exhorts his sons to put on the armor of righteousness. About 588–570 B.C.

AND now it came to pass that after I, Nephi, had made an end of teaching my brethren, our ^afather, Lehi, also spake many things unto them, and rehearsed unto them, how great things the Lord had done for them in bringing them out of the land of Jerusalem.

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sparing their lives, that they were not swallowed up in the sea.

3 And he also spake unto them concerning the land of promise, which they had obtained—how ^amerciful the Lord had been in ^bwarning us that we should flee out of the land of Jerusalem.

4 For, behold, said he, I have ^aseen a ^bvision, in which I know that ^cJerusalem is ^ddestroyed; and had we remained in Jerusalem we should also have ^eperished.

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unto me, and to my children forever, and also all those who should be ^eled out of other countries by the hand of the Lord.

6 Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall ^anone come into this land save they shall be brought by the hand of the Lord.

7 Wherefore, this ^aland is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of ^bliberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound ^ccursed shall be the land for their sakes, but unto the righteous it shall be blessed forever.

8 And behold, it is wisdom that this land should be ^akept as yet from the knowledge of other ^bnations; for behold, many nations would over-

10 But behold cometh that the ^aunbelief, after so great blessing from the Lord—having the creation of men, knowing marvelous works of the creation of the world given them to do, having all the commandments from the beginning, brought by his Son, into this precious world, behold, I say, if that they will not believe in the Redeemer and the judgments which shall rest upon them.

11 Yea, he will visitations unto them, and will take away from them their possessions, and will cause them to be ^bscattered

12 Yea, as one

^c Jer. 26:18 (17–19);
1 Ne. 1:4 (4–18);
Hel. 8:20.

Omni 1:16

And they journeyed in the wilderness, and were brought by the hand of the Lord across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth.

with me should be a land for the inheritance of my seed. Yea, the Lord hath ^acovenanted this land unto me, and to my children forever, and also all those who should be ^eled out of other countries by the hand of the Lord.

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9 Wherefore, I, Lehi, have obtained a ^apromise, that ^binasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall ^cprosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall ^akeep his commandments they shall be blessed upon the face of this land, and there shall

be none to molest them, nor to take away the land of their ^einheritance; and they shall dwell safely forever.

10 But behold, when the time cometh that they shall dwindle in ^aunbelief, after they have received so great blessings from the hand of the Lord—having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise—behold, I say, if the day shall come that they will reject the Holy One of Israel, the true ^bMessiah, their Redeemer and their God, behold, the judgments of him that is ^cjust shall rest upon them.

11 Yea, he will bring ^aother nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be ^bscattered and smitten.

12 Yea, as one generation passeth to another there shall be ^abloodsheds, and great visitations among them; wherefore, my sons, I would that ye would remember; yea, I would that ye would hearken unto my words.

13 O that ye would awake; awake from a deep ^asleep, yea, even from the sleep of ^bhell, and shake off the awful ^cchains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the eternal ^dgulf of misery and woe.

vs. 1-23 Lehi exhorts his people to live righteously

of the people, for their righteousness, and of Israel ^areigneth

27 And now be ye men of understanding, and come unto you that all shall come according to their works

28 But, behold, I say unto you, that ye shall dwell safely in the land of Israel if it so be that ye will keep the commandments of the Lord

29 And now I, Nephi, say unto you, that ye shall not be brought down into captivity, for I durst not speak concerning these things, lest ye should be brought down into captivity

30 Wherefore, I say unto you, that ye shall be blessed if ye will keep the commandments of the Lord

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“Our Father in Heaven planned the coming forth of the Founding Fathers and their form of government as the necessary great prologue leading to the restoration of the gospel. Recall what our Savior Jesus Christ said nearly two thousand years ago when He visited this promised land: ‘For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth’ (3 Nephi 21:4). America, the land of liberty, was to be the Lord’s latter-day base of operations for His restored church”

(President Ezra Taft Benson in Conference Report, Oct. 1987, 3; or Ensign, Nov. 1987, 4).

Shared Theme	Lehi (2 Nephi 1–4)	Moses (Deuteronomy)
Remember the statutes and judgments	2 Nephi 1:16	Deuteronomy 4:1, 5, 8, 14, 40, 45; 5:1
Keep the commandments and prosper in the land	2 Nephi 1:20; 4:4	Deuteronomy 28:15; 29:9
A rebellious people	2 Nephi 1:2, 24–26	Deuteronomy 9:6–8, 13
A choice land	2 Nephi 1:5–9	Deuteronomy 5:16; 8:1, 7–10
The covenant people and their land	2 Nephi 1:5	Deuteronomy 4:13, 31; 5:3; 7:9; 29:24–28
A choice and favored people	2 Nephi 1:19	Deuteronomy 4:20, 37; 7:6, 14; 26:18–19; 28:1, 9
The goodness and mercy of the Lord	2 Nephi 1:3, 10	Deuteronomy 7:9, 12
Choosing between good and evil, life and death	2 Nephi 2:18, 26, 27, 30	Deuteronomy 30:15, 19
Acquittal before God	2 Nephi 1:15–17, 21–22	Deuteronomy 4:14–15
Address to future generations	2 Nephi 1:7, 18	Deuteronomy 4:9–10; 7:9

Deut. 30:19

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

with me shall be an inheritance. For the Lord hath said unto me, and ever, and also be led out of the hand of the

6 Wherefore according to the Spirit which shall none of them shall be of the Lord.

7 Wherefore I have created unto me a name, and I will bring. And I will serve him according to the commandments which it shall be a blessing to them; where they shall be brought so, it shall be for if iniquity

shall be the land for their sakes, but unto the righteous it shall be blessed forever.

8 And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance.

9 Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall

11 Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten.

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13 O that ye would awake; awake from a deep sleep, yea, even from the sleep of hell, and shake off the awful chains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the eternal gulf of misery and woe.

14 Awake! and arise from the dust, and hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no traveler can return; a few more days and I go the way of all the earth.

15 But behold, the Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled about eternally in the arms of his love.

16 And I desire that ye should remember to observe the statutes and the judgments of the Lord; behold, this hath been the anxiety of my soul from the beginning.

17 My heart hath been weighed down with sorrow from time to time, for I have feared, lest for the hardness of your hearts the Lord your God should come out in the fulness of his wrath upon you, that ye be cut off and destroyed forever;

18 Or, that a cursing should come upon you for the space of many generations; and ye are visited by sword, and by famine, and are hated, and are led according to the will and captivity of the devil.

19 O my sons, that these things might not come upon you, but that ye might be a choice and a favored people of the Lord. But behold, his will be done; for his ways are righteousness forever.

20 And he hath said that: Inas-

much as ye shall keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

21 And now that my soul might have joy in you, and that my heart might leave this world with gladness because of you, that I might not be brought down with grief and sorrow to the grave, arise from the dust, my sons, and be men, and be determined in one mind and in one heart, united in all things, that ye may not come down into captivity;

22 That ye may not be cursed with a sore cursing; and also, that ye may not incur the displeasure of a just God upon you, unto the destruction, yea, the eternal destruction of both soul and body.

23 Awake, my sons; put on the armor of righteousness. Shake off the chains with which ye are bound, and come forth out of obscurity, and arise from the dust.

24 Rebel no more against your brother, whose views have been glorious, and who hath kept the commandments from the time that we left Jerusalem; and who hath been an instrument in the hands of God, in bringing us forth into the land of promise; for were it not for him, we must have perished with hunger in the wilderness; nevertheless, ye sought to take away his

vs. 1-23 Lehi exhorts his

the truth, according to that which is in God, which he could not restrain, manifesting boldly concerning your iniquities.

27 And it must needs be that the ^apower of God must be with him, even unto his commanding you that ye must obey. But behold, it was not he, but it was the ^bSpirit of the Lord which was in him, which ^copened his mouth to utterance that he could not shut it.

