

Come Follow Me Lesson 6
2 Nephi 1-5 – Feb 3-9

2 Nephi 1

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. (Why 1st Nephi and 2nd Nephi? First is doctrine and a story. Second is totally doctrinal. Second builds upon the foundation of the First. 33 Chapters, only one has history (5), the rest are doctrinal in nature. Besides testifying of Christ, 2 Nephi includes the following doctrines: • The scattering and gathering of Israel. • The Great Apostasy. • The coming forth of the Book of Mormon and the Restoration of the Church. • The last days and the destruction of the wicked at the Second Coming. • The plan of salvation and the redeeming power of Jesus Christ's Atonement. • The Resurrection of all mankind. Finally, Nephi teaches how obedience to "the doctrine of Christ" (2 Nephi 32:6) leads the Lord's disciples to eternal life.)

CHAPTER 1

Lehi prophesies of a land of liberty—His seed shall be scattered and smitten if they reject the Holy One of Israel—He exhorts his sons to put on the armor of righteousness. [Between 588 and 570 B.C.] (This is like a patriarchal blessing for America. America will be a gathering place for Ephraimites. Deuteronomy also talks about going into the promised land of Israel; the blessings on the land for obedience, and the cursing upon the land for disobedience.)

1 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; (2 Kings 25 – sometime after 588 BC.) and had we remained in Jerusalem we should also have ^eperished. (Lehi knows he has obtained a land of promise.)**

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.** (Orson Pratt said: "Different portions of the earth have been pointed out by the Almighty, from time to time, to His children, as their everlasting inheritance. As instances—Abraham and his posterity, that were worthy, were promised Palestine, Moab and Ammon—the children of righteous Lot—were promised a portion not far from the boundaries of the twelve tribes. The meek among the Jaredites, together with a remnant of the tribe of Joseph, were promised the great western continent... In the resurrection, the meek of all ages and nations will be restored to that portion of the earth previously promised to them. And thus, all the different portions of the earth have been and will be disposed of to the lawful heirs..." (*Journal of Discourses* 1:332-333 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 80)) **Yea, the Lord hath ^dcovenanted 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. (The Americas, both North and South, are for Mannaseh and Ephraim. At the April conference of the Church, held at Nauvoo in 1844, the Prophet Joseph Smith declared that the whole of America was Zion. Joseph Fielding Smith, *Doctrines of Salvation*, 3:73-74.)**

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. (It would be hard to suppose that this statement applies to each individual that has come from the Old World to the New. It apparently refers to groups, not individuals. We know that the Jaredites, the Nephites, and the Mulekites were all brought to this land by the hand of the Lord, notwithstanding the fact that some of their number were unworthy of an inheritance in this promised land. More recent history affords Pilgrims and Puritans as illustrations. Of such the Lord approved in the collective sense but certainly not in the individual sense in all cases. The context of this phrase seems to sustain that conclusion. The preceding verse speaks of those led out of other countries “by the hand of the Lord.” The verse that follows states that the land was consecrated to those the Lord would bring. This does not appear to be inclusive; rather it suggests a selection or choosing on the Lord’s part as to those who will be his covenant people. DCBM, 1:184.)

7 Wherefore, this ^aland is consecrated unto him whom he shall bring (God is aware of their coming.). And if it so be (Prophecy is of two kinds: conditional and unconditional.) 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 about ^ccursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. (Mark E. Petersen “... We Americans must learn that [our nation] can continue to exist only as it aligns itself with the powers of heaven. If we turn our back upon the Almighty, even by ignoring him, we jeopardize our national future. If we deliberately oppose his purposes, we place ourselves in danger of destruction. These stern facts have been taught to Americans from the beginning of our national history, starting with our first President, George Washington. He realized and he publicly announced that we obtained our independence through an act of providence, since we were far too weak to gain it by ourselves. Knowing this, he warned that if we are to survive as a free and independent nation, we must obey the Almighty God who brought us into being. Abraham Lincoln, another inspired President, said virtually the same thing, warning that if we fail to obey the commandments of God, we shall go down to ruin.... It is no imaginary ruin that faces our nation if we reject Jesus Christ, as Lincoln pointed out so dramatically. And it is possible that our greatness can be buried in profound obscurity if we refuse to turn to God.” (*Conference Report*, Apr. 1968, pp. 59, 61, 62 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.81) Those desiring the protection of heaven must clothe themselves in the robes of righteousness. Where they are, the protecting hand of the Lord will be also. DCBM, 1:185))

