



2 Nephi 3-5

2 NEPHI 3

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CHAPTER 3

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up a ^crighteous ^abranch 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.

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Lehi Speaks to Joseph Quoting Joseph of Egypt

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2 Ne. 3:22; 4:2 (1–32).

b TG Promise.

c Jacob 2:25.

d Gen. 45:7 (5–7);

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b D&C 132:30.

7a TG Joseph Smith.

b TG Millennium,

11 b D&C 5:4 (3–4).

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The 4 Josephs of 2 Nephi 3



Son of Lehi



Sold into Egypt



Smith Junior



Smith Senior

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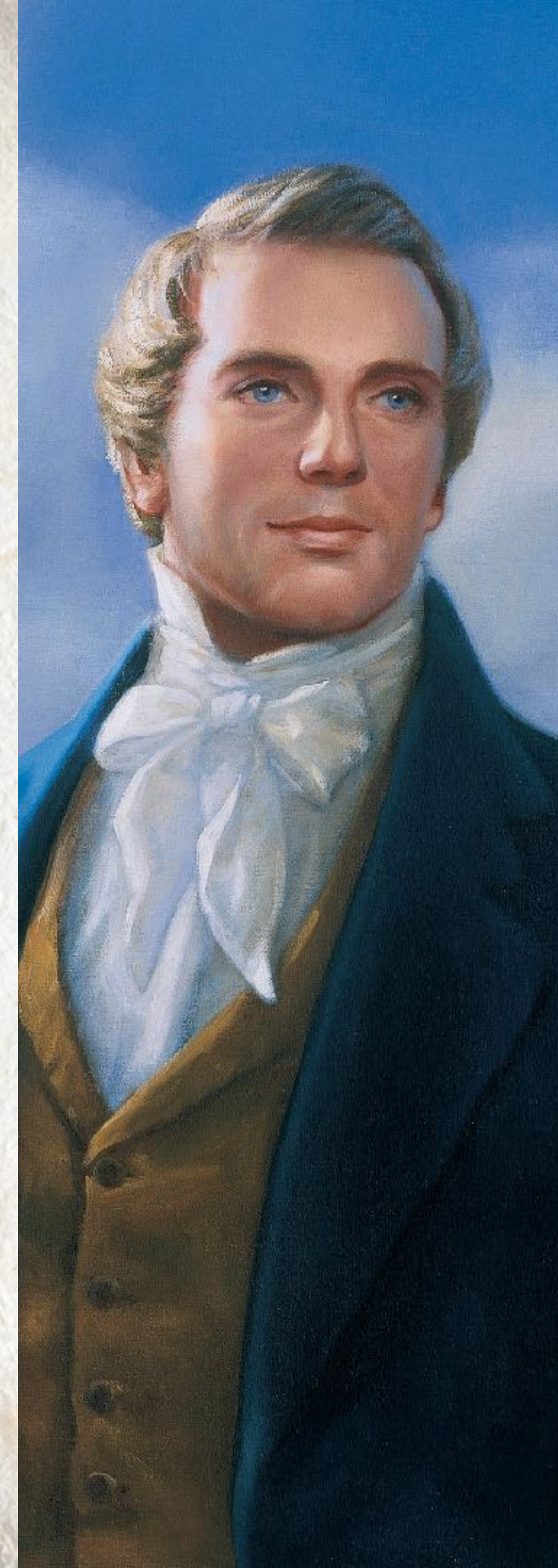
Book of Mormon Institute Student Manual

A seer is “a person authorized of God to see with spiritual eyes things which God has hidden from the world (Moses 6:35–38). He is a revelator and a prophet (Mosiah 8:13–16). In the Book of Mormon, Ammon taught that only a seer could use special interpreters, or a Urim and Thummim (Mosiah 8:13; 28:16). A seer knows the past, present, and future. Anciently, a prophet was often called a seer (1 Sam. 9:9; 2 Sam. 24:11).