28 And now my son, Laman, and also Lemuel and Sam, and also my sons who are the sons of Ishmael, behold, if ye will hearken unto the voice of Nephi ye shall not perish. And if ye will hearken unto him I leave unto you a ^ablessing, yea, even my first blessing.

29 But if ye will not hearken unto him I take away my ^afirst blessing, yea, even my blessing, and it shall rest upon him.

30 And now, **Zoram**, I speak unto you: Behold, thou art the ^aservant of Laban; nevertheless, thou hast

Redemption comes through the Holy Messiah—Freedom of choice (agency) is essential to existence and progression—Adam fell that men might be—Men are free to choose liberty and eternal life. About 588–570 B.C.

AND now, Jacob, I speak unto you: Thou art my ^afirstborn in the days of my tribulation in the wilderness. And behold, in thy childhood thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren.

2 Nevertheless, Jacob, my firstborn in the wilderness, thou knowest the greatness of God; and he shall consecrate thine ^aafflictions for thy gain.

3 Wherefore, thy soul shall be blessed, and thou shalt dwell safely with thy brother, Nephi; and thy days shall be ^aspent in the service of thy God. Wherefore, I know that thou art redeemed, because of the righteousness of thy Redeemer; for thou hast ^bbeheld that in the ^cfulness

life; yea, and he hath suffered much sorrow because of you.

25 And I exceedingly fear and tremble because of you, lest he shall suffer again; for behold, ye have ^aaccused him that he sought power and ^bauthority over you; but I know that he hath not sought for power nor authority over you, but he hath sought the glory of God, and your own eternal welfare.

26 And ye have murmured because he hath been plain unto you. Ye say that he hath used ^asharpness; ye say that he hath been angry with you; but behold, his ^bsharpness was the sharpness of the power of the word of God, which was in him; and that which ye call anger was the truth, according to that which is in God, which he could not restrain, manifesting boldly concerning your iniquities.

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been brought out of the land of Jerusalem, and I know that thou art a true ^bfriend unto my son, Nephi, forever.

31 Wherefore, because thou hast been faithful thy seed shall be blessed ^awith his seed, that they dwell in prosperity long upon the face of this land; and nothing, save it shall be iniquity among them, shall harm or disturb their prosperity upon the face of this land forever.

32 Wherefore, if ye shall keep the commandments of the Lord, the Lord hath consecrated this land for the security of thy seed with the seed of my son.

CHAPTER 2

Redemption comes through the Holy Messiah—Freedom of choice (agency) is essential to existence and progression—Adam fell that men might be—Men are free to choose liberty and eternal life. About 588–570 B.C.

Thoughts on Zoram

- **Zoram's name is first given associated with his covenant with Nephi (1 Nephi 4:35)**

Name could be related to Şûrām, “their rock,”

Possible Parallel with Ebed-Melech

- **Ebed-Melech the Ethiopian, was a high ranking officer in king Zedekiah's palace (Jeremiah 38:7)**
- **He pleads with the king to save Jeremiah from starvation (Jeremiah 38:8-10)**
- **Ebed-Melech rescues Jeremiah with his men (Jeremiah 38:11-13)**
- **Ebed-Melech receives the promise of salvation from the destruction coming to Jerusalem (Jeremiah 39:15-18) because he trusted the Lord.**

and that which ye call anger was the truth, according to that which is in God, which he could not restrain, manifesting boldly concerning your iniquities.

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of time he cometh to bring salvation unto men.

4 And thou hast ^abeheld in thy youth his glory; wherefore, thou art blessed even as they unto whom he shall minister in the flesh; for the Spirit is the same, yesterday, today, and forever. And the way is prepared from the fall of man, and ^bsalvation is ^cfree.

5 And men are instructed sufficiently that they ^aknow good from evil. And the ^blaw is given unto men. And by the law no flesh is ^cjustified; or, by the law men are ^acut off. Yea, by the temporal law they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable forever.

6 Wherefore, ^aredemption cometh in and through the ^bHoly ^cMessiah; for he is full of ^dgrace and truth.

7 Behold, he offereth himself a ^asacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto ^bnone else can the ^cends of the law be answered.

8 Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the

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“Salvation does not come by keeping the commandments alone. ‘By the law no flesh is justified’ (2 Nephi 2:5). Even those who serve God with their whole souls are unprofitable servants (see Mosiah 2:21). Man cannot earn his own salvation.

“The Book of Mormon teaches, ‘Since man had fallen he could not merit anything of himself’ (Alma 22:14). ‘There can be nothing which is short of an infinite atonement which will suffice for the sins of the world’ (Alma 34:12; see also 2 Nephi 9:7; Alma 34:8–16). ‘Wherefore, redemption cometh in and through the Holy Messiah; ... he offereth himself a sacrifice for sin, to answer the ends of the law’ (2 Nephi 2:6–7). And so we ‘preach of Christ ... that our children may know to what source they may look for a remission of their sins’ (2 Nephi 25:26)”

(Elder Dallin H Oaks in Conference Report, Oct. 1988, 78; or Ensign, Nov. 1988, 67).

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presence of God, ^asave it be through the merits, and mercy, and grace of the Holy Messiah, who ^blayeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the ^cresurrection of the dead, being the first that should rise.

9 Wherefore, he is the firstfruits unto God, inasmuch as he shall make ^aintercession for all the children of men; and they that believe in him shall be saved.

10 And because of the intercession for ^aall, all men come unto God; wherefore, they stand in the presence of him, to be ^bjudged of him according to the truth and ^choliness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the ^dpunishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the ^eatonement—

11 For it must needs be, that there is an ^aopposition in all things. If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one;

wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

12 Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no ^apurpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the ^bjustice of God.

13 And if ye shall say there is ^ano law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not ^bthere is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

14 And now, my sons, I speak unto you these things for your profit and ^alearning; for there is a God, and he hath ^bcreated all things, both the heavens and the earth, and all things that in them are, both things to act and things to be ^cacted upon.

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“I once wondered if those who refuse to repent but who then satisfy the law of justice by paying for their own sins are then worthy to enter the celestial kingdom. The answer is no. The entrance requirements for celestial life are simply higher than merely satisfying the law of justice. For that reason, paying for our sins will not bear the same fruit as repenting of our sins. Justice is a law of balance and order and it must be satisfied, either through our payment or his. But if we decline the Savior’s invitation to let him carry our sins, and then satisfy justice by ourselves, we will not yet have experienced the complete rehabilitation that can occur through a combination of divine assistance and genuine repentance. Working together, those forces have the power permanently to change our hearts and our lives, preparing us for celestial life”

(Elder Bruce C. Hafen, “The Broken Heart: Applying the Atonement to Life’s Experiences” [1989], 7–8).

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18 An heaven forever of all n unto E who is of all ^btake of shall n ^cknowi

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“The Book of Mormon teaches that ‘it must needs be, that there is an opposition in all things’ (2 Nephi 2:11)—and so there is. Opposition provides choices, and choices bring consequences—good or bad.

“The Book of Mormon explains that men ‘are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil’ (2 Nephi 2:27).

“God loves us; the devil hates us. God wants us to have a fulness of joy as He has. The devil wants us to be miserable as he is. God gives us commandments to bless us. The devil would have us break these commandments to curse us.

“Daily, constantly, we choose by our desires, our thoughts, and our actions whether we want to be blessed or cursed, happy or miserable”

(President Ezra Taft Benson in Conference Report, Apr. 1988, 5; or Ensign, May 1988, 6).

wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

12 Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no ^apurpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the ^bjustice of God.

13 And if ye shall say there is ^ano law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not ^bthere is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

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20 And they have brought forth

children; yea, even the ^afamily of all the earth.

21 And the days of the children of ^amen were prolonged, according to the ^bwill of God, that they might ^crepent while in the flesh; wherefore, their state became a state of ^dprobation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were ^elost, because of the transgression of their parents.

22 And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

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vs. 6-26 Lehi teaches about the Fall and the Atonement of Jesus Christ

12a D&C 88:25.