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. (Had the knowledge of the Americas been made known even a century earlier, the religion transplanted to the Western World would have been that of the Church of Europe at its lowest stage of decadence. DCBM, 1:185)

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. (The land has both a blessing and a curse.)

10 But behold, when the time cometh that they shall dwindle in ^aunbelief, (It doesn’t say *if*, it says *when*; the Lord knew it was going to happen.) 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. (JST Genesis 14: 30 For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; 31 To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world. This statement restored to us in the JST was undoubtedly in the brass plates. DCBM, 1:187)

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 (bad habits Marvin J. Ashton said: “Who among us hasn’t felt the chains of bad habits? These habits may have impeded our progress, may have made us forget who we are, may have destroyed our self-image, may have put our family life in jeopardy, and may have hindered our ability to serve our fellowmen and our God. So many of us tend to say. ‘This is the way I am. I can’t change....’Lehi warned his sons to ‘shake off the chains’ because he knew that chains restrict our mobility, growth, and happiness. They cause us to become confused and less able to be guided by God’s Spirit...Samuel Johnson wisely shared, ‘The chains of habit are too small to be felt until they are too strong to be broken’ (*International Dictionary of Thoughts*, p. 348)...Living a life of righteousness is a chainbreaker. Many of us today are shackled by the restrictive chains of poor habits. We are bound by inferior self-images created by misconduct and indifference. We are chained by an unwillingness to change for the better....Shaking off restrictive chains requires action....It requires commitment, self-discipline, and work. Chains weigh heavily on troubled hearts and souls. They relegate us to lives of no purpose or light. They cause us to become confused and lose the spirit....These chains cannot be broken by those who live in lust and self-deceit. They can only be broken by people who are willing to change. We must face up to the hard reality of life that damaging chains are broken only by people of courage and commitment who are willing to struggle and weather the pain....To change or break some of our chains even in a small way means to give up some behavior of habits that have been very important to us in the past....Even if our present way of life is painful and self-destructive, some of us...become comfortable with it. Those who are committed to improvement break chains by having the courage to try.” (*Ensign*, Nov. 1985, pp. 13-5 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 83-4)), 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. (Some foolishly try and justify conduct they know is wrong with, “It’s such a little sin; it won’t matter.” While it may be true that the particular conduct is not at the top of the scale, the more dangerous part is the road that it puts you on. “Little wrongs” just seem to have a way of leading into “bigger wrongs.” The words of the American clergyman Harry Emerson Fosdick provide further instruction here: “The tragic evils of our life are so commonly unintentional. We did not start out for that poor, cheap goal. That aim was not in our minds at all. ... Look to the road you are walking on! He who picks up one end of a stick picks up the other. He who chooses the beginning of a road chooses the place it leads to” (*Living under Tension* [1941], 110–11). W. Eugene Hansen, *Ensign*, May 1996, p. 39. Robert J. Matthews: As defined by Alma, the "chains of hell" are the limitations people place upon themselves because of unbelief. As a result of unbelief, the greater manifestations of the Spirit and the greater gifts of spiritual knowledge are withheld, which leaves individuals unsaved and unaware of eternal things. Alma says that in such a state people are led by the devil down to destruction (Alma 12:11). Such unbelievers are actually in a spiritual deep-freeze and are in danger of freezing to death, but don't even know that they are cold. Unless they

are awakened and aroused and made to exercise, they will die spiritually. The devil slips his chains around them so subtly and carefully that he snares and binds them almost before they realize it. The Book of Mormon: Alma, the Testimony of the World, p. 53)

