

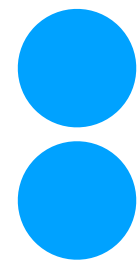


**Come Follow Me 2020**

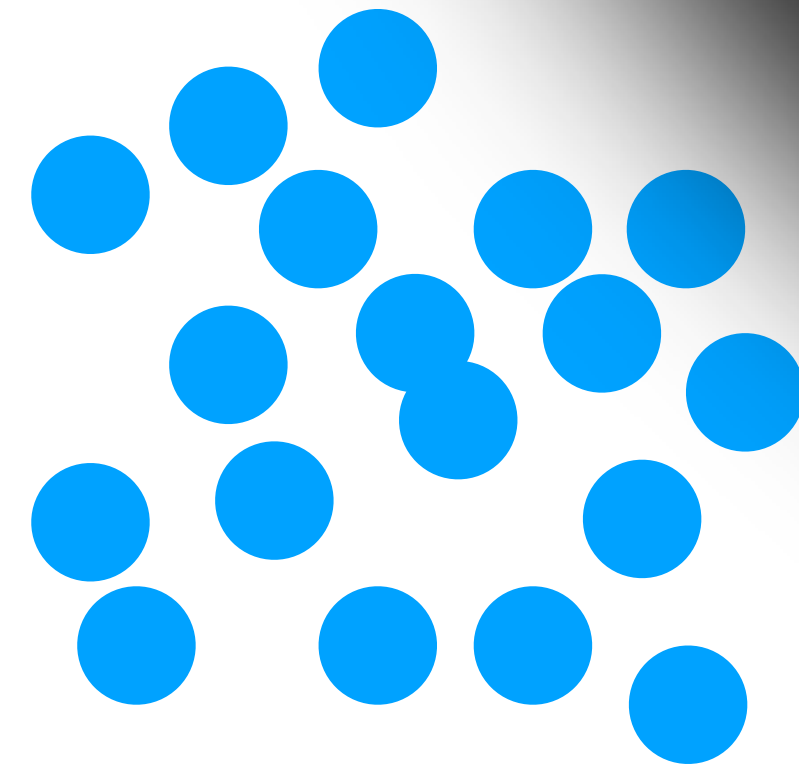
**2 NEPHI 6-10**



**Lehi and Ishmael separate from  
Israel.**



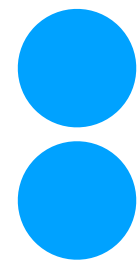
**America**



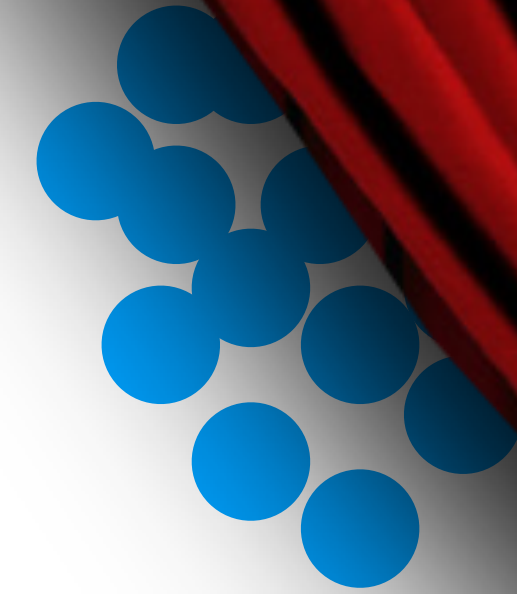
**Israel**



**Israel is separated from it's  
homeland.**



**America**



**Israel**



**Lehi's people are separated into  
Nephites and Lamanites**

**Nephites** ●

**Lamanites** ●

**America**

**Israel**

**The people look to Nephi as a king or protector**

(2 Nephi 5:18-19; 6:2)

**Jacob and Joseph are consecrated as priests and teachers**

(2 Nephi 5:26; 6:2)



**ACT 1, Christ's earthly ministry**  
**(1 Nephi 11)**

**ACT 2, the Nephites and Lamanites in the land of promise**  
**(1 Nephi 12)**

**ACT 3, the Gentiles and house of Israel in America**  
**(1 Nephi 13)**

**ACT 4, the period immediately preceding Christ's Second Coming**  
**(1 Nephi 14)**

*Amy Easton-Flake, "Lehi's Dream as a Template for Understanding Each Act of Nephi's Vision," in *The Things Which My Father Saw: Approaches to Lehi's Dream and Nephi's Vision* (2011 Sperry Symposium), ed. Daniel L. Belnap, Gaye Strathearn, and Stanley A. Johnson (Provo, UT: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2011), 179–98.*



**ACT 1, Christ's coming, mission, suffering, crucifixion  
(1 Nephi 19)**

**ACT 2, Rejection of Christ by the Jews, their scattering  
(1 Nephi 20/Isaiah 48)**

**ACT 3, The Lord's plans for the Gentiles  
(1 Nephi 21/Isaiah 49)**

**ACT 4, The restoration of Israel and God's victory over evil  
(1 Nephi 22)**

*“Getting through Isaiah with the Help of the Nephite Prophetic View,” John W Welch, From, “Isaiah in the Book of Mormon”  
Editor(s): Donald W. Parry and John W. Welch, Provo, UT: Foundation for Ancient Research and Mormon Studies, 1998 Page(s):  
19–45*



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25 And the Lord God said unto me: They shall be a scourge unto thy seed, to <sup>a</sup>stir 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.

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

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**“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 written, from the creation of the world’ [2 Nephi 6:3; italics added]. That is the formula by which the gospel has always been taught, a process used to this day—personal testimony, the teachings of the living prophets, and the written record of the scriptures”**

*(Elder Jeffrey R. Holland, “Christ and the New Covenant” [1997], 65).*



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**Isaiah**  
Ministry  
**740-701 BC**

**140-99 years**

**Lehi**  
**600 BC**

**Joseph Smith**  
Ministry  
**AD 1820-1844**

**200-176 years**

**Us**  
**AD 2020**

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**Chapters would come in early 1200s (probably while Stephen Langton was Archbishop of Canterbury from 1207-1228)**

**Old Testament Verses - Rabbi Isaac Nathan Kalonymus in 1440.  
New Testament Verses - Robert Estienne in 1551 (Greek NT and 1553 French Bible)**

**First English Bible with verses - Geneva Bible 1560**

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Jacob sets the stage...

Isaiah 49:22-23

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Jacob sets the stage...

Jacob interprets the verses of Isaiah 49:22-23

Jacob interprets the verses of Isaiah 49:24-26

Isaiah 49:24-26

14 And behold, according to the words of the prophet, the Messiah will set himself again the <sup>a</sup>second time to recover them; wherefore, he will <sup>b</sup>manifest himself unto them in power and great glory, unto the <sup>c</sup>destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.

15 And they that believe not in him shall be <sup>a</sup>destroyed, both by <sup>b</sup>fire, and by tempest, and by earthquakes, and by <sup>c</sup>bloodsheds, and by <sup>d</sup>pestilence, and by <sup>e</sup>famine. And they shall know that the Lord is God, the Holy One of Israel.

16 <sup>a</sup>For shall the prey be taken from the mighty, or the <sup>b</sup>lawful captive delivered?

17 But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; <sup>a</sup>for the <sup>b</sup>Mighty God shall <sup>c</sup>deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee—

18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy <sup>a</sup>Redeemer, the <sup>b</sup>Mighty One of Jacob.

14a 2 Ne. 21:11; 25:17; 29:1.

b 2 Ne. 3:5; D&C 3:18 (16-20).

c 1 Ne. 21:26 (24-26); 22:13 (13, 14).

2 Ne. 11:2.

b HEB righteous captive; i.e., the covenant people of the Lord, as stated in v. 17.