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b g God, Justice of.

13a Rom. 4:15; 5:13:

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d Gen. 2:17 (16–17);

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Moses 4:3 (3–4);

Abr. 3:28 (27–28).

g Sons of Perdition.

c g Adversary; Devil:

20a 1 Cor. 15:45 (45–48);

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God, Omniscience of.

25a g Adam.

b Moses 6:48.

b g Mortality.

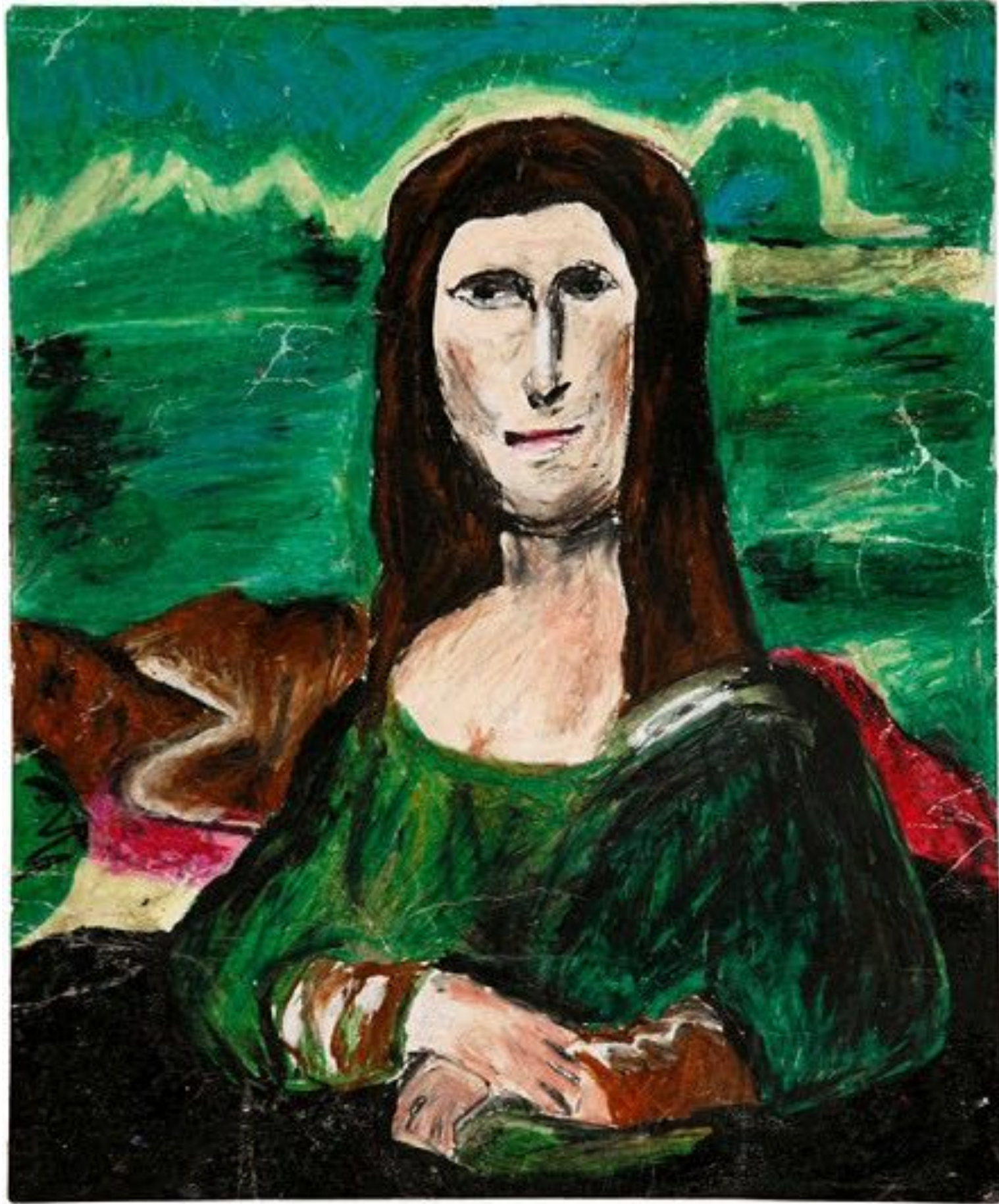
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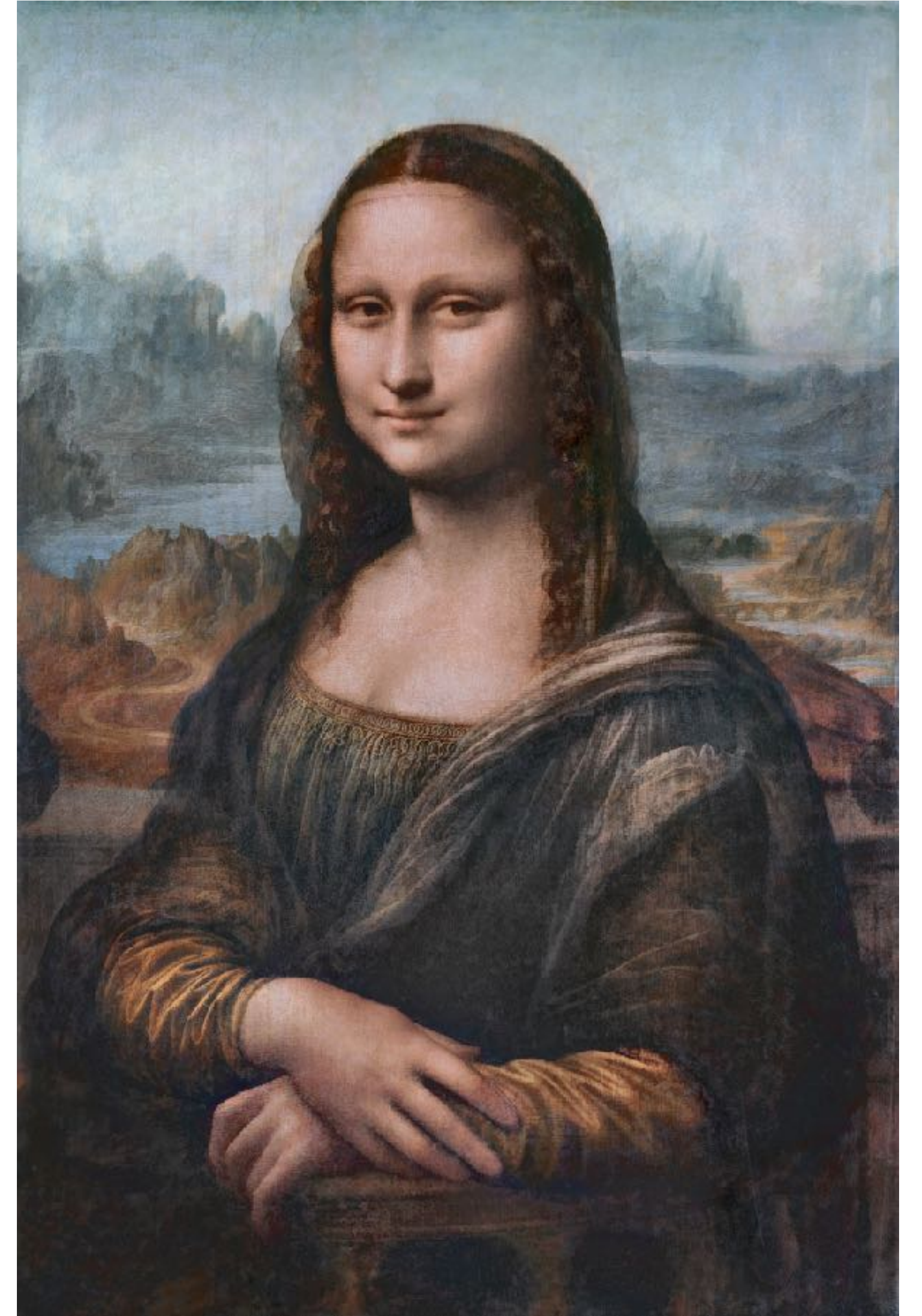


“Just as a man does not really desire food until he is hungry, so he does not desire the salvation of Christ until he knows why he needs Christ. No one adequately and properly knows why he needs Christ until he understands and accepts the doctrine of the Fall and its effect upon all mankind”

(President Ezra Taft Benson in Conference Report, Apr. 1987, 106; or Ensign, May 1987, 85).