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 (His calling and election made sure.); I have beheld his ^bglory, and I am encircled about eternally in the ^carms of his ^dlove. (Hugh Nibley said: “To be redeemed is to be atoned. From this it should be clear what kind of oneness is meant by the Atonement--it is being received in a close embrace of the prodigal son, expressing not only forgiveness but oneness of heart and mind that amounts to identity, like a literal family identity as John sets it forth so vividly in chapters 14 through 17 of his Gospel...This is the imagery of the Atonement, the embrace: ‘The Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled about eternally in the arms of his love’ (2 Nephi 1:15). ‘O Lord, wilt thou encircle me around in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape before mine enemies!’ (2 Nephi 4:33). ‘Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you’ (Alma 5:33).” (*Approaching Zion*, pp. 567, 559))

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: ^aInasmuch 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. (Those who are obedient will prosper both spiritually and temporally in the land.)

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, (men of Christ) and be determined in ^bone mind and in one heart (Zion), united in all things (Salvation consists of our learning to think as Christ thinks, believe as he believes, feel as he feels, and do as he would do. Thus in Paul’s language we obtain the mind of Christ, for as the Lord said to those of our dispensation, “If ye are not one ye are not mine. D&C 38:27. DCBM, 1:189), 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. (“This expression does not have reference to the annihilation of the body and spirit of the wicked. Such an interpretation would contradict many passages of scripture, the better part of which have been spoken by Nephite prophets. The Book of Mormon is most emphatic that the resurrection is universal and that it consists of the inseparable union of body and spirit. (See Alma 11:44-45; Alma 40:19-23.) The body and soul could properly be thought of as having been destroyed in the sense that they come forth in some resurrection other than the first or celestial resurrection. Such was Lehi’s meaning in this instance (see 1 Nephi 14:3).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 189))

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. (Nephi's boldness and clarity leave Laman and Lemuel without excuse that they didn't know. They have been given every opportunity to return to God.)

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. (The blessing and birthright were traditionally given to the oldest son under the patriarchal order. This practice was modified at times in particular situations: "A patriarch could bless his offspring by calling upon the powers of heaven. As he gave the birthright blessing to one of his sons, for instance, the keys and powers of the priesthood were extended to the next generation. In the patriarchal order, under the law of primogeniture, these priesthood rights normally were to be given to the eldest son." (D. Ludlow, *Encyclopedia of Mormonism*, p. 1138) Bruce R. McConkie said: "Lineage alone does not guarantee the receipt of whatever birthright privileges may be involved in particular cases. Worthiness, ability, and other requisites are also involved. Jacob prevailed over his older brother Esau because 'Esau despised his birthright.' (Gen. 25:24-34; 27; Rom. 9:10-12.) The Lord placed Ephraim (the younger) before Manasseh to fulfil his own purposes (Gen. 48); and Nephi, junior in point of birth to Laman and Lemuel, was made a ruler and a teacher over them, a circumstance that became the cause of much contention for many generations. (1 Ne. 2:22; 16:37-38; 18:10; 2 Ne. 5:3; 19; Mosiah 10:11-17.)" (*Mormon Doctrine*, p. 88))

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. (Zoram is an example of how one can inherit covenant blessings through faithfulness.)

2 Nephi 2

Redemption cometh 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.

[Between 588 and 570 B.C.] (One of the best theological chapters in the Book of Mormon. The three pillar concepts are the Creation, the Fall and the Atonement.)