CHAPTER 7

Jacob continues reading from Isaiah speaks messianical Messiah will have the tongue of the learned—He will give His bare arm to the weak and His thigh to the smiters—He will not be comforted until he have comforted his brethren—Compare Isaiah 50. About 559-

<sup>a</sup>YEA, for thus saith the Lord: I put thee away, or have I comforted thee forever? For thus saith the Lord: Where is the <sup>b</sup>bill of your mother's divorce? To whom have I put thee away, or to which of my smiters have I <sup>c</sup>sold you? Yea, to whom have I sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions your mother put away.

2 Wherefore, when I called, there was none to answer. O house of Israel, is my hand shortened that it cannot redeem, or have I power to deliver? Behold, a dry sea, I make a wilderness, and the rivers shall be dry, and they die because of thirst.

3 I clothe the heavens with sackcloth, and I make sackcloth covering.

4 The Lord God hath given thee a tongue of the learned, that thou shalt know how to speak a word in answer unto thee, O house of Israel.

5a IE applied.

6a Isa. 49:22 (22-23); 2 Ne. 10:9.

Jer. 13:19 (19, 24).

TG Israel, Bondage of, in Other Lands.

c Hosea 3:5;

D&C 113:10. TG Israel, Restoration of.

c TG Divorce.

d 2 Kgs. 4:1; Matt. 18:25.

e Judg. 4:2; Isa. 52:3.



14 And behold, according to the words of the prophet, the Messiah will set himself again the <sup>a</sup>second time to recover them; wherefore, he will <sup>b</sup>manifest himself unto them in power and great glory, unto the <sup>c</sup>destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.

15 And they that believe not in him shall be <sup>a</sup>destroyed, both by <sup>b</sup>fire, and by tempest, and by earthquakes, and by <sup>c</sup>bloodsheds, and by <sup>d</sup>pestilence, and by <sup>e</sup>famine. And they shall know that the Lord is God, the Holy One of Israel.

16 <sup>a</sup>For shall the prey be taken from the mighty, or the <sup>b</sup>lawful captive delivered?

17 But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; <sup>a</sup>for the <sup>b</sup>Mighty God shall <sup>c</sup>deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee—

18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy <sup>a</sup>Redeemer, the <sup>b</sup>Mighty One of Jacob.

14a 2 Ne. 21:11; 25:17; 29:1.

b 2 Ne. 3:5;  
D&C 3:18 (16–20).

c 1 Ne. 21:26 (24–26);  
22:13 (13, 14).

2 Ne. 11:2.

b HEB righteous  
i.e., the covenant people  
of the Lord, as stated in  
v. 17.

**Other commentary on vs. 1-3  
D&C 133:65-74**

Matt. 18:23.

e Judg. 4:2;

Isa. 52:3.

## CHAPTER 7

*Jacob continues reading from Isaiah: Isaiah speaks messianically—The Messiah will have the tongue of the learned—He will give His back to the smiters—He will not be confounded—Compare Isaiah 50. About 559–545 B.C.*

<sup>a</sup>YEA, for thus saith the Lord: Have I put thee away, or have I cast thee off forever? For thus saith the Lord: Where is the <sup>b</sup>bill of your mother's <sup>c</sup>divorcement? To whom have I put thee away, or to which of my <sup>d</sup>creditors have I <sup>e</sup>sold you? Yea, to whom have I sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, there was no man; when I <sup>a</sup>called, yea, there was none to answer. O house of Israel, is my hand shortened at all that it cannot redeem, or have I no power to deliver? Behold, at my rebuke I <sup>b</sup>dry up the <sup>c</sup>sea, I make their <sup>d</sup>rivers a wilderness and their <sup>e</sup>fish to stink because the waters are dried up, and they die because of thirst.

3 I clothe the heavens with <sup>a</sup>blackness, and I make <sup>b</sup>sackcloth their covering.

4 The Lord God hath given me the <sup>a</sup>tongue of the learned, that I should know how to speak a word in season unto thee, O house of Israel. When

Israel has strayed but God has the power to deliver

ye are weary he waketh morning by morning. He waketh mine ear to hear as the learned.

5 The Lord God hath opened mine <sup>a</sup>ear, and I was not rebellious, neither turned away back.

6 I gave my back to the <sup>a</sup>smiter, and my cheeks to them that plucked off the hair. I hid not my face from <sup>b</sup>shame and spitting.

7 For the Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be <sup>a</sup>ashamed.

8 And the Lord is near, and he <sup>a</sup>justifieth me. Who will contend with me? Let us stand together. Who is mine adversary? Let him come near me, and I will <sup>b</sup>smite him with the strength of my mouth.

9 For the Lord God will help me. And all they who shall <sup>a</sup>condemn me, behold, all they shall <sup>b</sup>wax old as a garment, and the moth shall eat them up.

10 Who is among you that feareth the Lord, that obeyeth the <sup>a</sup>voice of his servant, that <sup>b</sup>walketh in darkness and hath no light?

11 Behold all ye that kindle fire, that compass yourselves about with sparks, walk in the light of <sup>a</sup>your fire and in the sparks which ye have kindled. <sup>b</sup>This shall ye have of mine hand—ye shall lie down in sorrow.

## CHAPTER 8

*Jacob continues reading from Isaiah: In the last days, the Lord will comfort Zion and gather Israel—The redeemed*

*will come to Zion amid great joy—Compare Isaiah 51 and 52:1–2. About 559–545 B.C.*

<sup>a</sup>HEARKEN unto me, ye that follow after righteousness. Look unto the <sup>b</sup>rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.

2 Look unto Abraham, your <sup>a</sup>father, and unto <sup>b</sup>Sarah, she that bare you; for I called him alone, and blessed him.

3 For the Lord shall <sup>a</sup>comfort <sup>b</sup>Zion, he will comfort all her waste places; and he will make her <sup>c</sup>wilderness like <sup>d</sup>Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, O my nation; for a <sup>a</sup>law shall proceed from me, and I will make my judgment to rest for a <sup>b</sup>light for the people.

5 My righteousness is near; my <sup>a</sup>salvation is gone forth, and mine arm shall <sup>b</sup>judge the people. The <sup>c</sup>isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the <sup>a</sup>heavens, and look upon the earth beneath; for the heavens shall <sup>b</sup>vanish away like smoke, and the earth shall <sup>c</sup>wax old like a garment; and they that dwell therein shall die in like manner. But my salvation shall be forever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart I have written my law, <sup>a</sup>fear



ye are weary he waketh morning by morning. He waketh mine ear to hear as the learned.

5 The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiter, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.

7 For the Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 And the Lord is near, and he justifieth me. Who will contend with me? Let us stand together. Who is mine adversary? Let him come near me, and I will smite him with the strength of my mouth.

9 For the Lord God will help me. And all they who shall condemn me, behold, all they shall wax old as a garment, and the moth shall eat them up.

10 Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?

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*will come to Zion amid great joy—Compare Isaiah 51 and 52:1–2. About 559–545 B.C.*

HEARKEN unto me, ye that follow after righteousness. Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.

2 Look unto Abraham, your father, and unto Sarah, she that bare you; for I called him alone, and blessed him.

3 For the Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light for the people.

5 My righteousness is near; my salvation is gone forth, and mine arm shall judge the people. The isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner. But my salvation shall be forever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart I have written my law, fear

ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool. But my righteousness shall be forever, and my salvation from generation to generation.

9 Awake, awake! Put on strength, O arm of the Lord; awake as in the ancient days. Art thou not he that hath cut Rahab, and wounded the dragon?

10 Art thou not he who hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy and holiness shall be upon their heads; and they shall obtain gladness and joy; sorrow and mourning shall flee away.

12 I am he; yea, I am he that comforteth you. Behold, who art thou, that thou shouldst be afraid of man, who shall die, and of the son of man, who shall be made like unto grass?

13 And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?

14 The captive exile hasteneth, that he may be loosed, and that he

should not die in the pit, nor that his bread should fail.