Romans 5:20



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“Our Father in Heaven wanted our growth to continue in mortality and to be enhanced by our freedom to choose and learn. He also wanted us to exercise our faith and our will, especially with a new physical body to master and control. But we know from both ancient and modern revelation that Satan wished to deny us our independence and agency in that now-forgotten moment long ago, even as he wishes to deny them this very hour. Indeed, Satan violently opposed the freedom of choice offered by the Father, so violently that John in the Revelation described ‘war in heaven’ (Revelation 12:7) over the matter. Satan would have coerced us, and he would have robbed us of that most precious of gifts if he could: our freedom to choose a divine future and the exaltation we all hope to obtain.



“Through Christ and his valiant defense of our Father’s plan, the course of agency and eternal aspirations prevailed. ...

“So we came to our mortality, like Jeremiah [see Jeremiah 1:5], known by God as his literal spirit children, having the privilege to choose our personal path on matters of belief and religious conviction. With Christ’s triumph in heaven in overcoming Lucifer, and later his triumph on earth in overcoming the effects of Adam’s fall and the death of all mankind, ‘the children of men’ continue ‘free forever, knowing good from evil; to act for themselves and not be acted upon.’ ...



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“To fully understand this gift of agency and its inestimable worth, it is imperative that we understand that God’s chief way of acting is by persuasion and patience and long-suffering, not by coercion and stark confrontation. He acts by gentle solicitation and by sweet enticement. He always acts with unfailing respect for the freedom and independence that we possess. He wants to help us and pleads for the chance to assist us, but he will not do so in violation of our agency. He loves us too much to do that, and doing so would run counter to his divine character”

(in Conference Report, Oct. 1989, 21; or Ensign, Nov. 1989, 17–18).

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Jacob 5:41.

Moses 4:22

Sorrow = atsab (labor)

Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow **and** thy conception. In sorrow thou shalt bring forth children...

Multiply = HEB rabah (something to repeat)

See the Pearl of Great Price Institute Student Manual for Moses 4:22 at www.churchofjesuschrist.org



“Then comes the Fall; Adam falls; mortality and procreation and death commence. Fallen man is mortal; he has mortal flesh; he is ‘the first flesh upon the earth.’ And the effects of his fall pass upon all created things. They fall in that they too become mortal. Death enters the world; mortality reigns; procreation commences; and the Lord’s great and eternal purposes roll onward” (*“Christ and the Creation,” Ensign, June 1982, 14*).

Elder Bruce R. McConkie



“Mortality and procreation and death all had their beginnings with the Fall. ...

“... An infinite Creator, in the primeval day, made the earth and man and all forms of life in such a state that they could fall. This fall involved a change of status. All things were so created that they could fall or change. ...

“... In the primeval and Edenic day all forms of life lived in a higher state than now prevails. ... Death and procreation had yet to enter the world” (*Ensign, June 1982, 9*).

Elder Bruce R. McConkie

“For reasons that have not been revealed, this transition, or “fall,” could not happen without a transgression—an exercise of moral agency amounting to a willful breaking of a law (see Moses 6:59).” *Ibid*

“[The] contrast between a sin and a transgression reminds us of the careful wording in the second article of faith: ‘We believe that men will be punished for their own sins, and not for Adam’s transgression’ (italics added). It also echoes a familiar distinction in the law. Some acts, like murder, are crimes because they are inherently wrong. Other acts, like operating without a license, are crimes only because they are legally prohibited. Under these distinctions, the act that produced the Fall was not a sin—inherently wrong—but a transgression—wrong because it was formally prohibited. These words are not always used to denote something different, but this distinction seems meaningful in the circumstances of the Fall”

(Elder Dallin H Oaks, “The Great Plan of Happiness,” in Conference Report, Oct. 1993, 98; or Ensign, Nov. 1993, 73).

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chosen the good part, according to the words of the prophet. And I have none other object save it be the everlasting “welfare of your souls. Amen.

CHAPTER 3

Joseph in Egypt saw the Nephites in vision—He prophesied of Joseph Smith, the latter-day seer; of Moses, who would deliver Israel; and of the coming forth of the Book of Mormon. About 588–570 B.C.

AND now I speak unto you, Joseph, my ^alast-born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow did thy mother bear thee.

2 And may the Lord consecrate also unto thee this ^aland, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel.

3 And now, Joseph, my last-born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy ^aseed shall not utterly be ^bdestroyed.

4 For behold, thou art the fruit of my loins; and I am a descendant of ^aJoseph who was carried ^bcaptive into Egypt. And great were the ^ccovenants of the Lord which he made unto Joseph.

5 Wherefore, Joseph truly ^asaw our day. And he obtained a ^bpromise of the Lord, that out of the fruit of his loins the Lord God would raise

up a ^crighteous ^dbranch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made ^emanifest unto them in the latter days, in the spirit of power, unto the bringing of them out of ^fdarkness unto light—yea, out of hidden darkness and out of captivity unto freedom.

6 For Joseph truly testified, saying: A ^aseer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my ^bloins.

7 Yea, Joseph truly said: Thus saith the Lord unto me: A choice ^aseer will I ^braise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the ^cknowledge of the covenants which I have made with thy fathers.

8 And I will give unto him a commandment that he shall do ^anone other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.

9 And he shall be great like unto ^aMoses, whom I have said I would raise up unto you, to ^bdeliver my ^cpeople, O house of Israel.

10 And ^aMoses will I raise up, to deliver thy people out of the land of Egypt.

11 But a ^aseer will I raise up out

20a 1 Cor. 15:45 (45–48);
D&C 27:11; 138:38.

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c 2 Ne. 26:24.



“The Creation culminated with Adam and Eve in the Garden of Eden. They were created in the image of God, with bodies of flesh and bone. Created in the image of God and not yet mortal, they could not grow old and die. ‘And they would have had no children’ [2 Nephi 2:23] nor experienced the trials of life. ... The creation of Adam and Eve was a paradisiacal creation, one that required a significant change before they could fulfill the commandment to have children and thus provide earthly bodies for premortal spirit sons and daughters of God.

“... The Fall of Adam (and Eve) constituted the mortal creation and brought about the required changes in their bodies, including the circulation of blood and other modifications as well. They were now able to have children. They and their posterity also became subject to injury, disease, and death”

(Elder Russell M Nelson in Conference Report, Oct. 1996, 44–45; or Ensign, Nov. 1996, 33).



“The Lord has given you the gift of agency (see Moses 7:32) and instructed you sufficiently to know good from evil (see 2 Nephi 2:5). You are free to choose (see 2 Nephi 2:27) and are permitted to act (see 2 Nephi 10:23; Helaman 14:30), but you are not free to choose the consequences. With absolute certainty, choices of good and right lead to happiness and peace, while choices of sin and evil eventually lead to unhappiness, sorrow, and misery”

(Elder Joseph B. Wirthlin in Conference Report, Oct. 1989, 94; or Ensign, Nov. 1989, 75).



Our Heavenly Father did not put us on earth to fail but to succeed gloriously.

Elder Richard G. Scott, “How to Obtain Revelation and Inspiration for Your Personal Life” in General Conference, April 2012

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2 And may the Lord consecrate also unto thee this ^aland, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel.

3 And now, Joseph, my last-born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy ^aseed shall not utterly be ^bdestroyed.

4 For behold, thou art the fruit of my loins; and I am a descendant of Joseph who was carried ^bcaptive into Egypt. And great were the ^ccovenants of the Lord which he made unto Joseph.