“Joseph Smith is the great seer of the latter days (D&C 21:1; 135:3)” (Guide to the Scriptures, “Seer”). The Prophet Joseph Smith is the “choice seer” described in 2 Nephi 3:6 as a descendant of Joseph, son of Israel.

Book of Mormon Institute Student Manual

Joseph Smith's life focused upon doing the will of the Lord. For example, in the beginning of his ministry he was commanded to translate the Book of Mormon: "And you have a gift to translate the plates; and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished" (D&C 5:4).



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12 Wherefore, the fruit of thy loins shall a write; and the fruit of the loins of b Judah shall c write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the d confounding of e false doctrines and laying down of contentions, and establishing f peace among the fruit of thy loins, and g bringing them to the h knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

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President Boyd K. Packer

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

(“Scriptures,” Ensign, Nov. 1982, 53).

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22 And now, behold, my son Joseph, after this manner did my father of old ^aprophecy.

23 Wherefore, because of this covenant thou art ^ablessed; for thy seed shall not be destroyed, for they shall ^bhearken unto the words of the book.

24 And there shall rise up ^aone mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much ^brestoration unto the house of Israel, and unto the seed of thy brethren.

25 And now, blessed art thou, Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.

CHAPTER 4

Lehi counsels and blesses his posterity—He dies and is buried—Nephi glories in the goodness of God—Nephi puts his trust in the Lord forever. About 588–570 B.C.

AND now, I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning ^aJoseph, who was carried into Egypt.

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

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

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

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

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

7 Wherefore, because of my blessing the Lord God will ^anot suffer that ye shall perish; wherefore, he will be ^bmerciful unto you and unto your seed forever.

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

9 And he spake unto them, saying:

11b D&C 5:4 (3–4).
c TG Scriptures to Come Forth.

g Moro. 1:4.
h 1 Ne. 15:14;
2 Ne. 30:5;

Moses 2:1.
TG Scriptures,
Writing of.

22a 2 Ne. 3:5.

2 Ne. 5:12.

b TG Curse.

enant thou art ^ablessed; for thy seed shall not be destroyed, for they shall ^bhearken unto the words of the book.

24 And there shall rise up ^aone mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much ^brestoration unto the house of Israel, and unto the seed of thy brethren.

25 And now, blessed art thou, Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.

CHAPTER 4

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7 Wherefore, because of my bless-



President Brigham Young

“It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his father, and upon his father’s father, and upon their progenitors clear back ... to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was fore-ordained in eternity to preside over this last dispensation.”

(Teachings of Presidents of the Church: Brigham Young [1997], 96, 343.).



Elder Neil L. Andersen

“To the youth ... I give a specific challenge: Gain a personal witness of the Prophet Joseph Smith.

“A testimony of the Prophet Joseph Smith can come differently to each of us. It may come as you kneel in prayer, asking God to confirm that he was a true prophet. It may come as you read the Prophet’s account of the First Vision. A testimony may distill upon your soul as you read the Book of Mormon again and again. It may come as you bear your own testimony of the Prophet or as you stand in the temple and realize that through Joseph Smith the holy sealing power was restored to the earth. With faith and real intent, your testimony of the Prophet Joseph Smith will strengthen.”

(“Joseph Smith,” Ensign or Liahona, Nov. 2014, 30)

2 NEPHI 4

my mouth unto their brethren who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

22 And now, behold, my son Joseph, after this manner did my father of old ^aprophecy.

23 Wherefore, because of this covenant thou art ^ablessed; for thy seed shall not be destroyed, for they shall ^bhearken unto the words of the book.

24 And there shall rise up ^aone mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much ^brestoration unto the house of Israel, and unto the seed of thy brethren.

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9 And he spake unto them, saying:

Lehi's Blessing on the Children of Laman and Lemuel Lehi's Final Blessings and Death

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

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

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

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

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

15 And upon ^athese I ^bwrite the things of my soul, and many of the scriptures which are engraven upon the plates of brass. For my soul ^cdelighteth in the scriptures, and my heart ^apondereth them, and writeth them for the ^elearning and the profit of my children.

