



2 Nephi 1-2

Seminary Teacher Manual (2017)

Nephi began writing the account that became 2 Nephi in approximately 570 BC, which was about 30 years after he and his family left Jerusalem. He wrote it when he was in the land of Nephi (see 2 Nephi 5:8, 28–34).

Nephi wrote with three audiences in mind (see 2 Nephi 33:3, 13):

- His father's descendants**
- The Lord's covenant people in the last days**
- All the people in the world**

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The book of 2 Nephi was written on the small plates of Nephi, which were designated by the Lord to be a record of “the ministry and the prophecies” of Nephi and his descendants (see 1 Nephi 19:3–5). On these plates Nephi recorded “the things of [his] soul, and many of the scriptures which [were] engraven upon the plates of brass” (2 Nephi 4:15). He explained that he wrote “for the learning and the profit of [his] children” (2 Nephi 4:15). He declared, “We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins” (2 Nephi 25:26). He concluded his record by inviting all people to “hearken unto [his] words and believe in Christ” (2 Nephi 33:10).

2 NEPHI 1

of the people, for they dwell in righteousness, and the Holy One of Israel ^areigneth.

27 And now behold, I, Nephi, say unto you that all these ^athings must come according to the flesh.

28 But, behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel if it so be that they will ^arepent.

29 And now I, Nephi, make an end; for I durst not speak further as yet concerning these things.

30 Wherefore, my brethren, I

would that ye should consider that the things which have been written upon the ^aplates of brass are true; and they testify that a man must be obedient to the commandments of God.

31 Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. Wherefore, if ye shall be obedient to the ^acommandments, and endure to the end, ye shall be saved at the last day. And thus it is. Amen.

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.

2 And he spake unto them concerning their ^arebellions upon the waters, and the mercies of God in

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.

5 But, said he, notwithstanding our afflictions, we have obtained a ^aland of promise, a land which is ^bchoice above all other lands; a land which the Lord God hath ^ccovenanted

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.

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 ^ccurled 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 overrun the land, that there would be no place for an inheritance.

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 ^dkeep 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.

Lehi Prophecies about the Inhabitants of the Americas

26d TG Jesus Christ, Millennial Reign.

[2 NEPHI]

1 1a TG Patriarch

c Jer. 26:18 (17–19);
1 Ne. 1:4 (4–18);

5d TG Covenants.
e Ezra 8:22.
6a 2 Ne. 10:22.

9a Jacob 1:5.
b 2 Ne. 4:4;
Alma 9:13.

12a Morm. 1:11 (11–19);
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D&C 87:6 (1–6).

All 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.