5 Wherefore, Joseph truly ^asaw our day. And he obtained a ^bpromise of the Lord, that out of the fruit of his loins the Lord God would raise

up a ^crighteous ^dbranch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made ^emanifest unto them in the latter days, in the spirit of power, unto the bringing of them out of ^fdarkness unto light—yea, out of hidden darkness and out of captivity unto freedom.

6 For Joseph truly testified, saying: A ^aseer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my ^bloins.

7 Yea, Joseph truly said: Thus saith the Lord unto me: A choice ^aseer will I ^braise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the ^cknowledge of the covenants which I have made with thy fathers.

8 And I will give unto him a commandment that he shall do ^anone other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.

9 And he shall be great like unto ^aMoses, whom I have said I would raise up unto you, to ^bdeliver my ^cpeople, O house of Israel.

10 And ^aMoses will I raise up, to deliver thy people out of the land of Egypt.

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The Prophecy of Joseph, son of Israel (found on the Brass Plates)

of the fruit of thy loins; and unto him will I give ^bpower to ^cbring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

12 Wherefore, the fruit of thy loins shall ^awrite; and the fruit of the loins of ^bJudah shall ^cwrite; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the ^dconfounding of ^efalse doctrines and laying down of contentions, and establishing ^fpeace among the fruit of thy loins, and ^gbringing them to the ^hknowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

13 And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

14 And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

15 And his ^aname shall be called after me; and it shall be after the ^aname of his father. And he shall be ^clike unto me; for the thing, which the Lord shall bring forth by his hand,

by the power of the Lord shall bring ^dmy people unto ^esalvation.

16 Yea, I am sure of the fulfilling of the Lord's promise.

17 And I will raise up power to give judgment. Yet I will he shall make I will the fruit I will

18 And also: I thy loins a spoke give unto the work spoke clare

19 And write exped forth And i loins l dust;

20 And ^bdust; their gener And i cry sh simpl

21 B ^aword

“one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc.”

History of the Church of Jesus Christ of Latter-day Saints, 2nd ed. (Salt Lake City: Deseret Book, 1950), 2:236.



“The Prophet Joseph Smith brought us the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and many other writings. As far as our records show, he has given us more revealed truth than any prophet who has ever lived upon the face of the earth”

(Elder LeGrand Richards in Conference Report, Apr. 1981, 43; or Ensign, May 1981, 33)

chosen the good part, according to the words of the prophet. And I have none other object save it be the everlasting "welfare of your souls. Amen.

CHAPTER 3

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by the power of the Lord shall bring ^dmy people unto "salvation.

16 Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will "preserve thy seed forever.

17 And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will "write unto him my law, by the finger of mine own hand; and I will make a ^bspokesman for him.

18 And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.

19 And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the "fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them ^bfrom the dust; for I know their faith.

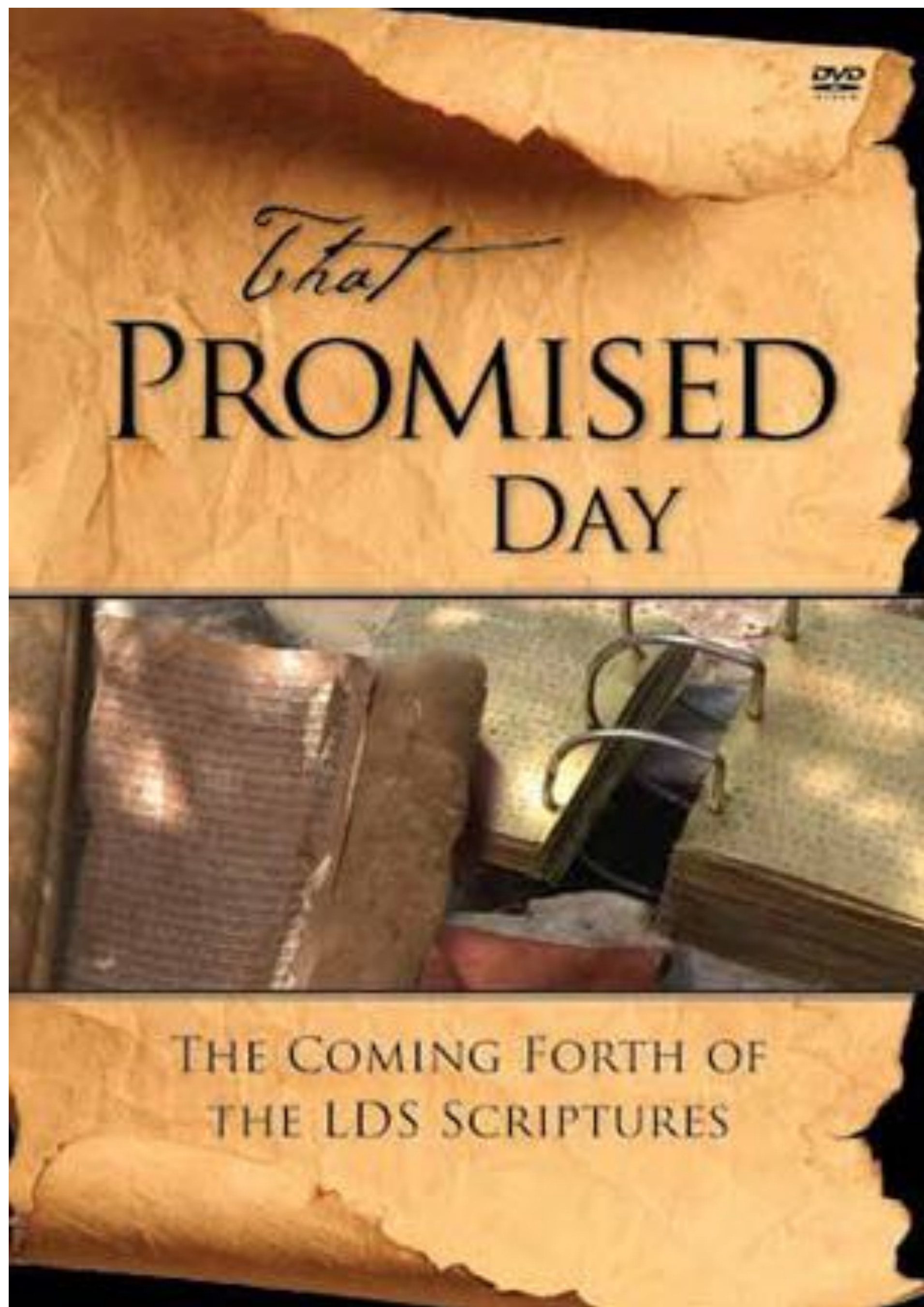
20 And they shall "cry from the ^bdust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words.

21 Because of their faith their "words shall proceed forth out of



“The Old Testament and the New Testament ... and ... the Book of Mormon ... are now woven together in such a way that as you pore over one you are drawn to the other; as you learn from one you are enlightened by the other. They are indeed one in our hands”

(President Boyd K. Packer in Conference Report, Oct. 1982, 75; or Ensign, Nov. 1982, 53).



You can watch it on BYUTV.org

For when we want to speak to God, we pray. And when we want Him to speak to us, we search the scriptures...

Robert D. Hales, "Holy Scriptures: The Power of God unto Our Salvation," General Conference Oct. 2006

2 For behold, he truly prophesied concerning all his seed. And the "prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the ^bplates of brass.

3 Wherefore, after my father had made an end of speaking concerning the prophecies of Joseph, he called the children of Laman, his sons, and his daughters, and said unto them: Behold, my sons, and my daughters, who are the sons and the daughters of my "firstborn, I would that ye should give ear unto my words.

4 For the Lord God hath said that: "Inasmuch as ye shall keep my commandments ye shall prosper in the land; and inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

5 But behold, my sons and my daughters, I cannot go down to my grave save I should leave a "blessing upon you; for behold, I know that if ye are ^bbrought up in the "way ye should go ye will not depart from it.