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

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

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

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

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

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

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

23 Behold, he hath heard my cry by

10a 1 Ne. 7:6.
11a Jacob 1:14 (12–14).
12a Gen. 49:1 (1–27).
 b TG Old Age.
13a 1 Ne. 7:6 (6–19):

Writing of.
c Ps. 119:24;
Moses 6:59.
d TG Meditation;
Scriptures. Study of.

c TG Poor in Spirit;
Repent;
Sorrow.
18a Rom. 7:21 (15–25);
Heb. 12:1:

22a 2 Ne. 3:5.

23a TG Birthright.

b TG Obedience.

2 Ne. 5:12.

3a TG Firstborn.

4a 2 Ne. 1:9.

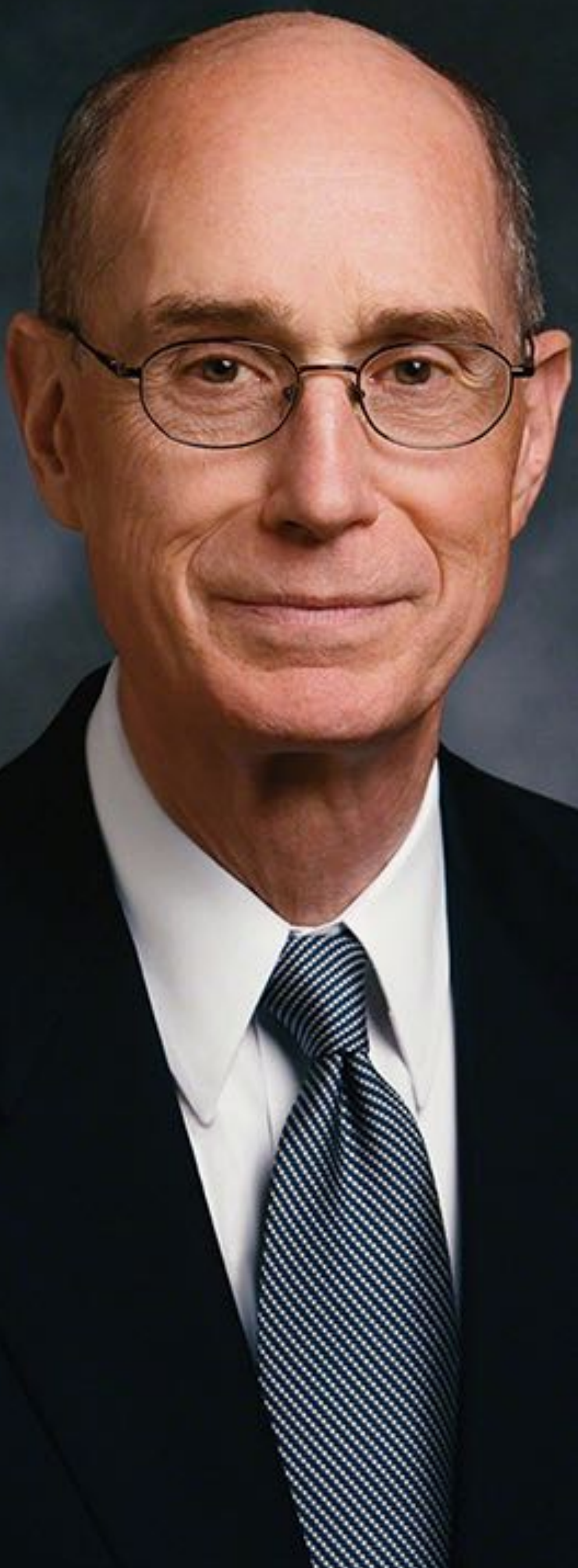
b TG Curse.

c D&C 68:25 (25–29).

7a 1 Ne. 22:7 (7–8).