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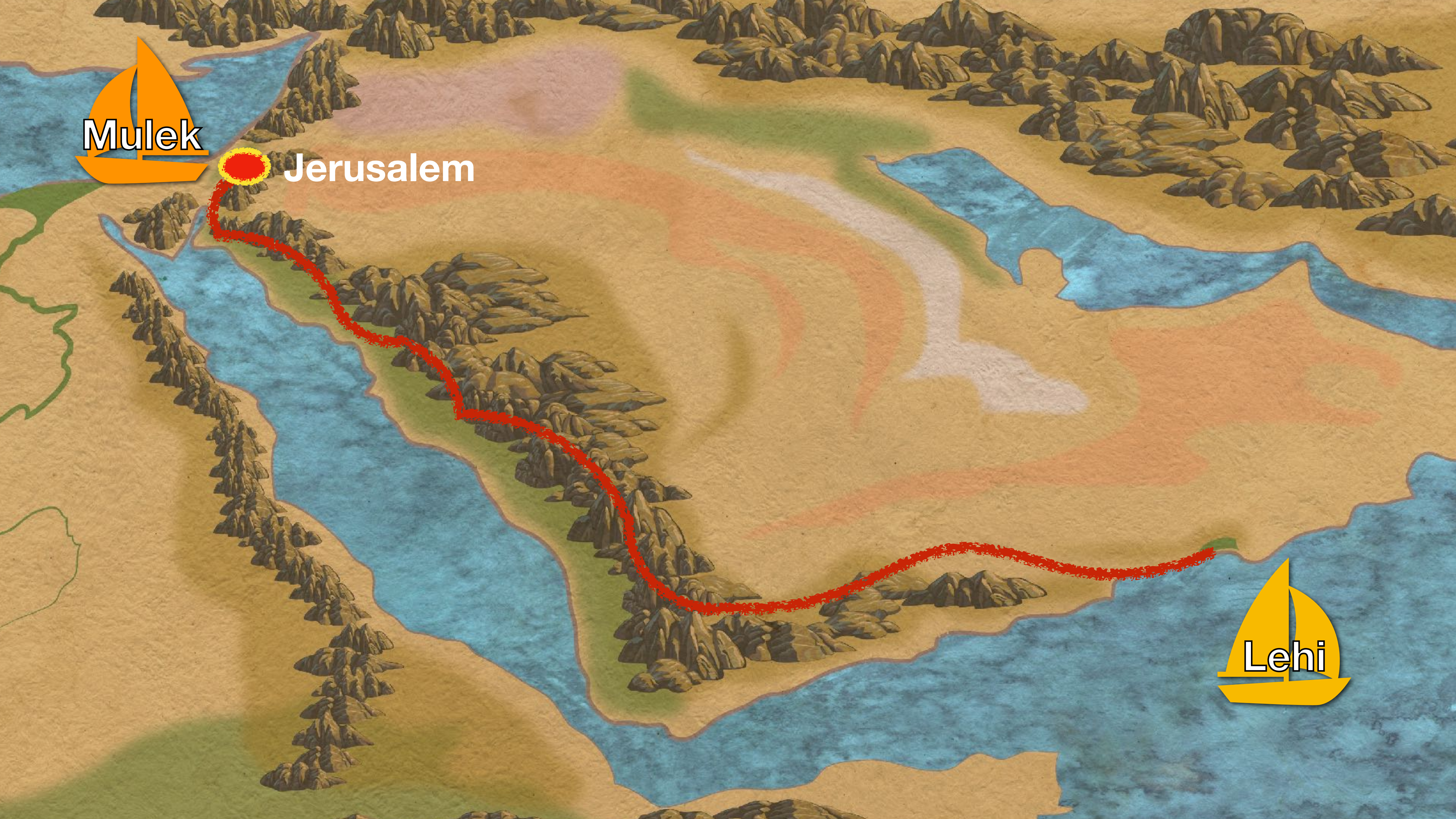
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Mulek

Jerusalem

Lehi





Mulek

Omni 1:16
Alma 51:26
Hel 6:10

Alma 22:28
Helaman 6:10



Lehi

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Lehi Exhorts His Sons

14 Awake! and arise from the dust, and hear the words of a trembling ^aparent, whose limbs ye must soon lay down in the cold and silent ^bgrave, from whence no traveler can ^creturn; a few more ^ddays and I go the ^eway of all the earth.

15 But behold, the Lord hath ^aredeemed my soul from hell; I have beheld his ^bglory, and I am encircled about eternally in the ^carms of his ^dlove.

16 And I desire that ye should remember to observe the ^astatutes 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 ^awrath upon you, that ye be ^bcut off and destroyed forever;

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

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

20 And he hath said that: ^aInas-

much as ye shall keep my ^bcommandments ye shall ^cprosper 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 ^amen, and be determined in ^bone mind and in one heart, united in all things, that ye may not come down into captivity;

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

23 Awake, my sons; put on the armor of ^arighteousness. Shake off the ^bchains 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 ^aglorious, 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 ^bhunger in the wilderness; nevertheless, ye sought to ^ctake away his

14a TG Family, Love within.
b TG Death.
c Job 10:21.
d Gen. 47:29 (28–29);
Jacob 1:9.
e Josh. 23:14;
1 Kgs. 2:2.
15a Alma 36:28.
TG Jesus Christ,
Atonement through.
b Ex. 24:16;
Lev. 9:6 (6, 23);

16a Deut. 4:6 (5–8);
Ezek. 20:11;
2 Ne. 5:10 (10–11).
17a 1 Ne. 2:23;
2 Ne. 5:21 (21–24);
Alma 3:6 (6–19).
TG God, Indignation of.
b Gen. 6:13;
1 Ne. 17:31;
Mosiah 12:8;
3 Ne. 9:9.
18a TG Curse.

Alma 9:13 (13–14);
36:30; 37:13;
3 Ne. 5:22.
b Lev. 26:3 (3–14);
Joel 2:25 (23–26);
Amos 5:4 (4–8);
Mosiah 26:30.
c Ps. 67:6;
Prov. 22:4 (4–5);
Mosiah 2:24 (21–25).
21a 1 Sam. 4:9; 1 Kgs. 2:2.
b Moses 7:18.