15 But I am the Lord thy God, whose waves roared; the Lord of Hosts is my name.

16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion: Behold, thou art my people.

17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury—thou hast drunken the dregs of the cup of trembling wrung out—

18 And none to guide her among all the sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up.

19 These two sons are come unto thee, who shall be sorry for thee—thy desolation and destruction, and the famine and the sword—and by whom shall I comfort thee?

20 Thy sons have fainted, save these two; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, and not with wine:

22 Thus saith thy Lord, the Lord and thy God pleadeth the cause of his people; behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again.

23 But I will put it into the hand



will come to Zion amid great joy—*Compare Isaiah 51 and 52:1–2. About 559–545 B.C.*

<sup>a</sup>HEARKEN unto me, ye that follow after righteousness. Look unto the <sup>b</sup>rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.

2 Look unto Abraham, your <sup>a</sup>father, and unto <sup>b</sup>Sarah, she that bare you; for I called him alone, and blessed him.

3 For the Lord shall <sup>a</sup>comfort <sup>b</sup>Zion, he will comfort all her waste places;



and look upon the earth beneath; for the heavens shall <sup>b</sup>vanish away like smoke, and the earth shall <sup>c</sup>wax old like a garment; and they that dwell therein shall die in like manner. But my salvation shall be forever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart I have written my law, <sup>a</sup>fear

ye not the <sup>b</sup>reproach of men, neither be ye afraid of their <sup>c</sup>revilings.

8 For the <sup>a</sup>moth shall eat them up like a garment, and the worm shall eat them like wool. But my righteousness shall be forever, and my salvation from generation to generation.

9 <sup>a</sup>Awake, awake! Put on <sup>b</sup>strength, O arm of the Lord; awake as in the ancient days. Art thou not he that hath cut <sup>c</sup>Rahab, and wounded the <sup>d</sup>dragon?

10 Art thou not he who hath dried

redeem Israel

The

<sup>c</sup>grass?

13 And <sup>a</sup>forgettest the Lord thy maker, that hath <sup>b</sup>stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day, because of the fury of the <sup>c</sup>oppressor, as if he were ready to destroy? And where is the fury of the oppressor?

14 The <sup>a</sup>captive exile hasteneth, that he may be loosed, and that he

should not die in the pit, nor that his bread should fail.

15 But I am the Lord thy God, whose <sup>a</sup>waves roared; the Lord of Hosts is my name.

16 And I have <sup>a</sup>put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion: Behold, thou art my <sup>b</sup>people.

17 <sup>a</sup>Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the <sup>a</sup>cup of his <sup>b</sup>fury—thou hast drunken the dregs of the cup of trembling wrung out—

18 And none to guide her among all the sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up.

19 These two <sup>a</sup>sons are come unto thee, who shall be sorry for thee—thy desolation and destruction, and the famine and the sword—and by whom shall I comfort thee?

20 Thy sons have fainted, save these two; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and <sup>a</sup>drunken, and not with wine:

22 Thus saith thy Lord, the Lord and thy God <sup>a</sup>pleadeth the cause of his people; behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again.

23 But <sup>a</sup>I will put it into the hand

of them that afflict thee; who have said to thy soul: Bow down, that we may go over—and thou hast laid thy body as the ground and as the street to them that went over.

24 <sup>a</sup>Awake, awake, put on thy <sup>b</sup>strength, O <sup>c</sup>Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall <sup>a</sup>no more come into thee the uncircumcised and the unclean.

25 Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the <sup>a</sup>bands of thy neck, O captive daughter of Zion.

Awake Jerusalem and be redeemed

## CHAPTER 9

*Jacob explains that the Jews will be gathered in all their lands of promise—The Atonement ransoms man from the Fall—The bodies of the dead will come forth from the grave, and their spirits from hell and from paradise—They will be judged—The Atonement saves from death, hell, the devil, and endless torment—The righteous are to be saved in the kingdom of God—Penalties for sins are set forth—The Holy One of Israel is the keeper of the gate. About 559–545 B.C.*

AND now, my beloved brethren, I have read these things that ye might know concerning the <sup>a</sup>covenants of the Lord that he has covenanted with all the house of Israel—

2 That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be

<sup>24a</sup> Isa. 52:1 (1–2).

<sup>b</sup> D&C 113:8 (7–8).

Saints.

<sup>c</sup> 1G Lands of I





**“Our forefathers ... were strong and courageous in the Lord, knowing that He was their defense, their refuge, their salvation. Strengthened by this faith, they relied on their cherished independence, their frugality, and honest toil. And history records that even the climate was tempered for their sakes, and their humble untiring efforts made ‘the desert to blossom as the rose.’**

**“Their faith was renewed by two of Isaiah’s remarkable prophecies concerning the last days—the days in which they knew they were living. In the first of these Isaiah announces: ‘The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.’ (Isaiah 35:1.) And again: ‘For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.’ (Isaiah 51:3.)**





**and the desert shall rejoice, and blossom as the rose.’ (Isaiah 35:1.) And again: ‘For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.’ (Isaiah 51:3.)**

**“And while their natural eyes saw only their log cabins and immediate surroundings, they envisioned the day when the words of Micah would be fulfilled: ‘But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains. ...’ (Micah 4:1–2.)**

**“We have witnessed the fulfillment of these remarkable prophecies”**

*(President Ezra Taft Benson, “This Nation Shall Endure,” [1977], 42).*



of them that afflict thee; who have said to thy soul: Bow down, that we may go over—and thou hast laid thy body as the ground and as the street to them that went over.

24 Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.

25 Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

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AND now, my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord that he has covenanted with all the house of Israel—

2 That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be

restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.

3 Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children.

4 For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God.

5 Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.

6 For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.

7 Wherefore, it must needs be an infinite atonement—save it should be an infinite atonement this

corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

8 O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

9 And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.

10 O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

11 And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

12 And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

13 O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

14 Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall

7c Mosiah 16:4 (4-7);

Alma 11:45; 12:36;

42:6 (6, 9, 14).

d Mosiah 15:19.

8a Job 12:13 (7-25);

Mosiah 16:3;

Ether 8:25;

Moses 4:19 (5-19).

g Rev. 16:14 (13-14);

Alma 30:53.

e TG Spirits, Disembodied.

f TG Body, Sanctity of.

g TG Spirit Body.

h TG Resurrection.

13a TG Salvation, Plan of.



# 2 Nephi 9

“O”

**The Greatness  
of God**

**v. 8-26**

“Wo”

**Unto you who  
do wickedly**

**v. 27-38**

“O”

**My Beloved  
Brethren**

**v. 39-46**



of them that afflict thee; who have said to thy soul: Bow down, that we may go over—and thou hast laid thy body as the ground and as the street to them that went over.

24 Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.

25 Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

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restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.

3 Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children.

4 For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God.

5 Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.

6 For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.

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9 And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.

10 O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

11 And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

12 And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

13 O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

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h TG Resurrection.

13a TG Salvation, Plan of.