6 Wherefore, if ye are "cursed, behold, I leave my blessing upon you, that the ^bcursing may be taken from you and be answered upon the "heads of your parents.

7 Wherefore, because of my blessing the Lord God will "not suffer that ye shall perish; wherefore, he will be ^bmerciful unto you and unto your seed forever.

8 And it came to pass that after my father had made an end of speaking to the sons and daughters of Laman, he caused the sons and daughters of Lemuel to be brought before him.

9 And he spake unto them, saying:

Lehi's Blessings on the Children of Laman, Lemuel and the sons of Ishmael

Laman and others are angry with Nephi

...and Sam

Behold, my sons and my daughters, who are the sons and the daughters of my second son; behold I leave unto you the same blessing which I left unto the sons and daughters of Laman; wherefore, thou shalt not utterly be destroyed; but in the end thy seed shall be blessed.

10 And it came to pass that when my father had made an end of speaking unto them, behold, he spake unto the sons of "Ishmael, yea, and even all his household.

11 And after he had made an end of speaking unto them, he spake unto Sam, saying: Blessed art thou, and thy "seed; for thou shalt inherit the land like unto thy brother Nephi. And thy seed shall be numbered with his seed; and thou shalt be even like unto thy brother, and thy seed like unto his seed; and thou shalt be blessed in all thy days.

12 And it came to pass after my father, Lehi, had "spoken unto all his household, according to the feelings of his heart and the Spirit of the Lord which was in him, he waxed ^bold. And it came to pass that he died, and was buried.

13 And it came to pass that not many days after his death, Laman and Lemuel and the sons of Ishmael were "angry with me because of the admonitions of the Lord.

14 For I, Nephi, was constrained to speak unto them, according to his word; for I had spoken many things unto them, and also my father, before his death; many of which sayings are written upon mine "other

plates; for a more history part are written upon mine other plates.

15 And upon "these I ^bwrite the things of my soul, and many of the scriptures which are engraven upon the plates of brass. For my soul "delighteth in the scriptures, and my heart "pondereth them, and writeth them for the "learning and the profit of my children.

16 Behold, my "soul delighteth in the things of the Lord; and my ^bheart pondereth continually upon the things which I have seen and heard.

17 Nevertheless, notwithstanding the great "goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O ^bwretched man that I am! Yea, my heart "sorroweth because of my flesh; my soul grieveth because of mine iniquities.

18 I am encompassed about, because of the temptations and the sins which do so easily "beset me.

19 And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have "trusted.

20 My God hath been my "support; he hath led me through mine ^bafflictions in the wilderness; and he hath preserved me upon the waters of the great deep.

21 He hath filled me with his "love, even unto the ^bconsuming of my flesh.

22 He hath confounded mine "enemies, unto the causing of them to quake before me.

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24 And by day have I waxed bold in mighty ^aprayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me.

25 And upon the wings of his Spirit hath my body been ^acarried away upon exceedingly high mountains. And mine eyes have beheld great things, yea, even too great for man; therefore I was bidden that I should not write them.

26 O then, if I have seen so great things, if the Lord in his condescension unto the children of men hath ^avisited men in so much ^bmercy, ^cwhy should my ^dheart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine ^eafflictions?

27 And why should I ^ayield to sin, because of my flesh? Yea, why should I give way to ^btemptations, that the evil one have place in my heart to destroy my ^cpeace and afflict my soul? Why am I ^dangry because of mine enemy?

28 Awake, my soul! No longer ^adroop in sin. Rejoice, O my heart, and give place no more for the ^benemy of my soul.

29 Do not ^aanger again because of mine enemies. Do not slacken my strength because of mine afflictions.

30 Rejoice, O my ^aheart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my

soul will rejoice in thee, my God, and the ^brock of my salvation.

31 O Lord, wilt thou ^aredeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of ^bsin?

32 May the gates of hell be shut continually before me, because that my ^aheart is broken and my spirit is contrite! O Lord, wilt thou not shut the gates of thy righteousness before me, that I may ^bwalk in the path of the low valley, that I may be strict in the plain road!

33 O Lord, wilt thou encircle me around in the robe of thy ^arighteousness! O Lord, wilt thou make a way for mine escape before mine ^benemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy.

34 O Lord, I have ^atrusted in thee, and I will ^btrust in thee forever. I will not put my ^ctrust in the arm of flesh; for I know that cursed is he that putteth his ^atrust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

35 Yea, I know that God will give ^aliberally to him that asketh. Yea, my God will give me, if I ^bask ^cnot amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the ^drock of my ^erighteousness. Behold, my voice

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CHAPTER 5

The Nephites separate themselves from the Lamanites, keep the law of Moses, and build a temple—Because of their unbelief, the Lamanites are cut off from the presence of the Lord, are cursed, and become a scourge unto the Nephites. About 588–559 B.C.

BEHOLD, it came to pass that I, Nephi, did cry much unto the Lord my God, because of the ^aanger of my brethren.

2 But behold, their ^aanger did increase against me, insomuch that they did seek to take away my life.

3 Yea, they did murmur against me, saying: Our younger brother thinks to ^arule over us; and we have had much trial because of him; wherefore, now let us slay him, that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to ^brule over this people.

4 Now I do not write upon these plates all the words which they murmured against me. But it sufficeth me to say, that they did seek to take away my life.

5 And it came to pass that the Lord did ^awarn me, that I, ^bNephi, should depart from them and flee into the wilderness, and all those who would go with me.

6 Wherefore, it came to pass that I, Nephi, did take my family, and also ^aZoram and his family, and Sam, mine elder brother and his family,



“Perhaps these persons, as the saying goes, were ‘born that way.’ But what does that mean? Does it mean that persons with susceptibilities or strong tendencies have no choice, no free agency in these matters? Our doctrine teaches us otherwise. Regardless of a person’s susceptibility or tendency, his will is unfettered. His free agency is unqualified. It is his freedom that is impaired. ... We are all responsible for the exercise of our free agency.



“... Most of us are born with thorns in the flesh, some more visible, some more serious than others. We all seem to have susceptibilities to one disorder or another, but whatever our susceptibilities, we have the will and the power to control our thoughts and our actions. This must be so. God has said that he holds us accountable for what we do and what we think, so our thoughts and actions must be controllable by our agency. Once we have reached the age or condition of accountability, the claim ‘I was born that way’ does not excuse actions or thoughts that fail to conform to the commandments of God. We need to learn how to live so that a weakness that is mortal will not prevent us from achieving the goal that is eternal.



“God has promised that he will consecrate our afflictions for our gain (see 2 Nephi 2:2). The efforts we expend in overcoming any inherited weakness build a spiritual strength that will serve us throughout eternity. Thus, when Paul prayed thrice that his ‘thorn in the flesh’ would depart from him, the Lord replied, ‘My grace is sufficient for thee: for my strength is made perfect in weakness.’ [2 Corinthians 12:9]”

(Elder Dallin H Oaks, “Free Agency and Freedom,” in Monte S. Nyman and Charles D. Tate Jr., ed., The Book of Mormon: Second Nephi, the Doctrinal Structure [1989], 13–14).

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me were those who believed in the ^bwarnings and the revelations of God; wherefore, they did hearken unto my words.

7 And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents.

8 And my people would that we should call the name of the place ^aNephi; wherefore, we did call it Nephi.

9 And all those who were with me did take upon them to call themselves the ^apeople of Nephi.

10 And we did observe to keep the judgments, and the ^astatutes, and the commandments of the Lord in all things, according to the ^blaw of Moses.

11 And the Lord was with us; and we did ^aprosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds, and animals of every kind.