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2 Ne. 4:4;
Alma 9:13.
Deut. 29:9. 30:9

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13a TC Sleep

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Elder D. Todd Christofferson

“By age, Laman and Lemuel were men, but in terms of character and spiritual maturity they were still as children. They murmured and complained if asked to do anything hard. They didn’t accept anyone’s authority to correct them. They didn’t value spiritual things. They easily resorted to violence, and they were good at playing the victim.



Elder D. Todd Christofferson

“We see some of the same attitudes today. Some act as if a man’s highest goal should be his own pleasure. Permissive social mores have “let men off the hook” as it were, so that many think it acceptable to father children out of wedlock and to cohabit rather than marry. Dodging commitments is considered smart, but sacrificing for the good of others, naive. For some, a life of work and achievement is optional. ...



Elder D. Todd Christofferson

“We who hold the priesthood of God cannot afford to drift. We have work to do (see Moroni 9:6). We must arise from the dust of self-indulgence and be men! It is a wonderful aspiration for a boy to become a man—strong and capable; someone who can build and create things, run things; someone who makes a difference in the world. It is a wonderful aspiration for those of us who are older to make the vision of true manhood a reality in our lives and be models for those who look to us for an example.”

(“Let Us Be Men,” October 2006 GC)

14 Awake! and arise from the dust, and hear the words of a trembling ^aparent, whose limbs ye must soon lay down in the cold and silent ^bgrave, from whence no traveler can ^creturn; a few more ^ddays and I go the ^eway of all the earth.

15 But behold, the Lord hath ^aredeemed my soul from hell; I have beheld his ^bglory, and I am encircled about eternally in the ^carms of his ^dlove.

16 And I desire that ye should remember to observe the ^astatutes 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 ^awrath upon you, that ye be ^bcut off and destroyed forever;

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

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

20 And he hath said that: ^aInas-

much as ye shall keep my ^bcommandments ye shall ^cprosper 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 ^amen, and be determined in ^bone mind and in one heart, united in all things, that ye may not come down into captivity;

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

23 Awake, my sons; put on the armor of ^arighteousness. Shake off the ^bchains 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 ^aglorious, 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 ^bhunger in the wilderness; nevertheless, ye sought to ^ctake away his

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.

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

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.

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

14a TG Family, Love within.

b TG Death.

c Job 10:21.

d Gen. 47:29 (28–29);

Jacob 1:9.

e Josh. 23:14;

1 Kgs. 2:2.

15a Alma 36:28.

TG Jesus Christ, Atonement through.

b Ex. 24:16;

Lev. 9:6 (6, 23);

16a Deut. 4:6 (5–8);

Ezek. 20:11;

2 Ne. 5:10 (10–11).

17a 1 Ne. 2:23;

2 Ne. 5:21 (21–24);

Alma 3:6 (6–19).

TG God, Indignation of.

b Gen. 6:13;

1 Ne. 17:31;

Mosiah 12:8;

3 Ne. 9:9.

18a TG Curse.

Alma 9:13 (13–14);

36:30; 37:13;

3 Ne. 5:22.

b Lev. 26:3 (3–14);

Joel 2:25 (23–26);

Amos 5:4 (4–8);

Mosiah 26:30.

c Ps. 67:6;

Prov. 22:4 (4–5);

Mosiah 2:24 (21–25).

21a 1 Sam. 4:9; 1 Kgs. 2:2.

b Moses 7:18.

25a 1 Ne. 15:8 (8–11);

Mosiah 10:14.

27a 1 Ne. 17:48.

b D&C 121:43.

31a 2 Ne. 5:6.

32a 1 Ne. 18:7 (7, 10).

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25a 1 Ne. 15:8 (8–11);

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b Gen. 37:10 (9–11);

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27a 1 Ne. 17:48.

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c D&C 33:8.

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2 1a 1 Ne. 18:7 (7, 19).

2a Micah 4:13;

2 Ne. 32:9.

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Redemption comes through the Holy Messiah—Freedom of choice (agency) is essential to existence and progression—

Adam fall that man might be. Man are

Elder M. Russell Ballard

“The Lord’s servants are inspired to help us avoid obstacles that are spiritually life threatening and to help us pass safely through mortality to our final, ultimate, heavenly destination.”

(“God Is at the Helm,” Oct 2015 GC, Ensign or Liahona, Nov. 2015, 24).

2 NEPHI 2

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.