**“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).*













**“Our salvation depends on believing in and accepting the Atonement. Such acceptance requires a continual effort to understand it more fully. The Atonement advances our mortal course of learning by making it possible for our natures to become perfect. ...**

**“... Any increase in our understanding of His atoning sacrifice draws us closer to Him. Literally, the Atonement means to be ‘at one’ with Him. The nature of the Atonement and its effects is so infinite, so unfathomable, and so profound that it lies beyond the knowledge and comprehension of mortal man. ...**





**“We long for the ultimate blessing of the Atonement—to become one with Him, to be in His divine presence, to be called individually by name as He warmly welcomes us home with a radiant smile, beckoning us with open arms to be enfolded in His boundless love. How gloriously sublime this experience will be if we can feel worthy enough to be in His presence! The free gift of His great atoning sacrifice for each of us is the only way we can be exalted enough to stand before Him and see Him face-to-face. The overwhelming message of the Atonement is the perfect love the Savior has for each and all of us. It is a love which is full of mercy, patience, grace, equity, long-suffering, and, above all, forgiving”**

*(President James E. Faust in Conference Report, Oct. 2001, 19, 22; or Ensign, Nov. 2001, 18, 20).*





**“His Atonement is infinite—without an end. It was also infinite in that all humankind would be saved from never-ending death. It was infinite in terms of His immense suffering. It was infinite in time, putting an end to the preceding prototype of animal sacrifice. It was infinite in scope—it was to be done once for all. And the mercy of the Atonement extends not only to an infinite number of people, but also to an infinite number of worlds created by Him. It was infinite beyond any human scale of measurement or mortal comprehension.**

**“Jesus was the only one who could offer such an infinite atonement, since He was born of a mortal mother and an immortal Father. Because of that unique birthright, Jesus was an infinite Being”**

*(Elder Russell M. Nelson in Conference Report, Oct. 1996, 46; or Ensign, Nov. 1996, 35).*



“restored to the true church and fold of God; when they shall be <sup>b</sup>gathered home to the <sup>c</sup>lands of their inheritance, and shall be established in all their lands of promise.

3 Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and <sup>a</sup>lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children.

4 For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our <sup>a</sup>flesh must waste away and die; nevertheless, in our <sup>b</sup>bodies we shall see God.

5 Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be a sign to them, for it behooveth the great <sup>a</sup>Creator that he <sup>b</sup>suffereth himself to become <sup>c</sup>subject unto man in the flesh, and <sup>d</sup>die for <sup>e</sup>all men, that all men might become subject unto him.

6 For as <sup>a</sup>death hath passed upon all men, to fulfil the merciful <sup>b</sup>plan of the great Creator, there must needs be a power of <sup>c</sup>resurrection, and the resurrection must needs come unto man by reason of the <sup>d</sup>fall; and the fall came by reason of <sup>e</sup>transgression; and because man became fallen they were <sup>f</sup>cut off from the <sup>g</sup>presence of the Lord.

7 Wherefore, it must needs be an <sup>a</sup>infinite <sup>b</sup>atonement—save it should be an infinite atonement this

corruption could not put on incorruption. Wherefore, the <sup>c</sup>first judgment which came upon man must needs have <sup>d</sup>remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

8 O the <sup>a</sup>wisdom of God, his <sup>b</sup>mercy and <sup>c</sup>grace! For behold, if the <sup>d</sup>flesh should rise no more our spirits must become subject to that angel who <sup>e</sup>fell from before the presence of the Eternal God, and became the <sup>f</sup>devil, to rise no more.

9 And our spirits must have become <sup>a</sup>like unto him, and we become devils, <sup>b</sup>angels to a <sup>c</sup>devil, to be <sup>d</sup>shut out from the presence of our God, and to remain with the father of <sup>e</sup>lies, in misery, like unto himself; yea, to that being who <sup>f</sup>beguiled our first parents, who <sup>g</sup>transformeth himself nigh unto an <sup>h</sup>angel of light, and <sup>i</sup>stirreth up the children of men unto <sup>j</sup>secret combinations of murder and all manner of secret works of darkness.

10 O how great the <sup>a</sup>goodness of our God, who prepareth a way for our <sup>b</sup>escape from the grasp of this <sup>c</sup>awful monster; yea, that monster, <sup>d</sup>death and <sup>e</sup>hell, which I call the death of the body, and also the death of the spirit.

7c Mosiah 16:4 (4-7); Alma 11:45; 12:36; 42:6 (6, 9, 14).

d Mosiah 15:19.

8a Job 12:13 (7-25);

Mosiah 16:3; Ether 8:25; Moses 4:19 (5-19).

g Rev. 16:14 (13-14);

Alma 30:53.

11 And because of the way of <sup>a</sup>deliverance of our God, the Holy One of Israel, this <sup>b</sup>death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

12 And this <sup>a</sup>death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is <sup>b</sup>hell; wherefore, death and hell must <sup>c</sup>deliver up their dead, and hell must deliver up its <sup>d</sup>captive <sup>e</sup>spirits, and the grave must deliver up its captive <sup>f</sup>bodies, and the bodies and the <sup>g</sup>spirits of men will be <sup>h</sup>restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

13 O how great the <sup>a</sup>plan of our God! For on the other hand, the <sup>b</sup>paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is <sup>c</sup>restored to itself again, and all men become incorruptible, and <sup>d</sup>immortal, and they are living souls, having a <sup>e</sup>perfect <sup>f</sup>knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

14 Wherefore, we shall have a <sup>a</sup>perfect <sup>b</sup>knowledge of all our <sup>c</sup>guilt, and our <sup>d</sup>uncleanness, and our <sup>e</sup>nakedness; and the righteous shall

e TG Spirits, Disembodied.

f TG Body, Sanctity of.

g TG Spirit Body.

h TG Resurrection.

13a TG Salvation, Plan of.

have a <sup>a</sup>perfect knowledge of their enjoyment, and their <sup>b</sup>righteousness, being <sup>c</sup>clothed with <sup>d</sup>purity, yea, even with the <sup>e</sup>robe of righteousness.

15 And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the <sup>a</sup>judgment-seat of the Holy One of Israel; and then cometh the <sup>b</sup>judgment, and then must they be judged according to the holy judgment of God.

16 And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal <sup>a</sup>word, which cannot <sup>b</sup>pass away, that they who are righteous shall be righteous still, and they who are <sup>c</sup>filthy shall be <sup>d</sup>filthy still; wherefore, they who are filthy are the <sup>e</sup>devil and his angels; and they shall go away into <sup>f</sup>everlasting fire, prepared for them; and their <sup>g</sup>torment is as a <sup>h</sup>lake of fire and brimstone, whose flame ascendeth up forever and ever and has no end.

17 O the greatness and the <sup>a</sup>justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be <sup>b</sup>fulfilled.

18 But, behold, the <sup>a</sup>righteous, the <sup>b</sup>saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have

14f TG Righteousness.

g Prov. 31:25.

h TG Purity.

i D&C 109:76.

h Rev. 19:20

2 Ne. 28:2

D&C 63:17

17a TG God, Ju

Jacob explains the effects of the Fall

Jacob glories in God and His Plan!

DEATHS  
SELL





**“Many Bible and modern scriptures speak of a final judgment at which all persons will be rewarded according to their deeds or works or the desires of their hearts. But other scriptures enlarge upon this by referring to our being judged by the condition we have achieved.**

**“The prophet Nephi describes the Final Judgment in terms of what we have become: ‘And if their works have been filthiness they must needs be filthy; and if they be filthy it must needs be that they cannot dwell in the kingdom of God’ (1 Nephi 15:33; italics added). Moroni declares, ‘He that is filthy shall be filthy still; and he that is righteous shall be righteous still’ (Mormon 9:14; italics added; see also Revelation 22:11–12; 2 Nephi 9:16; Alma 41:13; D&C 88:35). The same would be true of ‘selfish’ or ‘disobedient’ or any other personal attribute inconsistent with the requirements of God. Referring to the ‘state’ of the wicked in the Final Judgment, Alma explains that if we are condemned by our words, our works, and our thoughts, ‘we shall not be found spotless; ... and in this awful state we shall not dare to look up to our God’ (Alma 12:14)”**

*(Elder Dallin H. Oaks in Conference Report, Oct. 2000, 41; or Ensign, Nov. 2000, 32).*



Jacob glories in God and His Plan!

11 And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

12 And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

13 O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

14 Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall

have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

15 And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God.

16 And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up forever and ever and has no end.

17 O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled.

18 But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have

endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever.

19 O the greatness of the mercy of our God, the Holy One of Israel! For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.

20 O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it.

21 And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.

22 And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.

23 And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

24 And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it.

25 Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him.

26 For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.

27 But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and

Justice, Mercy and the Law

6:3; 25; 19 (5-19); 4 (13-14); :53.  
 e TG Spirits, Disembodied.  
 f TG Body, Sanctity of.  
 g TG Spirit Body.  
 h TG Resurrection.  
 13a TG Salvation, Plan of.