Book of Mormon Institute Student Manual

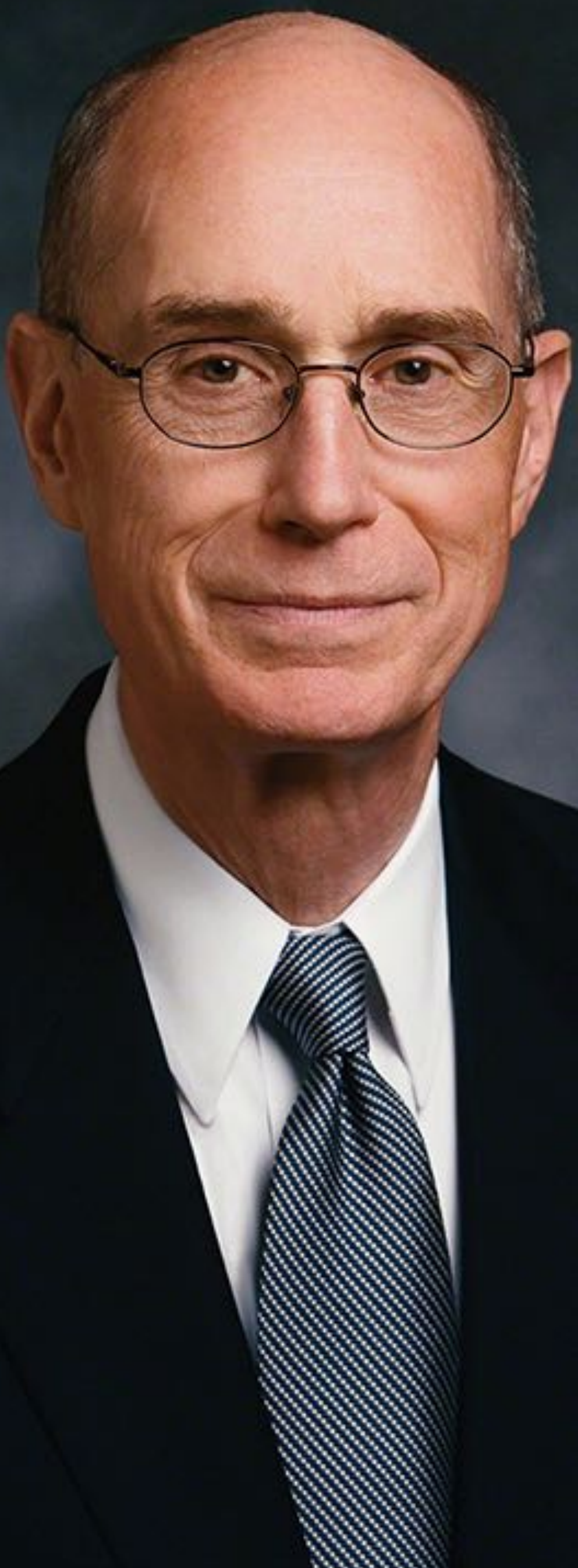
God has fulfilled and continues to fulfill Lehi's promise of mercy to Laman's and Lemuel's children. There are several cases in the Book of Mormon where Lehi's promise to the children of Laman and Lemuel were fulfilled (see Alma 17–26; Helaman 5–6; 13–15). In the latter days God has continued to fulfill Lehi's promise of mercy to Laman and Lemuel's children.



President Henry B. Eyring

“Our faithful effort to offer to our family the testimony we have of the truth will be multiplied in power and extended in time.

“We have all seen evidence of that in families we have known. I saw it in South America as I looked into the faces of missionaries. Hundreds of them passed by me, shaking my hand and looking deeply into my eyes.”



President Henry B. Eyring

“I was nearly overwhelmed with the confirmation that these children of Father Lehi and of Sariah were there in the Lord’s service because our Heavenly Father honors His promises to families. To nearly his last breath, Lehi taught and testified and tried to bless his children. Terrible tragedy came among his descendants when they rejected his testimony, the testimonies of other prophets, and of the scriptures. But in the eyes and faces of those missionaries I felt confirmation that God has kept His promises to reach out to Lehi’s covenant children and that He will reach out to ours.”