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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 ^dcut 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

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.

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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—

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Lehi Speaks to His Son Jacob

25a 1 Ne. 15:8 (8–11);
Messiah 10:14

27a 1 Ne. 17:48.
b D&C 121:43

31a 2 Ne. 5:6.
2 1a 1 Ne. 18:7 (7, 10)

4a 2 Ne. 11:3;
Jacob 7:5.
TG Jesus Christ,
Appearances,
Antemortal.

b Jude 1:3.
c TG Grace.

5a Moro. 7:16.
b Gal. 2:16; 3:2;
Mosiah 13:28 (27–28).
c Rom. 3:20 (20–24); 7:5;
2 Ne. 25:23;
Alma 42:14 (12–16).
TG Justification.
d Lev. 7:20 (20–21).

Mosiah 16:5 (4–5);
Alma 12:22 (22–25).
TG Jesus Christ,
Redeemer; Redemption.

b TG Holiness.
c TG Jesus Christ, Messiah.
d John 1:17 (14, 17);
Alma 13:9; Moses 1:6.
TG Grace.

7a TG Jesus Christ,
Atonement through;
Sacrifice; Self-Sacrifice.
b 1 Sam. 2:2 (1–10).
c Rom. 10:4.
8a 2 Ne. 25:20; 31:21.

TG Jesus Christ,
Resurrection.
9a Isa. 53:12 (1–12);
Mosiah 14:12; 15:8;
Moro. 7:28 (27–28).
TG Jesus Christ,
Mission of.

10a Ps. 65:2.
TG Jesus Christ,
Redeemer.
b TG Jesus Christ, Judge.
c TG Holiness.
d TG Punish.
e 2 Ne. 9:26 (7, 21–22, 26);
Alma 22:14; 33:22.

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Elder Richard G. Scott

“Just when all seems to be going right, challenges often come in multiple doses applied simultaneously. When those trials are not consequences of your disobedience, they are evidence that the Lord feels you are prepared to grow more (see Proverbs 3:11–12). He therefore gives you experiences that stimulate growth, understanding, and compassion which polish you for your everlasting benefit. To get you from where you are to where He wants you to be requires a lot of stretching, and that generally entails discomfort and pain.”

(Conference Report, Oct. 1995, 18; or Ensign, Nov. 1995, 16–17).

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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.

15 And to bring about his eternal

^apurposes in the end of man, after he had ^bcreated our first parents, and the beasts of the field and the ^cfowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the ^dforbidden ^efruit in ^fopposition to the ^gtree of life; the one being sweet and the other bitter.

16 Wherefore, the Lord God gave unto man that he should ^aact for himself. Wherefore, man could not ^bact for himself save it should be that he was ^centiced by the one or the other.

17 And I, Lehi, according to the things which I have read, must needs suppose that an ^aangel of God, according to that which is written, had ^bfallen from heaven; wherefore, he became a ^cdevil, having sought that which was evil before God.

18 And because he had fallen from heaven, and had become miserable forever, he ^asought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all ^blies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, ^cknowing good and evil.

19 And after Adam and Eve had ^apartaken of the forbidden fruit they were driven out of the garden of ^bEden, to till the earth.

20 And they have brought forth

children; yea, even all the earth.

21 And the day of ^amen were prepared unto the ^bwill of the Father; wherefore, their state of ^cprobation was lengthened, and the commandments were given unto the children; and he gave commandments that they must repent; for he knew that they were in the transgression.

22 And now, because they had not transgressed, they would have remained in the state in which they were created; and they would have remained forever.

23 And they would have remained in the state in which they were created; and they would have remained forever.

24 But behold, because they had been done in that which they were created; and they would have remained forever.

25 ^aAdam ^bfell from the garden of Eden; and men ^care born in sin; and they have ^djoy.