12 And I, Nephi, had also brought the records which were engraven upon the ^aplates of brass; and also the ^bball, or ^ccompass, which was prepared for my father by the hand



“We need a more peaceful world, growing out of more peaceful families and neighborhoods and communities. To secure and cultivate such peace, ‘we must love others, even our enemies as well as our friends.’ ... We need to extend the hand of friendship. We need to be kinder, more gentle, more forgiving, and slower to anger. We need to love one another with the pure love of Christ. May this be our course and our desire”

(President Howard W. Hunter in Conference Report, Apr. 1992, 87; or Ensign, May 1992, 63).

shall forever ascend up unto thee, my rock and mine everlasting God. Amen.

CHAPTER 5

The Nephites separate themselves from the Lamanites, keep the law of Moses, and build a temple—Because of their unbelief, the Lamanites are cut off from the presence of the Lord, are cursed, and become a scourge unto the Nephites. About 588–559 B.C.

BEHOLD, it came to pass that I, Nephi, did cry much unto the Lord my God, because of the ^aanger of my brethren.

2 But behold, their ^aanger did increase against me, insomuch that they did seek to take away my life.

3 Yea, they did murmur against me, saying: Our younger brother thinks to ^arule over us; and we have had much trial because of him; wherefore, now let us slay him, that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to ^brule over this people.

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and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the ^bwarnings and the revelations of God; wherefore, they did hearken unto my words.

7 And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents.

8 And my people would that we should call the name of the place ^aNephi; wherefore, we did call it Nephi.

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10 And we did observe to keep the judgments, and the ^astatutes, and the commandments of the Lord in all things, according to the ^blaw of Moses.

11 And the Lord was with us; and we did ^aprosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds, and animals of every kind.

12 And I, Nephi, had also brought the records which were engraven upon the ^aplates of brass; and also the ^bball, or ^ccompass, which was prepared for my father by the hand of the Lord, according to that which is written.

13 And it came to pass that we began to prosper exceedingly, and to multiply in the land.

14 And I, Nephi, did take the ^asword of Laban, and after the manner

Nephites flee



“The Prophet Joseph informed us that the record of Lehi, was contained on the 116 pages that were first translated and subsequently stolen, and of which an abridgement is given us in the first Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters...”

Discourse by Apostle Erastus Snow, delivered at Logan, Saturday Afternoon, May 6, 1882.

Reported by Geo. F. Gibbs.

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“We must be careful in the conclusions that we reach. The Book of Mormon teaches the history of three distinct peoples ... who came from the old world to this continent. It does not tell us that there was no one here before them. It does not tell us that people did not come after. And so if discoveries are made which suggest differences in race origins, it can very easily be accounted for, and reasonably, for we do believe that other people came to this continent”

(Anthony W. Ivins (First Presidency), in Conference Report, Apr. 1929, 15).

Resource for Lesson 1 in the Seminary Book of Mormon Manual

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Nephites flee

Nephites live after the manner of happiness

of it did make many ^bswords, lest by any means the people who were now called Lamanites should come upon us and destroy us; for I knew their ^chatred towards me and my children and those who were called my people.

15 And I did teach my people to ^abuild buildings, and to ^bwork in all ^cmanner of wood, and of ^diron, and of copper, and of ^ebrass, and of steel, and of ^fgold, and of silver, and of precious ores, which were in great abundance.

16 And I, Nephi, did ^abuild a ^btemple; and I did construct it after the manner of the temple of ^cSolomon save it were not built of so many ^dprecious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's ^etemple. But the manner of the construction was like unto the temple of ^fSolomon; and the workmanship thereof was exceedingly fine.

17 And it came to pass that I, Nephi, did cause my people to be ^aindustrious, and to ^blabor with their ^chands.

18 And it came to pass that they would that I should be their ^aking. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power.

19 And behold, the words of the Lord had been fulfilled unto my

brethren, which he spake concerning them, that I should be their ^aruler and their teacher. Wherefore, I had been their ruler and their ^bteacher, according to the commandments of the Lord, until the time they sought to take away my life.

20 Wherefore, the word of the Lord was fulfilled which he spake unto me, saying that: Inasmuch as they will ^anot hearken unto thy words they shall be ^bcut off from the presence of the Lord. And behold, they were ^ccut off from his presence.

21 And he had caused the ^acursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceedingly fair and ^bdelightful, that they might not be ^centicing unto my people the Lord God did cause a ^dskin of ^eblackness to come upon them.

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23 And cursed shall be the seed of him that ^amixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it, and it was done.

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Lamanites are cursed

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CHAPTER 6

Jacob recounts Jewish history: The Babylonian captivity and return; the ministry and crucifixion of the Holy One of Israel; the help received from the Gentiles; and the Jews' latter-day restoration when they believe in the Messiah. About 559–545 B.C.

THE ^awords of Jacob, the brother of Nephi, which he spake unto the people of Nephi:

2 Behold, my beloved brethren, I, Jacob, having been called of God and ordained after the manner of his holy ^aorder, and having been consecrated by my brother Nephi unto whom ye look as a ^bking or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.

3 Nevertheless, I speak unto you again; for I am desirous for the ^awelfare of your souls. Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence and I have taught you the words of my father; and I have spoken unto you concerning all things which are ^bwritten, from the creation of the world.

4 And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of ^aIsaiah. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God.

5 And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel

mischief and subtlety, and did seek in the wilderness for beasts of prey.

25 And the Lord God said unto me: They shall be a scourge unto thy seed, to ^astir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction.

26 And it came to pass that I, Nephi, did ^aconsecrate Jacob and Joseph, that they should be ^bpriests and ^cteachers over the land of my people.

27 And it came to pass that we lived after the manner of ^ahappiness.

28 And thirty years had passed away from the time we left Jerusalem.

29 And I, Nephi, had kept the ^arecords upon my plates, which I had made, of my people thus far.

30 And it came to pass that the Lord God said unto me: ^aMake other plates; and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people.

31 Wherefore, I, Nephi, to be obedient to the commandments of the Lord, went and made ^athese plates upon which I have engraven these things.

32 And I engraved that which is pleasing unto God. And if my people are pleased with the things of God they will be pleased with mine engravings which are upon these plates.

33 And if my people desire to know the more particular part of the history of my people they must search mine ^aother ^bplates.

34 And it sufficeth me to say that forty years had passed away, and we had already had wars and contentions with our brethren.

Lamanites are cursed

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“One of our recent church manuals includes a paragraph with some outdated commentary about race. It was mistakenly included in the printed version of the manual, which had been prepared for print nearly two years ago. When it was brought to the attention of church leaders late last year, they directed that it be immediately removed in our annual online manual, which is used by the great majority of our members. We have also directed that any future printed manuals will reflect this change.

“We’re asking our members to disregard the paragraph in the printed manual,”

*Elder Gary E. Stevenson, 2020 NAACP Salt Lake Branch,
Martin Luther King Jr Memorial Luncheon*

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24 And because of their ^acursing

“Today, the Church disavows the theories advanced in the past that black skin is a sign of divine disfavor or curse...”

ChurchofJesusChrist.org

“We get our truth and our light line upon line and precept upon precept. We have now had added a new flood of intelligence and light on this particular subject, and it erases all the darkness and all the views and all the thoughts of the past. They don’t matter any more.

“It doesn’t make a particle of difference what anybody ever said about the... matter before the first day of June of this year, 1978.”