PREACH MY GOSPEL: THE FALL: IN THE GARDEN 2 Nephi 2; Moses 3:15-17; Genesis 1:26-31; Moses 2:26-31; Moses 5:11; Genesis 2:15-17 THE FALL 2 Nephi 2:25; Moses 4; Genesis 3; Alma 12:22-34; Moses 5:10-12

1 AND now, Jacob, I speak unto you: Thou art my ^afirst-born 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. (Chris Conkling: Every reference to Jacob thus far has included sorrow, suffering, afflictions, or wandering. While some who suffer become insensitive, even brutal, Jacob grew in the opposite direction, just as Lehi foretold. (See 2 Ne. 2:2.) These early afflictions left Jacob with a certain gravity that persisted until the end of his long life, when he concluded his record on an unusually sad note. ... We should not assume, however, that Jacob's life was without joy and comfort. Lehi reveals that Jacob had "beheld in [his] youth [God's] glory" (2 Ne. 2:4), and Nephi notes that "my brother, Jacob, also has seen [the Redeemer] as I have seen him" (2 Ne. 11:3). Despite everything, Jacob had the comfort of an absolute witness of his Messiah. Ensign, Feb 1992, 7-8)

2 Nevertheless, Jacob, my first-born in the wilderness, thou knowest the greatness of God; and he shall consecrate thine ^aafflictions for thy gain. (It is in our extremities that we become acquainted with God, which is life's greatest blessing. The soul of the righteous is sanctified through suffering. To a lamenting Joseph Smith, then incarcerated in the Liberty prison, the Lord granted the assurance, "All these things shall give thee experience and shall be for thy good." D&C 122:7. DCBM, 1:190. Elaine Cannon said: "Adversity in our own lives can bring life's purpose to mind. Bad times have certain scientific value, according to Emerson. In his "Conduct of Life" essays he says that the trying times are occasions a good learner would not miss. One can learn a great deal. Can it be, then, that if one doesn't kick against the pricks, increased understanding comes—the nature of God, the importance of the adventure of life?" (Elaine Cannon, *Adversity*, p. 4) Marion G. Romney said: "If we can bear our afflictions with the understanding, faith, and courage,...we shall be strengthened and comforted in many ways. We shall be spared the torment which accompanies the mistaken idea that all suffering comes as chastisement for transgression... I have seen the remorse and despair in the lives of men who, in the hour of trial, have cursed God and died spiritually. And I have seen people rise to great heights from what seemed to be unbearable burdens." (*Conference Report*, Oct. 1969, pp. 59-60 as taken from the *Book of Mormon Student Manual*, 1981 ed., p. 69) If you have troubles at home with children who stray, if you suffer financial reverses and emotional strain that threaten your homes and your happiness, if you must face loss of life or health, may peace be unto your soul. We will not be tempted beyond our ability to withstand. Our detours and disappointments are the straight and narrow path to Him. Marion G. Romney, CR, Oct 1987.)

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, (Your salvation is sure) because of the righteousness of thy Redeemer; (It's not our righteousness that saves us, but that of the Savior.) for thou hast ^bbeheld that in the ^cfulness of time he cometh to bring salvation unto men. (Jacob has seen in vision the Savior and his mission. D&C 93:1 states, Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am.)

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. (Unconditional or general salvation, that which comes by grace alone without obedience to gospel law, consists in the mere fact of being resurrected. In this sense salvation is synonymous with immortality; it is the inseparable connection of body and spirit so that the resurrected personage lives forever... Conditional or individual salvation, that which comes by grace coupled with gospel obedience, consists in receiving an inheritance in the celestial kingdom of God. This kind of salvation follows faith, repentance, baptism, receipt of the Holy Ghost, and continued righteousness to the end of one's mortal probation. MD, 669-670. We believe that through the sufferings, death, and atonement of Jesus Christ all mankind, without one exception, are to be