26 And the ^aMessiah shall come, and he shall bring the fulness of time.

Lehi Teaches His Sons about the Fall and Agency

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| 4a 2 Ne. 11:3; Jacob 7:5. TG Jesus Christ, Appearances, Antemortal. | Mosiah 16:5 (4-5); Alma 12:22 (22-25). TG Jesus Christ, Redeemer; Redemption. | TG Jesus Christ, Resurrection. |
| b Jude 1:3. | b TG Holiness. | 9a Isa. 53:12 (1-12); Mosiah 14:12; 15:8; Moro. 7:28 (27-28). TG Jesus Christ, Mission of. |
| c TG Grace. | c TG Jesus Christ, Messiah. | 10a Ps. 65:2. TG Jesus Christ, Redeemer. |
| 5a Moro. 7:16. | d John 1:17 (14, 17); Alma 13:9; Moses 1:6. TG Grace. | b TG Jesus Christ, Judge. |
| b Gal. 2:16; 3:2; Mosiah 13:28 (27-28). | 7a TG Jesus Christ, Atonement through; Sacrifice; Self-Sacrifice. | c TG Holiness. |
| c Rom. 3:20 (20-24); 7:5; 2 Ne. 25:23; Alma 42:14 (12-16). TG Justification. | b 1 Sam. 2:2 (1-10). | d TG Punish. |
| d Lev. 7:20 (20-21). | c Rom. 10:4. | e 2 Ne. 9:26 (7, 21-22, 26); Alma 22:14; 33:22. |
| | 8a 2 Ne. 25:20; 31:21. | |

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| 12a D&C 88:25. TG Earth, Purpose of. | Creation of. | Moses 4:3 (3-4); Abr. 3:28 (27-28). TG Sons of Perdition. |
| b TG God, Justice of. | c Gen. 1:20. | c TG Adversary; Devil; Lucifer; Satan. |
| 13a Rom. 4:15; 5:13; 2 Ne. 9:25; 11:7. | d Gen. 2:17 (16-17); Moses 3:17. | 18a Luke 22:31; Rev. 13:7; 2 Ne. 28:20 (19-23); 3 Ne. 18:18; D&C 10:22 (22-27); 50:3; 76:29. |
| b Alma 42:13. | e Gen. 3:6; Mosiah 3:26; Alma 12:22 (21-23). | |
| 14a TG Learn. | f TG Opposition. | |
| b TG Creation; God, Creator; Jesus Christ, Creator. | g Gen. 2:9; 1 Ne. 15:36 (22, 28, 36); Alma 12:26 (21, 23, 26); | |
| c D&C 93:30. | | |
| | | 20a 1 Cor. 15:45 (45-46); D&C 27:11; 138:30. |
| | | Moses 1:34. TG Adam. |
| | | 21a Job 14:1; Alma 12:24; Moses 4:23 (22-25). |
| | | b TG God, Will of. |
| | | c Alma 34:32. TG Repent. |

LAW

Moroni 7:16

For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

unto 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 salvation is free.

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 ^dcut 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;

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Gospel Topics and Questions, “Light of Christ”

“The Light of Christ is the divine energy, power, or influence that proceeds from God through Christ and gives life and light to all things. The Light of Christ influences people for good and prepares them to receive the Holy Ghost. One manifestation of the Light of Christ is what we call a conscience.”

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 ^dcut 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

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.

15 And to bring about his eternal

^apurposes in the end of man, after he had ^bcreated our first parents, and the beasts of the field and the ^cfowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the ^dforbidden ^efruit in ^fopposition to the ^gtree of life; the one being sweet and the other bitter.

16 Wherefore, the Lord God gave unto man that he should ^aact for himself. Wherefore, man could not ^bact for himself save it should be that he was ^centiced by the one or the other.

17 And I, Lehi, according to the things which I have read, must needs suppose that an ^aangel of God, according to that which is written, had ^bfallen from heaven; wherefore, he became a ^cdevil, having sought that which was evil before God.

18 And because he had fallen from heaven, and had become miserable forever, he ^asought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all ^blies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, ^cknowing good and evil.

19 And after Adam and Eve had ^apartaken of the forbidden fruit they were driven out of the garden of ^bEden, to till the earth.

20 And they have brought forth

Lehi Teaches His Sons about the Fall and Agency

children; yea, even all the earth.

21 And the day of ^amen were prepared unto the ^bwill of the Father; wherefore, their state of ^cprobation was lengthened, and the commandments were given unto the children; wherefore, he gave commandments that they must repent; for he knew that they were in the transgression.

22 And now, because they had not transgressed, they would have remained in the state in which they were created; and they would have remained forever.

23 And they would have remained in the state in which they were created; and they would have remained forever.

24 But behold, because they had been done in that which they were created; and they would have remained forever.

25 ^aAdam ^bfell from heaven; and men ^care born in sin; wherefore, they have ^djoy.

26 And the ^aMessiah shall come, and he shall bring the fulness of time.

4a 2 Ne. 11:3; Jacob 7:5. TG Jesus Christ, Appearances, Antemortal.

b Jude 1:3.

c TG Grace.