“All Are Alike unto God,” Bruce R. McConkie Of the Quorum of the Twelve Apostles, August 18, 1978 • CES Devotional

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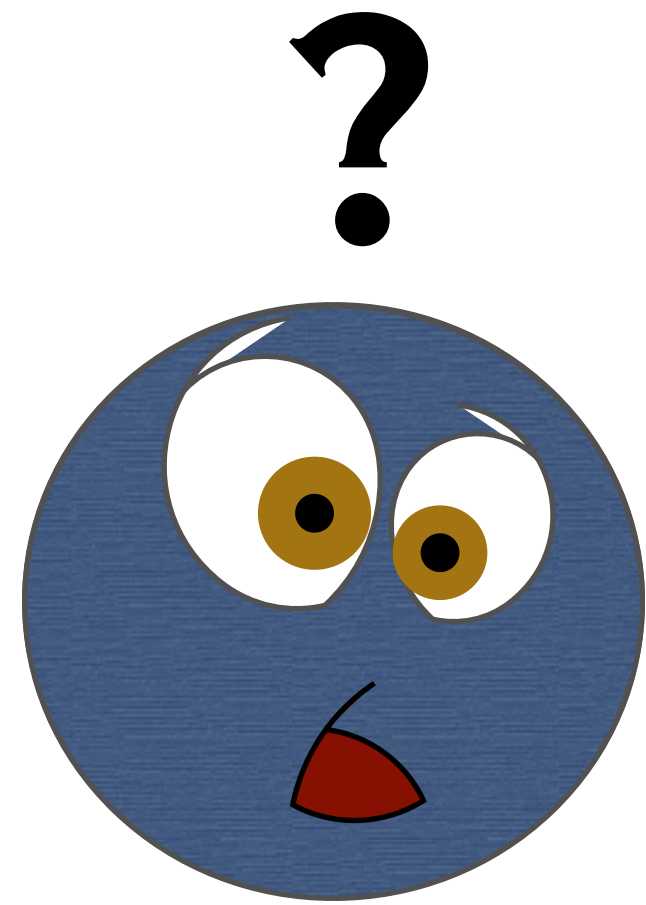
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The Book of Mormon also states that a mark of dark skin came upon the Lamanites after the Nephites separated from them. The nature and appearance of this mark are not fully understood. The mark initially distinguished the Lamanites from the Nephites. Later, as both the Nephites and Lamanites each went through periods of wickedness and righteousness, the mark became irrelevant as an indicator of the Lamanites' standing before God.

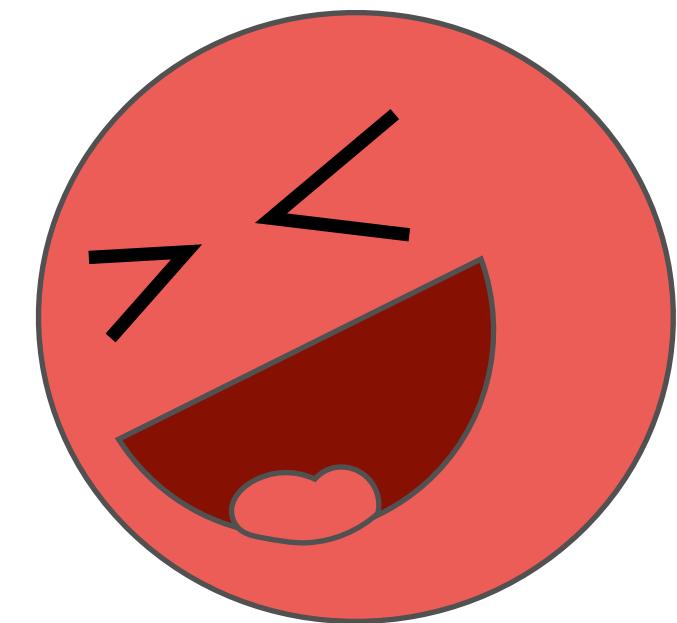
Come Follow Me, 2 Nephi 5

An idiom... goes without being said.



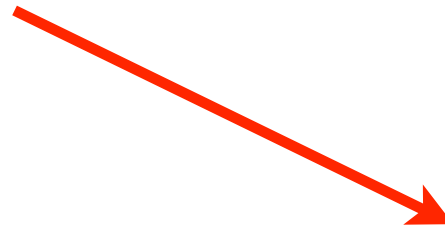
Thanks

You betcha!




Joel 2:6

Before their face the people shall
be much pained: all faces shall
gather ^{ab}blackness *Heb. idiom meaning 'gloom.'*




Nahum 2:10

She is empty, and void, and waste:
and the heart melteth, and the knees
smite together, and much pain is in
all loins, and the faces of them all
gather ^{ab}blackness. *Heb. idiom meaning 'gloom.'*



Jeremiah 8:21

For the hurt of the daughter of my
people am I hurt; I am ^{ab}black;
astonishment hath taken hold on me. *Heb. idiom meaning 'gloomy.'*

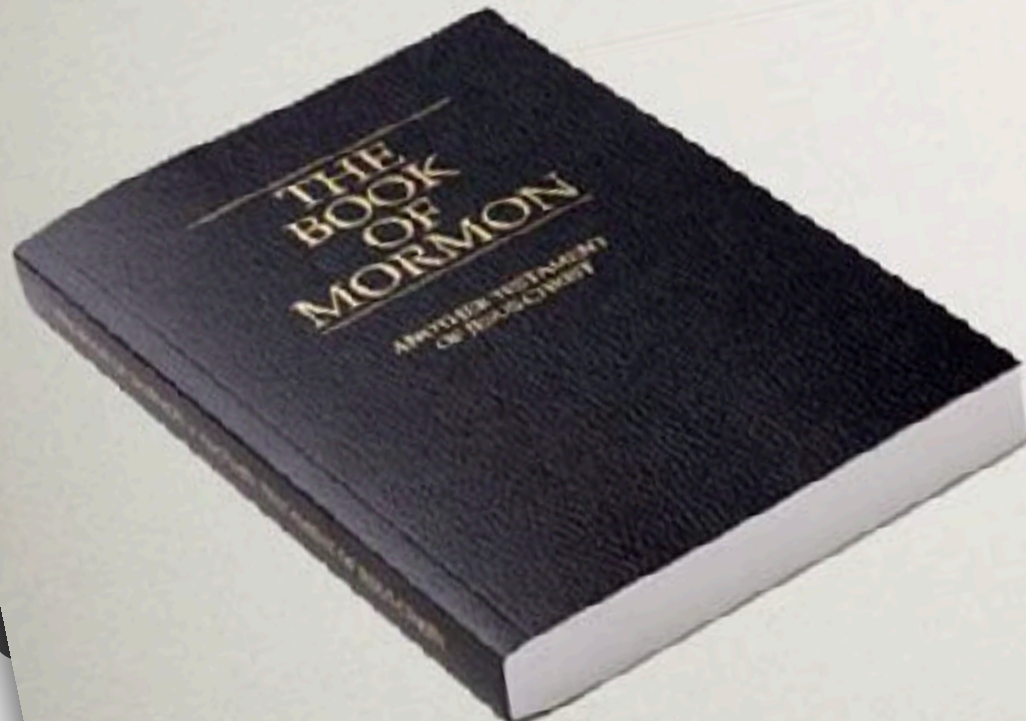


Lamentations 5:7, 10

7 Our fathers have sinned, and are not; and we have borne their iniquities.

10 Our skin was black like an oven because of the terrible famine.

HOW SHOULD WE UNDERSTAND
THE SCRIPTURES?



Alma 3:6

And the **skins** of the Lamanites were **dark**, according to the **mark** which was set upon their fathers, which was a **curse** upon them

BLACK & WHITE

O m
your
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rs,

"Yes, there are children of light and children of darkness, but the distinction is not based on skin color, but on their reception of the Word. And even with the children of darkness who turn away from the Word, God works earnestly for their repentance from their evil ways. God yearns for their return unto the embrace of Creation"

(Pastor Cecil Murray in "Twice Tested by Fire").





In the meridian of time, and again in the latter days, the Lord has stressed His essential doctrine of equal opportunity for His children. And tonight, President Oaks has reminded us, “[The Lord] denieth none that come unto him, black and white, bond and free, male and female; ... all are alike unto God.”

On every continent and across the isles of the sea, faithful people are being gathered into The Church of Jesus Christ of Latter-day Saints. Differences in culture, language, gender, race, and nationality fade into insignificance as the faithful enter the covenant path and come unto our beloved Redeemer.

(Come, Follow Me - Worldwide Priesthood Celebration - June 1, 2018; Pres. Nelson)

2 Nephi 26:33

...he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile.

Alma 11:44

Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous;

Alma 1:30

therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need.