(in Conference Report, Apr. 1996, 88; or Ensign, May 1996, 64).

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

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flesh, my soul grieveth because of mine iniquities.

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Sister Cheryl C. Lant

“This scripture teaches us how to read the Book of Mormon. It mentions three important ideas.

“First, ‘My soul delighteth.’ I love this phrase! I have thought about hungering and thirsting after knowledge as I read the scriptures, but delighting in them is something else. I find that what I take away from the scriptures is determined by what I bring. Each time I read them, I am, in a sense, bringing a new person with new eyes to the experience. Where I am in my life, the experiences I am having, and my attitude all affect how much I will gain.”



Sister Cheryl C. Lant

“I love the scriptures. I treasure the truths I find as I read them. Joy fills my heart as I receive encouragement, direction, comfort, strength, and answers to my needs. Life looks brighter, and the way opens before me. I am reassured of my Heavenly Father’s love and concern for me every time I read. Surely this is a delight to me. As one little boy in a Sunbeam class put it, ‘I feel happy about the scriptures!’

“Second, ‘My heart pondereth them.’ How I love to carry the scriptures with me in my heart! The spirit of what I have read rests there to bring me peace and comfort. The knowledge I have gained gives me guidance and direction. I have the confidence born out of obedience. ...



Sister Cheryl C. Lant

“[Third] I, of course, do not write scriptures as did Nephi, but when I read the scriptures and live the principles I learn, those scriptures become written in my life. They govern my actions and are written there for my children to see and follow. I can build a legacy, a tradition of righteous living, based on the principles I learn in the scriptures.”

(in Conference Report, Oct. 2005, 78–79; or Ensign, Nov. 2005).

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

23 Behold, he hath heard my cry by

day, and he hath given me ^aknowledge by ^bvisions in the night-time.

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

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

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

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Elder Neil L. Andersen

“Along with the peaceful direction we receive from the Holy Ghost, from time to time, God powerfully and very personally assures each of us that He knows us and loves us and that He is blessing us specifically and openly. Then, in our moments of difficulty, the Savior brings these experiences back into our mind. ...



Elder Neil L. Andersen

“You might think of your spiritual memories this way. With constant prayer, a determination to keep our covenants, and the gift of the Holy Ghost, we navigate our way through life. When personal difficulty, doubt, or discouragement darken our path, or when world conditions beyond our control lead us to wonder about the future, the spiritually defining memories from our book of life are like luminous stones that help brighten the road ahead, assuring us that God knows us, loves us, and has sent His Son, Jesus Christ, to help us return home.”

(“Spiritually Defining Memories,” Ensign or Liahona, May 2020)

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

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

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

30 Rejoice, O my ^aheart, and cry unto the Lord, and say: O Lord, I

before me, that I may walk in the path of the low valley, that I may be strict in the plain road!

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

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

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



Jeffrey R. Holland

“When we face ... temptations in our time, we must declare, as young Nephi did in his, “[I will] give place no more for the enemy of my soul” [2 Nephi 4:28]. We can reject the evil one. If we want it dearly and deeply enough, that enemy can and will be rebuked by the redeeming power of the Lord Jesus Christ.”

(“Place No More for the Enemy of My Soul,” Ensign or Liahona, May 2010, 46)

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

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

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

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

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

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

CHAPTER 5

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

23a TG Knowledge.
b 2 Chr. 26:5.
TG Dream; Vision.

24a James 5:16;
1 Ne. 1:5 (5–8); 10:17.

25a 2 Cor. 12:2 (1–4);
1 Ne. 11:1 (1–36);
Moses 1:1

c TG Contentment; Peace;
Peace of God.
d TG Self-Mastery.

28a Ps. 42:11.
b TG Adversary;
Enemies.

29a TG Anger.
30a TG Heart

33a TG Righteousness.
b Lev. 26:7 (1–13);
D&C 44:5.