14f TG Righteousness.  
 g Prov. 31:25.  
 h TG Purity.  
 i D&C 109:76.

h Rev. 19:20; 21:8;  
 2 Ne. 28:23;  
 D&C 63:17; 76:36.  
 17a TG God, Justice of;

b Mosiah 24:12;  
 Alma 26:35.  
 TG God, Foreknowledge of; God, Intelligence of;

24a TG Jesus Christ, Taking the Name of.  
 b TG Perseverance.  
 c TG Damnation.  
 25a TG God, Law of.  
 b Rom. 4:15; 5:13;  
 2 Ne. 2:13.  
 c John 15:22 (22-24); Acts 17:30; Rom. 5:13; James 4:17;

D&C 77:2; 9 Abr. 5:7 (7-  
 27a Luke 12:47-  
 TG God, Law  
 b TG Disobed  
 c TG Idleness  
 Procrastina  
 d TG Probatio  
 28a Alma 28:13  
 b Job 11:12





**“What are the ‘crosses of the world’? We cannot be sure, but the imagery suggests the bearing of a cross placed upon us by the world, as Jesus did; there may be persecutors and unhelpful onlookers, and the Church member is set apart (if not set upon), yet he does not flinch when accused and scoffed at by those who would make him ashamed, for he has no real reason to be ashamed”**

*(Elder Neal A. Maxwell, “Wherefore, Ye Must Press Forward” [1977], 110).*





**“Those who try to qualify God’s omniscience fail to understand that He has no need to avoid ennui [tedium] by learning new things. Because God’s love is also perfect, there is, in fact, divine delight in that ‘one eternal round’ which, to us, seems to be all routine and repetition. God derives His great and continuing joy and glory by increasing and advancing His creations, and not from new intellectual experiences.**





**“There is a vast difference, therefore, between an omniscient God and the false notion that God is on some sort of post-doctoral fellowship, still searching for additional key truths and vital data. Were the latter so, God might, at any moment, discover some new truth not previously known to Him that would restructure, diminish, or undercut certain truths previously known by Him. Prophecy would be mere prediction. Planning assumptions pertaining to our redemption would need to be revised. Fortunately for us, however, His plan of salvation is constantly underway—not constantly under revision. ...**

**“In a very real sense, all we need to know is that God knows all!”**

*(Elder Neal A. Maxwell, “All These Things Shall Give Thee Experience” [1979], 14–15, 21).*



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21 And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.

22 And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.

23 And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

24 And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it.

25 Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him.

26 For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.

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Justice, Mercy and the Law

6:3; 25; 19 (5-19); 4 (13-14); :53. e TG Spirits, Disembodied. f TG Body, Sanctity of. g TG Spirit Body. h TG Resurrection. 13a TG Salvation, Plan of.

14f TG Righteousness. g Prov. 31:25. h TG Purity. i D&C 109:76.

h Rev. 19:20; 21:8; 2 Ne. 28:23; D&C 63:17; 76:36. 17a TG God, Justice of; b Mosiah 24:12; Alma 26:35. TG God, Foreknowledge of; God, Intelligence of;

24a TG Jesus Christ, Taking the Name of. b TG Perseverance. c TG Damnation. 25a TG God, Law of. b Rom. 4:15; 5:13; 2 Ne. 2:13. c John 15:22 (22-24); Acts 17:30; Rom. 5:13; James 4:17. D&C 77:2; 9 Abr. 5:7 (7-27a Luke 12:47 TG God, Law b TG Disobed c TG Idleness Procrastina d TG Probatio 28a Alma 28:13 b Job 11:12





**“The discouraging idea that a mistake (or even a series of them) makes it everlastingly too late, does not come from the Lord. He has said that if we will repent, not only will He forgive us our transgressions, but He will forget them and remember our sins no more (see Isaiah 43:25; Hebrews 8:12; 10:17; Alma 36:19; D&C 58:42)”**

*(Elder Boyd K. Packer in Conference Report, Apr. 1989, 72; or Ensign, May 1989, 59).*



24 And if they will not repent and believe in his <sup>a</sup>name, and be baptized in his name, and <sup>b</sup>endure to the end, they must be <sup>c</sup>damned; for the Lord God, the Holy One of Israel, has spoken it.

25 Wherefore, he has given a <sup>a</sup>law; and where there is <sup>b</sup>no <sup>c</sup>law given there is no <sup>d</sup>punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him.

26 For the <sup>a</sup>atonement satisfieth the demands of his <sup>b</sup>justice upon all those who <sup>c</sup>have not the <sup>d</sup>law given to them, that they are <sup>e</sup>delivered from that awful monster, death and <sup>f</sup>hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them <sup>g</sup>breath, which is the Holy One of Israel.

27 But wo unto him that has the <sup>a</sup>law given, yea, that has all the commandments of God, like unto us, and that <sup>b</sup>transgresseth them, and

that <sup>c</sup>wasteth the days of his <sup>d</sup>probation, for awful is his state!

28 O that cunning <sup>a</sup>plan of the evil one! O the <sup>b</sup>vainness, and the frailties, and the <sup>c</sup>foolishness of men! When they are <sup>d</sup>learned they think they are <sup>e</sup>wise, and they <sup>f</sup>hearken not unto the <sup>g</sup>counsel of God, for they set it aside, supposing they know of themselves, wherefore, their <sup>h</sup>wisdom is foolishness and it profiteth them not. And they shall perish.

29 But to be <sup>a</sup>learned is good if they <sup>b</sup>hearken unto the <sup>c</sup>counsels of God.

30 But wo unto the <sup>a</sup>rich, who are <sup>b</sup>rich as to the things of the <sup>c</sup>world. For because they are rich they despise the <sup>d</sup>poor, and they persecute the meek, and their <sup>e</sup>hearts are upon their treasures; wherefore, their <sup>f</sup>treasure is their god. And behold, their <sup>g</sup>treasure shall perish with them also.

31 And wo unto the deaf that will not <sup>a</sup>hear; for they shall perish.

32 Wo unto the <sup>a</sup>blind that will not see; for they shall perish also.

33 Wo unto the <sup>a</sup>uncircumcised of heart, for a knowledge of their

iniquities shall smite them at the last day.

34 Wo unto the <sup>a</sup>liar, for he shall be thrust down to <sup>b</sup>hell.

35 Wo unto the <sup>a</sup>murderer who deliberately <sup>b</sup>killeth, for he shall <sup>c</sup>die.

36 Wo unto them who commit <sup>a</sup>whoredoms, for they shall be thrust down to hell.

37 Yea, wo unto those that <sup>a</sup>worship idols, for the devil of all devils delighteth in them.

38 And, in fine, wo unto all those who die in their <sup>a</sup>sins; for they shall <sup>b</sup>return to God, and behold his face, and remain in their sins.

39 O, my beloved brethren, remember the awfulness in <sup>a</sup>transgressing against that Holy God, and also the awfulness of yielding to the enticings of that <sup>b</sup>cunning one. Remember, to be <sup>c</sup>carnally-minded is <sup>d</sup>death, and to be <sup>e</sup>spiritually-minded is <sup>f</sup>life <sup>g</sup>eternal.

40 O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will <sup>a</sup>revile against the <sup>b</sup>truth; for I have spoken the words of your Maker. I know that the words of truth are <sup>c</sup>hard against all <sup>d</sup>uncleanness; but the <sup>e</sup>righteous fear them not,

for they love the truth and are not shaken.

41 O then, my beloved brethren, <sup>a</sup>come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the <sup>b</sup>way for man is <sup>c</sup>narrow, but it lieth in a straight course before him, and the keeper of the <sup>d</sup>gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name.

42 And whoso <sup>a</sup>knocketh, to him will he open; and the <sup>b</sup>wise, and the learned, and they that are rich, who are puffed up because of their <sup>c</sup>learning, and their <sup>d</sup>wisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves <sup>e</sup>fools before God, and come down in the depths of <sup>f</sup>humility, he will not open unto them.