5a Moro. 7:16.

b Gal. 2:16; 3:2; Mosiah 13:28 (27-28).

c Rom. 3:20 (20-24); 7:5; 2 Ne. 25:23; Alma 42:14 (12-16).

d Lev. 7:20 (20-21).

Mosiah 16:5 (4-5); Alma 12:22 (22-25).

TG Jesus Christ, Redeemer; Redemption.

b TG Holiness.

c TG Jesus Christ, Messiah.

d John 1:17 (14, 17); Alma 13:9; Moses 1:6.

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7a TG Jesus Christ, Atonement through; Sacrifice; Self-Sacrifice.

b 1 Sam. 2:2 (1-10).

c Rom. 10:4.

8a 2 Ne. 25:20; 31:21.

TG Jesus Christ, Resurrection.

9a Isa. 53:12 (1-12); Mosiah 14:12; 15:8; Moro. 7:28 (27-28).

TG Jesus Christ, Mission of.

10a Ps. 65:2.

TG Jesus Christ, Redeemer.

b TG Jesus Christ, Judge.

c TG Holiness.

d TG Punish.

e 2 Ne. 9:26 (7, 21-22, 26); Alma 22:14; 33:22.

12a D&C 88:25.

TG Earth, Purpose of.

b TG God, Justice of.

13a Rom. 4:15; 5:13; 2 Ne. 9:25; 11:7.

b Alma 42:13.

14a TG Learn.

b TG Creation; God, Creator; Jesus Christ, Creator.

c D&C 93:30.

Creation of.

c Gen. 1:20.

d Gen. 2:17 (16-17); Moses 3:17.

e Gen. 3:6; Mosiah 3:26; Alma 12:22 (21-23).

f TG Opposition.

g Gen. 2:9; 1 Ne. 15:36 (22, 28, 36); Alma 12:26 (21, 23, 26);

Moses 4:3 (3-4); Abr. 3:28 (27-28).

TG Sons of Perdition.

c TG Adversary; Devil; Lucifer; Satan.

18a Luke 22:31; Rev. 13:7; 2 Ne. 28:20 (19-23); 3 Ne. 18:18; D&C 10:22 (22-27); 50:3; 76:29.

20a 1 Cor. 15:45 (45-47); D&C 27:11; 138:30.

Moses 1:34.

TG Adam.

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c Alma 34:32. TG Repent.

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Isaiah 16:5 (4–5);
Alma 12:22 (22–25).
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President Boyd K. Packer

“Life will not be free from challenges, some of them bitter and hard to bear. We may wish to be spared all the trials of life, but that would be contrary to the great plan of happiness, ‘for it must needs be, that there is an opposition in all things’ (2 Nephi 2:11). This testing is the source of our strength.”

(in Conference Report, Apr. 2004, 81; or Ensign, May 2004, 80).

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20 And they have brought forth

12 *a* D&C 88:25.
TG Earth, Purpose of.
b TG God, Justice of.
13 *a* Rom. 4:15; 5:13;

Creation of.
c Gen. 1:20.
d Gen. 2:17 (16–17);
Moses 3:17.

Moses 4:3 (3–4);
Abr. 3:28 (27–28).
TG Sons of Perdition.
c TG Adversary; Devil;

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Elder Jeffrey R. Holland

“God’s premortal children could not become like him and enjoy his breadth of blessings unless they obtained both a physical body and temporal experience in an arena where both good and evil were present. ...

“... We wanted the chance to become like our heavenly parents, to face suffering and overcome it, to endure sorrow and still live rejoicingly, to confront good and evil and be strong enough to choose the good.”

(“Christ and the New Covenant: The Messianic Message of the Book of Mormon” [1997], 200, 204).

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19 And after Adam and Eve had

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19 And after Adam and Eve had ^apartaken of the forbidden fruit they were driven out of the garden of ^bEden, to till the earth.

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

Moses 4:3 (3-4);
Abr. 3:28 (27-28).
TG Sons of Perdition.
TG Adversary Devil

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23 And they would have had no ^achildren; wherefore they would have remained in a state of innocence, having no ^bjoy, for they knew no misery; doing no good, for they knew no ^csin.