34a TG Trustworthiness.
b TG Trust in God.

c Ps. 33:16; 44:6 (6–8).
TG Trust Not in the Arm
of Flesh

5 1a 2 Ne. 4:13; Jacob 7:24;
Enos 1:20;
Mosiah 10:12, 15.

6a 1 Ne. 4:35; 16:7;
2 Ne. 1:31 (30–32).
b TG Warn.

TG Law of Moses.
11a Matt. 6:33.
12a 2 Ne. 4:2;

soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?

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

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

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

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

^benemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy.

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

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

23 *a* TG Knowledge.
b 2 Chr. 26:5.
TG Dream; Vision.

c TG Contentment; Peace;
Peace of God.
d TG Self-Mastery.

33 *a* TG Righteousness.
b Lev. 26:7 (1–13);
D&C 44:5.

2 NER III 4.24-33 64

day, and he hath given me ^aknowledge by ^bvisions in the night-time.

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

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

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

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

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

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

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

why should my heart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?

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23 *a* TG Knowledge.
b 2 Chr. 26:5.
TG Dream: Vision

c TG Contentment; Peace; Peace of God.
d TG Self-Mastery

33 *a* TG Righteousness.
b Lev. 26:7 (1–13);
D&C 44:5

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enemies! Wilt thou make my path
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amiss; therefore I will lift up my
voice unto thee; yea, I will cry
unto thee, my God, the ^drock of my
^erighteousness. Behold, my voice

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

CHAPTER 5

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

BEHOLD, it came to pass that I,
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3 Yea, they did murmur against me,
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TG Contentment; Peace;
Peace of God.
TG Self-Mastery

33 ^a TG Righteousness.
^b Lev. 26:7 (1–13);
D&C 44:5

Allen D. Haynie

“Brothers and sisters, if you feel discouraged or wonder if you can ever get out of the spiritual hole that you have dug, please remember who stands “betwixt [us] and justice,” who is “filled with compassion towards the children of men,” and who has taken upon Himself our iniquities and transgressions and “satisfied the demands of justice” [Mosiah 15:9]. In other words, as Nephi did in his moment of self-doubt, simply remember “in whom [you] have trusted” [2 Nephi 4:19], even Jesus Christ, and then repent and experience yet again “a perfect brightness of hope” [2 Nephi 31:20].

(“Remembering in Whom We Have Trusted,” Ensign Nov. 2015)



2 NEPHI 5

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

CHAPTER 5

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

22 And thus saith the Lord God: I will cause that they shall be ^aloathsome unto thy people, save they shall repent of their iniquities.

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

24 And because of their ^acursing which was upon them they did become an ^bidle people, full of

The Nephites Prosper

14b Jarom 1:8; Mosiah 10:8; Alma 2:12; Hel. 1:14; 3 Ne. 3:26.

c TG Hate.

15a TG Skill.

b TG Art.

c Jarom 1:8.

d Josh. 8:31; 1 Ne. 18:25; Jacob 2:12 (12–13); Hel. 6:9 (9–11); Ether 9:17; 10:23 (12, 23);

Moses 5:46.

b 1 Kgs. 5:5; Jacob 1:17; Mosiah 1:18; 7:17; 11:10; Alma 16:13;

Hel. 3:14 (9, 14);

3 Ne. 11:1.

TG Temple.

c 1 Kgs. 6:2.

d 1 Kgs. 5:17.

e 1 Kgs. 9:1.

f 1 Chr. 18:8.

17a TG Industrious.

19a 2 Ne. 1:25 (25–27).

b TG Teacher.

20a 1 Ne. 8:18.

b 1 Ne. 8:35 (35–36).

c 1 Ne. 2:21;

Alma 9:14 (13–15); 38:1.

21a TG Curse.

b Gen. 24:16; 1 Ne. 13:15;

4 Ne. 1:10; Morm. 9:6.

c TG Marriage, Temporal.

d 2 Ne. 30:6;

3 Ne. 2:15 (14, 16).

Lamanites are Cursed

The Small Plates of Nephi

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5 1a 2 Ne. 4:13; Jacob 7:24; Enos 1:20; Mosiah 10:12, 15.