43 But the things of the wise and the <sup>a</sup>prudent shall be <sup>b</sup>hid from them forever—yea, that happiness which is prepared for the saints.

44 O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his

24a TG Jesus Christ, Taking the Name of.

b TG Perseverance.

c TG Damnation.

25a TG God, Law of.

b Rom. 4:15; 5:13; 2 Ne. 2:13.

c John 15:22 (22–24); Acts 17:30; Rom. 5:13; James 4:17.

D&C 77:2; 93:33; Abr. 5:7 (7–8).

27a Luke 12:47 (47–48).

TG God, Law of.

b TG Disobedience.

c TG Idleness; Procrastination; Waste.

d TG Probation.

28a Alma 28:13.

b Job 11:12 (11, 12).

h Prov. 23:4;

Ecc. 8:17 (16–17);

Ezek. 28:5 (4–5);

D&C 76:9.

TG Knowledge.

29a D&C 67:6.

TG Learn.

b 2 Ne. 28:26.

TG Submissiveness.

c Jacob 4:10.

34a Prov. 19:9.

TG Gossip; Honesty;

Lying.

b TG Hell.

d TG Death; Death,

Spiritual, First; Hell.

e Prov. 15:24.

TG Spirituality.

b Ex. 33:13 (12–13);

2 Ne. 31:21 (17–21);

Alma 37:46;

D&C 132:22 (22, 25).





**“The intellect is not the only source of knowledge. There is a promise, given under the inspiration of the Almighty, set forth in these beautiful words: ‘God shall give unto you knowledge by his holy Spirit, yea, by the unspeakable gift of the Holy Ghost’ (D&C 121:26).**

**“The humanists who criticize us, the so-called intellectuals who demean us, speak only from ignorance of this manifestation. They have not heard the voice of the Spirit. They have not heard it because they have not sought after it and prepared themselves to be worthy of it. Then, supposing that knowledge comes only of reasonings and of the workings of the mind, they deny that which comes by the power of the Holy Ghost. ...**





**“Do not be trapped by the sophistry of the world, which for the most part is negative and which seldom, if ever, bears good fruit. Do not be ensnared by those clever ones whose self-appointed mission it is to demean that which is sacred, to emphasize human weakness, and undermine faith, rather than inspire strength”**

*(President Gordon B. Hinckley, “Be Not Afraid, Only Believe” [CES fireside for young adults, Sept. 9, 2001], 4, [www.ldsces.org](http://www.ldsces.org)).*



**Elder Mathias Held - April 2019 Conference -**

**“Seeking Knowledge by the Spirit”**

discussed multiple ways to discover truth.



**Physical**

**GOD**



**Intellectual**

**Spiritual (revelation/inspiration)**





**“On occasion, the Lord gives us physical or intellectual signs to help us believe on Him--not as a replacement of the Spirit but as a supplement to it.”**

*(Tad R. Callister, “A Case for the Book of Mormon,” 2019)*



24 And if they will not repent and believe in his <sup>a</sup>name, and be baptized in his name, and <sup>b</sup>endure to the end, they must be <sup>c</sup>damned; for the Lord God, the Holy One of Israel, has spoken it.

25 Wherefore, he has given a <sup>a</sup>law; and where there is <sup>b</sup>no <sup>c</sup>law given there is no <sup>d</sup>punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him.

26 For the <sup>a</sup>atonement satisfieth the demands of his <sup>b</sup>justice upon all those who <sup>c</sup>have not the <sup>d</sup>law given to them, that they are <sup>e</sup>delivered from that awful monster, death and <sup>f</sup>hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them <sup>g</sup>breath, which is the Holy One of Israel.

27 But wo unto him that has the <sup>a</sup>law given, yea, that has all the commandments of God, like unto us, and that <sup>b</sup>transgresseth them, and

that <sup>c</sup>wasteth the days of his <sup>d</sup>probation, for awful is his state!

28 O that cunning <sup>a</sup>plan of the evil one! O the <sup>b</sup>vainness, and the frailties, and the <sup>c</sup>foolishness of men! When they are <sup>d</sup>learned they think they are <sup>e</sup>wise, and they <sup>f</sup>hearken not unto the <sup>g</sup>counsel of God, for they set it aside, supposing they know of themselves, wherefore, their <sup>h</sup>wisdom is foolishness and it profiteth them not. And they shall perish.

29 But to be <sup>a</sup>learned is good if they <sup>b</sup>hearken unto the <sup>c</sup>counsels of God.

30 But wo unto the <sup>a</sup>rich, who are <sup>b</sup>rich as to the things of the <sup>c</sup>world. For because they are rich they despise the <sup>d</sup>poor, and they persecute the meek, and their <sup>e</sup>hearts are upon their treasures; wherefore, their <sup>f</sup>treasure is their god. And behold, their <sup>g</sup>treasure shall perish with them also.

31 And wo unto the deaf that will not <sup>a</sup>hear; for they shall perish.

32 Wo unto the <sup>a</sup>blind that will not see; for they shall perish also.

33 Wo unto the <sup>a</sup>uncircumcised of heart, for a knowledge of their

iniquities shall smite them at the last day.

34 Wo unto the <sup>a</sup>liar, for he shall be thrust down to <sup>b</sup>hell.

35 Wo unto the <sup>a</sup>murderer who deliberately <sup>b</sup>killeth, for he shall <sup>c</sup>die.

36 Wo unto them who commit <sup>a</sup>whoredoms, for they shall be thrust down to hell.

37 Yea, wo unto those that <sup>a</sup>worship idols, for the devil of all devils delighteth in them.

38 And wo unto all those who <sup>a</sup>do not believe in me, for they shall be thrust down to hell.

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for they love the truth and are not shaken.