24 But behold, all things have been done in the wisdom of him who ^aknoweth all things.

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Moses 4:3 (3-4);
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Consequences of the Fall of Adam and Eve

- **Adam and Eve were driven out of the Garden of Eden (v. 19).**
- **Adam and Eve had to “till the earth” and work for their food (v. 19).**
- **Adam and Eve were able to have children (v. 20, 23).**
- **All mankind are temporarily lost or separated from God (spiritual death) (v. 21).**
- **Adam and Eve would experience physical death (. 22).**
- **They were able to experience joy (v. 23).**
- **They were able to experience misery (v. 23).**
- **They were able to do good (v. 23).**
- **They received knowledge of sin (v. 23).**



Elder Jeffrey R. Holland

[Summary] While rock climbing without any safety gear in southern Utah, two brothers encountered a protruding ledge that kept them from reaching the top of a canyon wall. They could not get over it, nor could they safely climb back down. The older brother was able to boost the younger brother up and over the ledge to safety, but he knew he could not reach the ledge himself without jumping. He also knew he faced the risk of falling to his death if he tried to jump. Since he did not want his younger brother to see him fall and die, he told his brother to go look for a tree branch. The older brother then leapt as high as he could and grabbed the ledge, but, unable to hold onto it, he started slipping toward his death.



Elder Jeffrey R. Holland

“But then suddenly, like a lightning strike in a summer storm, two hands shot out from somewhere above the edge of the cliff, grabbing my wrists with a strength and determination that belied their size. My faithful little brother had not gone looking for any fictitious tree branch. Guessing exactly what I was planning to do, he had never moved an inch. He had simply waited—silently, almost breathlessly—knowing full well I would be foolish enough to try to make that jump. When I did, he grabbed me, held me, and refused to let me fall. Those strong brotherly arms saved my life that day as I dangled helplessly above what would surely have been certain death.”



Elder Jeffrey R. Holland

“Because we were then born into that fallen world [that resulted from Adam and Eve’s transgression] and because we too would transgress the laws of God, we also were sentenced to the same penalties that Adam and Eve faced.

“What a plight! The entire human race in free fall—every man, woman, and child in it physically tumbling toward permanent death, spiritually plunging toward eternal anguish. Is that what life was meant to be? Is this the grand finale of the human experience?...



Elder Jeffrey R. Holland

“The answer to those questions is an unequivocal and eternal no! With prophets ancient and modern, I testify that “all things have been done in the wisdom of him who knoweth all things.” ...It was part of His divine plan, which provided for a Savior, the very Son of God Himself.”

(“Where Justice, Love, and Mercy Meet,” Apr 2015 GC, Ensign or Liahona, May 2015, 104.)

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24 But behold, all things have been done in the wisdom of him who ^aknoweth all things.

25 ^aAdam ^bfell that men might be; and men ^care, that they might have ^djoy.

26 And the ^aMessiah cometh in the fulness of time, that he may

like unto himself.

28 And now, my sons, I would that ye should look to the great ^aMediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

29 And not choose eternal death, according to the will of the flesh and the ^aevil which is therein, which giveth the spirit of the devil power to ^bcaptivate, to bring you down to ^chell, that he may reign over you in his own kingdom.

30 I have spoken these few words unto you all, my sons, in the last days of my probation; and I have

20a 1 Cor. 15:45 (45–48);
D&C 27:11; 138:38;
Moses 1:34.
TG Adam.

21a Job 14:1;

God, Omniscience of.
25a TG Adam.
b Moses 6:48.
TG Fall of Man.

c TG Mortality.

b TG Mortality.
c 2 Ne. 26:24;
Jacob 5:41;
Alma 26:37.

d Alma 29:8.

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

^bredeem the children of men from the fall. And because that they are ^credeemed from the fall they have become ^dfree forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the ^elaw at the great and last day, according to the commandments which God hath given.

27 Wherefore, men are ^afree according to the ^bflesh; and ^call things are ^dgiven them which are expedient unto man. And they are free to ^echoose ^fliberty and eternal ^glife, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be ^hmiserable like unto himself.

28 And now, my sons, I would

Elder Craig C. Christensen

“We were created to have joy. It is our intended destiny as children of a loving Heavenly Father. He wants to share His joy with us. The prophet Lehi taught that God’s plan for each of us is that we “might have joy” (2 Nephi 2:25). Because we live in a fallen world, enduring joy or everlasting joy often seems beyond our reach. Yet in the very next verse, Lehi continues by explaining that “the Messiah [came to] ... redeem [us] from the fall” (2 Nephi 2:26). Redemption, by and through the Savior Jesus Christ, makes joy possible.