6a 1 Ne. 4:35; 16:7; 2 Ne. 1:31 (30–32).
b TG Warn.

TG Law of Moses.
11a Matt. 6:33.
12a 2 Ne. 4:2;

the presence of the Lord, are cursed, and become a scourge unto the Nephites. About 588–559 B.C.

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

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5 1a 2 Ne. 4:13; Jacob 7:24;
Enos 1:20;
Mosiah 10:12, 15.

2a 1 Ne. 7:6 (6–19); 17:18

6a 1 Ne. 4:35; 16:7;
2 Ne. 1:31 (30–32).

b TG Warn.

8a Omni 1:12 (12, 27);

TG Law of Moses.

11a Matt. 6:33.

12a 2 Ne. 4:2;

Mosiah 1:3 (3–4).

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President Anthony W. Ivins (First Presidency)

“We must be careful in the conclusions that we reach. The Book of Mormon teaches the history of three distinct peoples ... who came from the old world to this continent. It does not tell us that there was no one here before them. It does not tell us that people did not come after. ... we do believe that other people came to this continent.”

(in Conference Report, Apr. 1929, 15).

Abraham 2:15

Lord had said unto me, and Lot with me; and I, Abraham, was ^asixty and two years old when I departed out of Haran.

15 And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had ^awon in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way;

16 Therefore, ^aeternity was our covering and our ^brock and our salvation, as we journeyed from Haran by the way of ^cJershon, to come to the land of Canaan.

of ^aBethel, and pitched my tent there, Bethel on the west, and ^bHai on the east; and there I built another ^caltar unto the Lord, and ^dcalled again upon the name of the Lord.

21 And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land; and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous.

22 And it came to pass when I was come near to enter into Egypt, the Lord ^asaid unto me: Behold, Sarai, thy wife, is a very fair woman to look upon;

11a TG Israel, Blessings of.

c IE There is a possibility

b Abr. 1:29; 2:1.

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g God.

and Jacob and Joseph, my younger
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all those who would go with me.
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Elder Erastus Snow

He shared information from Joseph Smith that had been in the lost 116 pages - that Ismael's "sons married into Lehi's family."

(Discourse by Apostle Erastus Snow, delivered at Logan, Saturday Afternoon, May 6, 1882. Reported by Geo. F. Gibbs.)

Amen.

CHAPTER 5

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

11 And the Lord was with us; and

Fruits of Following the Warnings & Revelations of the Lord

“And it came to pass that we lived after the manner of happiness.” (1 Nephi 5:27)

- **Safety (v. 6-7)**
- **Obedience to the Lord (v. 10)**
- **The Lord was with them, they worked hard and prospered (v. 11, 15–17)**
- **Had the scriptures with them (v. 12)**
- **Prepared to defend themselves against aggression (v. 14)**
- **Built a temple (v. 16)**
- **They followed righteous leaders (v. 18, 26)**



Elder D. Todd Christofferson

“God has designed this mortal existence to require nearly constant exertion. ... By work we sustain and enrich life. ... Work builds and refines character, creates beauty, and is the instrument of our service to one another and to God. A consecrated life is filled with work, sometimes repetitive, ...sometimes unappreciated but always work that improves, ... lifts, [and] aspires.”

(“Reflections on a Consecrated Life,” Ensign or Liahona, Nov. 2010)

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

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

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

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14b Jarom 1:8; Mosiah 10:8; Alma 2:12; Hel. 1:14; 3 Ne. 3:26.

c TG Hate.