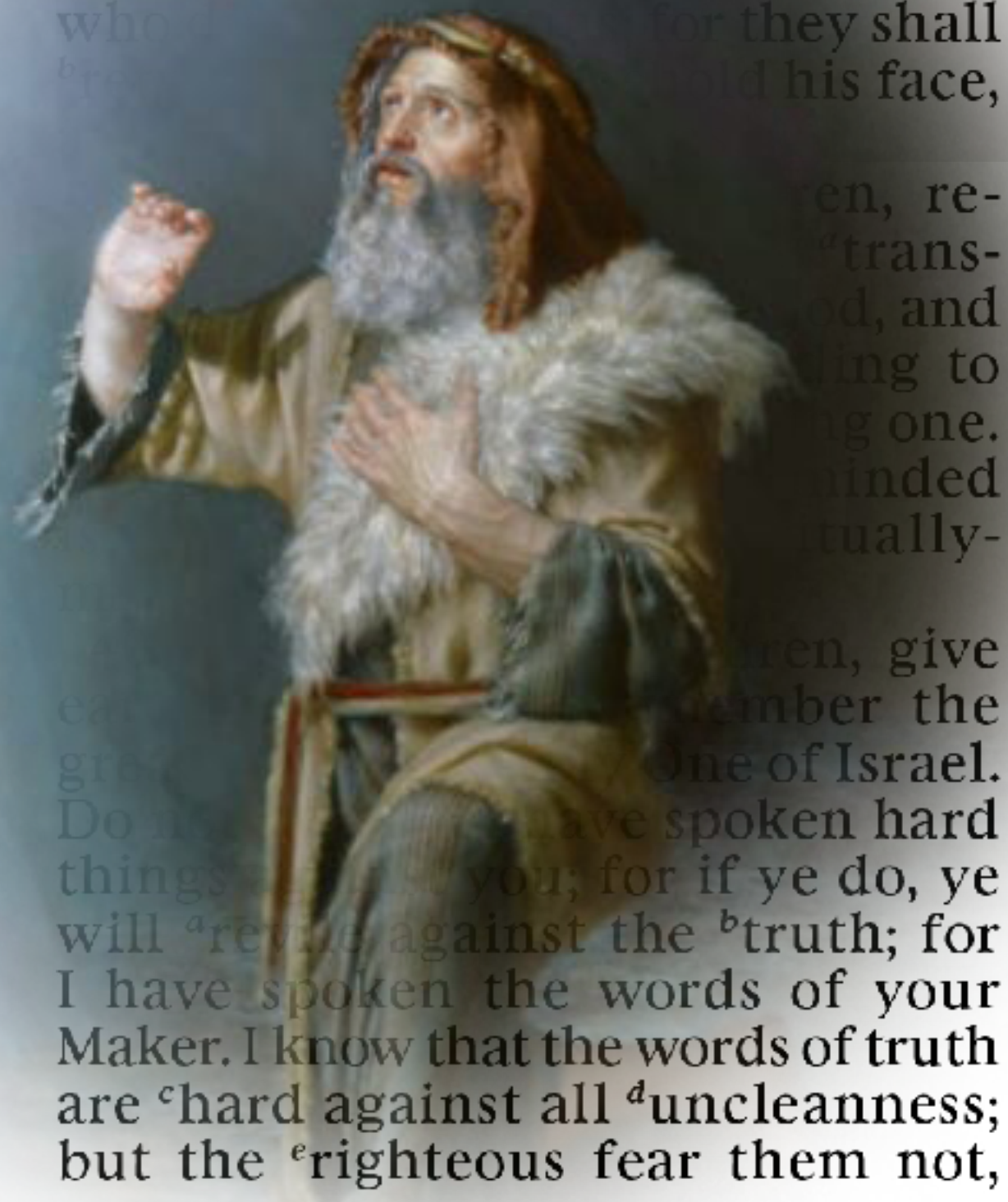
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42 And whoso <sup>a</sup>knocketh, to him will he open; and the <sup>b</sup>wise, and the learned, and they that are rich, who are puffed up because of their <sup>c</sup>learning, and their <sup>d</sup>wisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves <sup>e</sup>fools before God, and come down in the depths of <sup>f</sup>humility, he will not open unto them.

43 But the things of the wise and the <sup>a</sup>prudent shall be <sup>b</sup>hid from them forever—yea, that happiness which is prepared for the saints.

44 O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his

### Warnings and Woes



24a TG Jesus Christ, Taking the Name of.

b TG Perseverance.

c TG Damnation.

25a TG God, Law of.

b Rom. 4:15; 5:13; 2 Ne. 2:13.

c John 15:22 (22–24); Acts 17:30; Rom. 5:13; James 4:17.

D&C 77:2; 93:33; Abr. 5:7 (7–8).

27a Luke 12:47 (47–48).

TG God, Law of.

b TG Disobedience.

c TG Idleness; Procrastination; Waste.

d TG Probation.

28a Alma 28:13.

b Job 11:12 (11, 12).

h Prov. 23:4;

Ecc. 8:17 (16–17);

Ezek. 28:5 (4–5);

D&C 76:9.

TG Knowledge.

29a D&C 67:6.

TG Learn.

b 2 Ne. 28:26.

TG Submissiveness.

c Jacob 4:10.

34a Prov. 19:9.

TG Gossip; Honesty; Lying.

b TG Hell.

d TG Death; Death, Spiritual, First; Hell.

e Prov. 15:24.

TG Spirituality.

b Ex. 33:13 (12–13); 2 Ne. 31:21 (17–21);

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# Spiritually-Minded Is Life Eternal

iniquities shall smite them on the last day.

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35 Wo unto the <sup>a</sup>murderer who deliberately <sup>b</sup>killeth, for he shall <sup>c</sup>die.

36 Wo unto them who commit <sup>a</sup>whoredoms, for they shall be thrust down to hell.

37 Yea, wo unto those that <sup>a</sup>worship idols, for the devil of all devils delighteth in them.

38 And, in fine, wo unto all those who die in their <sup>a</sup>sins; for they shall <sup>b</sup>return to God, and behold his face, and remain in their sins.

39 O, my beloved brethren, **remember** the awfulness in <sup>a</sup>transgressing against that Holy God, and also the awfulness of yielding to the enticings of that <sup>b</sup>cunning one. **Remember**, to be <sup>c</sup>carnally-minded is <sup>d</sup>death, and to be <sup>e</sup>spiritually-minded is <sup>f</sup>life <sup>g</sup>eternal.

40 O, my beloved brethren, give ear to my words. **Remember** the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will <sup>a</sup>revile against the <sup>b</sup>truth; for I have spoken the words of your Maker. I know that the words of truth are <sup>c</sup>hard against all <sup>d</sup>uncleanness; but the <sup>e</sup>righteous fear them not,

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from my soul, and that I stand with brightness before him, and am <sup>c</sup>rid of your blood.

45 O, my beloved brethren, turn away from your sins; shake off the <sup>a</sup>chains of him that would bind you fast; come unto that God who is the <sup>b</sup>rock of your salvation.

46 Prepare your souls for that glorious day when <sup>a</sup>justice shall be administered unto the righteous, even the day of <sup>b</sup>judgment, that ye may not shrink with awful fear; that ye may not **remember** your awful <sup>c</sup>guilt in perfectness, and be constrained to exclaim: Holy, holy are thy judgments, O Lord God <sup>a</sup>Almighty—but I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath <sup>e</sup>obtained me, that I am a prey to his awful misery.

47 But behold, my brethren, is it expedient that I should awake you to an awful reality of these things? Would I harrow up your souls if your minds were pure? Would I be plain unto you according to the plainness of the truth if ye were freed from sin?

48 Behold, if ye were holy I would speak unto you of holiness; but as ye are not holy, and ye look upon me as a <sup>a</sup>teacher, it must needs be expedient that I <sup>b</sup>teach you the consequences of sin.

Behold, my soul abhorreth sin, my heart <sup>a</sup>delighteth in righteousness; and I will <sup>b</sup>praise the holy name of my God.

Come, my brethren, every one that <sup>a</sup>thirsteth, come ye to the <sup>b</sup>waters; and he that hath no <sup>c</sup>money, come buy and eat; yea, come buy wine and milk without money and without price.

51 Wherefore, do not spend money for that which is of no worth, nor your <sup>a</sup>labor for that which cannot <sup>b</sup>satisfy. Harken diligently unto me, and remember the words which I have spoken; and come unto the Holy One of Israel, and <sup>c</sup>feast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness.

52 Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give <sup>a</sup>thanks unto his holy name by night. Let your hearts <sup>b</sup>rejoice.

53 And behold how great the <sup>a</sup>covenants of the Lord, and how great his <sup>b</sup>condescensions unto the children of men; and because of his greatness, and his <sup>c</sup>grace and <sup>d</sup>mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would <sup>e</sup>preserve them; and in future generations they shall become a righteous <sup>f</sup>branch unto the house of Israel.

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**“Jacob, in 2 Nephi 9:41, in speaking of the straight and narrow, reminds us that ‘the keeper of the gate is the Holy One of Israel’ and that Jesus ‘employeth no servant there.’ The emphasis rightly is on the fact that Jesus ‘cannot be deceived.’ There is another dimension of reassurance, too: not only will the ultimate judgment not be delegated in order to serve the purposes of divine justice, but also divine mercy can best be applied by him who knows these things what only he can know—the quiet moments of courage in the lives of his flock, the un-noticed acts of Christian service, the unspoken thoughts which can be ‘credited’ in no other way, except through perfect judgment”**

*(Elder Neal A. Maxwell, “For the Power Is in Them...” [1970], 37).*



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**“buy ... without money”:** **“Salvation is available to all men, not just a select few. Eternal life is not reserved for apostles and prophets, for the saints in Enoch’s day, or for the martyrs of the Christian Dispensation. ‘All mankind may be saved, by obedience to the laws and ordinances of the Gospel.’ (Third Article of Faith.) God is no respecter of persons; ‘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.’ (2 Ne. 26:33.) The eternal call of the Eternal God is: ‘Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price’ (Isa. 55:1), for ‘salvation is free!’ (2 Ne. 2:4.)”**

*(Elder Bruce R. McConkie, “Doctrinal New Testament Commentary,” 3 vols. [1971–73], 3:416–17).*



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<sup>a</sup>all-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I <sup>b</sup>shook your iniquities from my soul, and that I stand with brightness before him, and am <sup>c</sup>rid of your blood.