(“There Can Be Nothing So Exquisite and Sweet as Was My Joy” April 2023 GC).

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.

23 And they would have had no ^achildren; wherefore they would have remained in a state of innocence, having no ^bjoy, for they knew no misery: doing no good, for they

and not to be acted upon, save it be by the punishment of the ^elaw at the great and last day, according to the commandments which God hath given

27 Wherefore, men are ^afree according to the ^bflesh; and ^call things are ^dgiven them which are expedient unto man. And they are free to ^echoose ^fliberty and eternal ^glife, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be ^hmiserable like unto himself.

28 And now, my sons, I would that ye should look to the great ^aMediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

29 And not choose eternal death.



Elder D. Todd Christofferson

“Satan ... promotes conduct and choices that limit our freedom to choose by replacing the influence of the Holy Spirit with his own domination (see D&C 29:40; 93:38–39). Yielding to his temptations leads to a narrower and narrower range of choices until none remains and to addictions that leave us powerless to resist.



Elder D. Todd Christofferson

“Using our agency to choose God’s will, and not slackening even when the going gets hard, will not make us God’s puppet; it will make us like Him. God gave us agency, and Jesus showed us how to use it so that we could eventually learn what They know, do what They do, and become what They are.”

(“Moral Agency,” Ensign, June 2009, 49)

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.

23 And they would have had no ^achildren; wherefore they would have remained in a state of innocence, having no ^bjoy, for they knew no misery; doing no good, for they knew no ^csin.

24 But behold, all things have been done in the wisdom of him who ^aknoweth all things.

25 ^aAdam ^bfell that men might be; and men ^care, that they might have ^djoy.

26 And the ^aMessiah cometh in the fulness of time, that he may

death, according to the captivity and power of the devil; for he seeketh that all men might be ^hmiserable like unto himself.

28 And now, my sons, I would that ye should look to the great ^aMediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

29 And not choose eternal death, according to the will of the flesh and the ^aevil which is therein, which giveth the spirit of the devil power to ^bcaptivate, to bring you down to ^chell, that he may reign over you in his own kingdom.

30 I have spoken these few words unto you all, my sons, in the last days of my probation; and I have

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

God, Omniscience of.
25a TG Adam.

b TG Mortality.
c 2 Ne. 26:24;

And by the law no flesh is ^cjustified; or, by the law men are ^dcut 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

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;

4a 2 Ne. 11:3;
Jacob 7:5.

Mosiah 16:5 (4–5);
Alma 12:22 (22–25).

TG Jesus Christ,
Resurrection.

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 ^dcut 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;

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,

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.

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28 And now, my sons, I would that ye should look to the great ^aMediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

29 And not choose eternal death, according to the will of the flesh and the ^aevil which is therein, which giveth the spirit of the devil power to ^bcaptivate, to bring you down to ^chell, that he may reign over you in his own kingdom.

30 I have spoken these few words unto you all, my sons, in the last days of my probation; and I have

chosen the good part, according to the words of the prophet. And I have none other object save it be the everlasting ^awelfare 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

Lehi Teaches His Sons about the Fall and Agency

20a 1 Cor. 15:45 (45–48); D&C 27:11; 138:38; Moses 1:34.

God, Omniscience of.
25a TG Adam.
b Moses 6:48.

b TG Mortality.
c 2 Ne. 26:24; Jacob 5:41; Alma 26:37.

TG Adam.
21a Job 14:1; Alma 12:24; Moses 4:23 (22–25).

c TG Mortality.
d Moses 5:10.
TG Joy; Man, Potential to Become like Heavenly

d Alma 29:8.
TG Talents.
e TG Initiative; Opposition.

b TG God, Will of.
c Alma 34:32.
TG Repent

Father.
26a TG Jesus Christ, Messiah

f TG Liberty.
g Deut. 30:15

30a TG Family, Children, Responsibilities toward.

2 Ne. 3:22; 4:2 (1–32).

TG Seer.

3 1a 1 Ne. 18:7 (7, 19).

b TG Promise.

b D&C 132:30.

2a 1 Ne. 2:20.

c Jacob 2:25.

7a TG Joseph Smith.

TG Promised Lands.

d Gen. 45:7 (5–7);

b TG Millennium, Preparing a People for.

3a Gen. 45:7; 1 Ne. 13:30.

1 Ne. 15:12 (12, 16); 19:24;

c TG Book of Mormon.