15a TG Skill.

b TG Art.

c Jarom 1:8.

d Josh. 8:31; 1 Ne. 18:25;

Jacob 2:12 (12–13);

Hel. 6:9 (9–11);

Ether 9:17; 10:23 (12, 23);

Moses 5:46.

b 1 Kgs. 5:5;

Jacob 1:17;

Mosiah 1:18; 7:17; 11:10;

Alma 16:13;

Hel. 3:14 (9, 14);

3 Ne. 11:1.

TG Temple.

c 1 Kgs. 6:2.

d 1 Kgs. 5:17.

e 1 Kgs. 9:1.

f 1 Chr. 18:8.

17a TG Industrious.

19a 2 Ne. 1:25 (25–27).

b TG Teacher.

20a 1 Ne. 8:18.

b 1 Ne. 8:35 (35–36).

c 1 Ne. 2:21;

Alma 9:14 (13–15); 38:1.

21a TG Curse.

b Gen. 24:16; 1 Ne. 13:15;

4 Ne. 1:10; Morm. 9:6.

c TG Marriage, Temporal.

d 2 Ne. 30:6;

3 Ne. 2:15 (14, 16).

25a 1 Ne. 2:24.

26a Lev. 16:32;

3 Ne. 2:15 (14, 16).

29a TG Record Keeping.

30a 1 Ne. 19:5 (1–6);

3 Ne. 2:15 (14, 16).

2a TG Priesthood,

Melchizedek.

now called Lamanites should come upon us and destroy us; for I knew their ^chatred towards me and my children and those who were called my people.

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

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

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Nahum M. Sarna (Biblical scholar)

“Hard heart,” is the ossification of vital principles - the numbing of your soul. A condition of moral atrophy.

Washed clean in the blood of the Lamb (2 Nephi 30:6; Mormon 9:6)

“Whiteness” in the Book of Mormon

1 Nephi 11:13

“I beheld a virgin, and she was exceedingly fair and white.”

1 Nephi 12:11

“three generations pass away in righteousness; and their garments were white even like unto the Lamb of God. And the angel said unto me: These are made white in the blood of the Lamb, because of their faith in him.”

Book of Mormon Institute Student Manual - 1 Nephi 12:11

White is a symbol for cleanliness, righteousness, and holiness. Being completely clean is necessary to be like the Savior. To have white garments symbolizes that a person is clothed in purity, or that purity is a characteristic of that individual. Such cleanliness is made possible only through the atoning sacrifice of Jesus Christ, in which His blood was shed for our sins.

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In the Bible, blackness is used to describe a countenance of gloom (Joel 2:6; Jeremiah 8:21)

Lamentations 5:7-10

Describes Israel's bearing the iniquities of their fathers and the resulting destruction of Jerusalem as so mournful that their skin was black like an oven. In other words, their countenance could not have been more dark.

Come Follow Me Manual 2024

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

Prophets affirm in our day that dark skin is not a sign of divine disfavor or cursing. President Russell M. Nelson declared: “I assure you that your standing before God is not determined by the color of your skin. Favor or disfavor with God is dependent upon your devotion to God and His commandments and not the color of your skin” (“Let God Prevail,” Ensign or Liahona, Nov. 2020, 94).

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Rabv

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Alma 3:19

Lamanites "... brought upon themselves the curse; and even so doth every man that is cursed..."

Alma 3:14

Teaches that those who reject God will be cursed forever "except they repent of their wickedness and turn to me that I may have mercy upon them."

Kgs. 5:5;
Jacob 1:17;
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President Gordon B. Hinckley

“The Lord wants us to be happy. Nephi said a great thing: ‘And ... we lived after the manner of happiness.’ (2 Ne. 5:27.) What a wonderful thing. I want my children to be happy. I want them to do well. I want them to live well and live rightly, properly; and, in the same way, except that my Father in Heaven’s love reaches beyond any power of love that I have. I think He wants His sons and daughters to be happy. Happiness comes of righteousness. ‘Wickedness never was happiness.’ (Alma 41:10.) Sin never was happiness. Selfishness never was happiness. Greed never was happiness. Happiness lies in living the principles of the gospel of Jesus Christ.”

(“Fast-Paced Schedule for the Prophet,” Church News, Apr. 20, 1996).

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