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Job 2:10.  
 Job 1:19.  
 Job 2:2 (2, 16);  
 Isaiah 2:28;  
 3 Ne. 61:34.  
 Mos. 28:22;  
 Alma 36:18.  
 Rock.

Individuals.  
 48a 2 Ne. 5:26.  
 TG Teacher;  
 Teaching.  
 b Deut. 33:10;  
 2 Chr. 15:3 (1–4); 17:9.  
 TG Prophets, Mission of.  
 49a TG Desire;

TG Work, Value of.  
 b Eccl. 1:3.  
 c Prov. 13:25;  
 Enos 1:4;  
 3 Ne. 12:6.  
 52a TG Thanksgiving.  
 b Deut. 26:11.  
 53a TG Covenants.



## CHAPTER 10

*Jacob explains that the Jews will crucify their God—They will be scattered until they begin to believe in Him—America will be a land of liberty where no king will rule—Reconcile yourselves to God and gain salvation through His grace. About 559–545 B.C.*

AND now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous <sup>a</sup>branch of which I have spoken.

2 For behold, the <sup>a</sup>promises which we have obtained are promises unto us according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of <sup>b</sup>unbelief, nevertheless, God will be merciful unto many; and our children shall be <sup>c</sup>restored, that they may come to that which will give them the true knowledge of their Redeemer.

3 Wherefore, as I said unto you, it must needs be expedient that Christ—for in the last night the <sup>a</sup>angel spake unto me that this should be his name—should <sup>b</sup>come among the <sup>c</sup>Jews, among those who are the more wicked part of the world; and they shall <sup>d</sup>crucify him—for thus it behooveth our God, and there is none other nation on earth that would <sup>e</sup>crucify their <sup>f</sup>God.

4 For should the mighty <sup>a</sup>miracles be wrought among other nations they would repent, and know that he be their God.

5 But because of <sup>a</sup>priestcrafts and iniquities, they at Jerusalem will <sup>b</sup>stiffen their necks against him, that he be <sup>c</sup>crucified.

6 Wherefore, because of their iniquities, destructions, famines, <sup>a</sup>pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be <sup>b</sup>scattered among all nations.

7 But behold, thus saith the <sup>a</sup>Lord God: <sup>b</sup>When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be <sup>c</sup>restored in the flesh, upon the earth, unto the <sup>d</sup>lands of their inheritance.

8 And it shall come to pass that they shall be <sup>a</sup>gathered in from their long dispersion, from the <sup>b</sup>isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in <sup>c</sup>carrying them forth to the lands of their inheritance.

9 <sup>a</sup>Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the <sup>b</sup>promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

10 But behold, this land, said God, shall be a land of thine inheritance, and the <sup>a</sup>Gentiles shall be blessed upon the land.

11 And this land shall be a land of

Christ and the scattering and gathering of Israel

God's promises concerning the Gentiles and the Americas

<sup>a</sup>liberty unto the Gentiles, and there shall be no <sup>b</sup>kings upon the land, who shall raise up unto the Gentiles.

12 And I will fortify this land <sup>a</sup>against all other nations.

13 And he that <sup>a</sup>fighteth against Zion shall <sup>b</sup>perish, saith God.

14 For he that raiseth up a <sup>a</sup>king against me shall perish, for I, the Lord, the <sup>b</sup>king of heaven, will be their king, and I will be a <sup>c</sup>light unto them forever, that hear my words.

15 Wherefore, for this cause, that my <sup>a</sup>covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the <sup>b</sup>secret works of <sup>c</sup>darkness, and of murders, and of abominations.

16 Wherefore, he that <sup>a</sup>fighteth against <sup>b</sup>Zion, both Jew and Gentile, both bond and free, both male and female, <sup>c</sup>shall perish; for <sup>d</sup>they are they who are the <sup>e</sup>whore of all the earth; for <sup>f</sup>they who are <sup>g</sup>not for me are <sup>h</sup>against me, saith our God.

17 For I will <sup>a</sup>fulfil my <sup>b</sup>promises which I have made unto the children of men, that I will do unto them while they are in the flesh—

18 Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gen-

tiles; nevertheless, I will <sup>a</sup>soften the hearts of the <sup>b</sup>Gentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be <sup>c</sup>blessed and <sup>d</sup>numbered among the house of Israel.

19 Wherefore, I will <sup>a</sup>consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God.

20 And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off; nevertheless, we have been <sup>a</sup>driven out of the land of our inheritance; but we have been led to a <sup>b</sup>better land, for the Lord has made the sea our <sup>c</sup>path, and we are upon an <sup>d</sup>isle of the sea.

21 But great are the promises of the Lord unto them who are upon the <sup>a</sup>isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren.

22 For behold, the Lord God has

11a <sup>a</sup>TG Liberty.

<sup>b</sup> 2 Ne. 1:7;  
Mosiah 29:32.

12a 1 Ne. 13:19.

13a 1 Ne. 22:14 (14, 19).

16a <sup>a</sup>TG Protection, Divine.

<sup>b</sup> TG Zion.  
<sup>c</sup> Isa. 41:11 (11-12).

<sup>d</sup> 1 Ne. 13:5.

<sup>e</sup> <sup>a</sup>TG Devil, Church of;

D&C 45:9 (7-30).

<sup>c</sup> Eph. 3:6 (1-7);

2 Ne. 33:9;

3 Ne. 21:14.

<sup>d</sup> Gal. 3:7 (7, 29);



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### Christ and the scattering and gathering of Israel

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c Eph. 3:6 (1-7);  
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d Gal. 3:7 (7, 29);

<sup>a</sup>led away from time to time from the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us also.

23 Therefore, “cheer up your hearts, and remember that ye are <sup>b</sup>free to <sup>c</sup>act for yourselves—to <sup>d</sup>choose the way of everlasting death or the way of eternal life.

24 Wherefore, my beloved breth- ren, <sup>a</sup>reconcile yourselves to the <sup>b</sup>will of God, and not to the will of the devil and the flesh; and remem- ber, after ye are reconciled unto God, that it is only in and through the <sup>c</sup>grace of God that ye are <sup>d</sup>saved.

25 Wherefore, may God <sup>a</sup>raise you from death by the power of the res- urrection, and also from everlasting death by the power of the <sup>b</sup>atone- ment, that ye may be received into the <sup>c</sup>eternal kingdom of God, that ye may praise him through grace divine. Amen.

### CHAPTER 11

*Jacob saw his Redeemer—The law of Moses typifies Christ and proves He will come. About 559-545 B.C.*

AND NOW, <sup>a</sup>Jacob spake many more things to my people at that time; nevertheless only these things have I caused to be <sup>b</sup>written, for the things which I have written sufficeth me.

22a 1 Ne. 22:4 (4-5);

c <sup>TG</sup> Eternity.

2 And now of the words delighteth in liken his w and I will s all my child my <sup>a</sup>Redeem him.

3 And my has <sup>a</sup>seen hi wherefore, I forth unto unto them t Wherefore, l God hath sa word. Never more <sup>c</sup>witne all his word

4 Behold, <sup>a</sup>proving un of the <sup>b</sup>com this end ha been given; have been g beginning o are the <sup>d</sup>typi

5 And also the <sup>a</sup>covenar he hath ma my soul del and in his ju mercy in the of <sup>c</sup>deliverar

6 And my s ing unto my should come

7 For if ther no God; and