completely and fully redeemed, both body and spirit, from the endless banishment and curse to which they were consigned by Adam's transgression; and that this universal salvation and redemption of the whole human family from the endless penalty of the original sin, is effected without any conditions whatever on their part; that is, they are not required to believe or repent, or be baptized, or do anything else, in order to be redeemed from that penalty; for whether they believe or disbelieve, whether they repent or remain impenitent, whether they are baptized or unbaptized, whether they keep the commandments or break them, whether they are righteous or unrighteous, it will make no difference in relation to their redemption, both soul and body, from the penalty of Adam's transgression. The most righteous man that ever lived on the earth, and the most wicked wretch of the whole human family, were both placed under the same curse without any transgression or agency of their own, and they both alike will be redeemed from that curse, without any agency or conditions on their part. Orson Pratt, *Articles of Faith*, p. 477-78. You have been indebted to other men in the first instance for evidence; on that you have acted; but it is necessary that you receive a testimony from Heaven for yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out; although many will not give heed, yet others will. You will, therefore, see the necessity of getting this testimony from Heaven. Never cease striving till you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief, and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid His hands upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Saviour in former days laid his hands on his disciples, why not in latter days? *Autobiography of Parley Parker Pratt*, p. 123)

5 And men are instructed sufficiently that they ^aknow good from evil. (Lehi was speaking of those who reach accountability, though he did not explicitly state so. Jacob later made this point clearly. (See 2 Ne. 9:25-26.) Exactly what did Lehi mean when he said, "Men are instructed sufficiently that they know good from evil" and "The law is given unto men"? We know from other places in scripture that the medium or the means by which this instruction comes to all men is known as the Light of Christ. Through and by the Light of Christ, individuals come to a basic level of understanding of good and evil. Gerald N. Lund: *Selected Writings of Gerald N. Lund*, p. 194) 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 (We can't keep all of the laws all of the time. The law is merciless. Justice.); and also, by the spiritual law they perish from that which is good, and become miserable forever. (Gerald N. Lund: "*By the law no flesh is justified.*" (2 Ne. 2:5.) In that simple statement lies the primary reason why there must be a Redeemer, and so examining Lehi's fifth fundamental at greater length is essential. The word *justified* and its cognate forms *justification*, *justice*, or *just* all have the same basic root meaning. To be "just" means to be right or be in order with God. Therefore to be justified (the process of justification) is defined as the "declaration of right, thus judicial acquittal, the opposite of condemnation. . . . Justification may be defined, in its theological sense, as the nonimputation of sin and the imputation of righteousness. Why was it, then, that Lehi said that *no* flesh is justified by the law? Because no one keeps the law perfectly! If the law of justice were the only thing operating, no one could be justified (declared to be right or just) by virtue of the law alone, because as Paul said, "All have sinned, and come short of the glory of God." (Rom. 3:23; see also Rom. 5:12; 1 Ne. 10:6.) *Selected Writings of Gerald N. Lund*, p. 195)

PREACH MY GOSPEL: THE ATONEMENT: RESURRECTION 2 Nephi 9:6-7; D&C 88:27-32; JST, 1 Corinthians 15:40; Alma 11:42-45; Luke 24:1-10, 36-39; Topical Guide: Resurrection; Alma 40:23; 1 Corinthians 15:20-23; Bible Dictionary: Death, Resurrection; Helaman 14:15-19; 1 Corinthians 15:41-42 ATONEMENT 2 Nephi 2:6-8; D&C 19:15-19; 1 John 1:7; Alma 7:11-13; D&C 45:3-5; Bible Dictionary: Atonement; Alma 34:8-10; John 3:16-17 THE GOSPEL – THE

WAY 2 Nephi 9:1-24; Alma 11:40; 3 Nephi 27; 2 Nephi 31; 3 Nephi 11:31-41; Moroni 7:27-28
PREACH MY GOSPEL: THROUGH CHRIST WE CAN BE CLEANSED FROM SIN: GOD
SENT HIS SON: Alma 11:40; John 3:16-17. CHRIST IS OUR ADVOCATE: D&C 45:3-5.
SALVATION THROUGH CHRIST: 2 Nephi 2:6-8; Alma 24:8-9, 14-16; 2 Nephi 9:21-24.
MERCY AND JUSTICE: Mosiah 15:9; Alma 42:22-25

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, (Christ met the demands of the law because he lived a perfect life.) 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— (Russell M. Nelson said: “In the English language, the components are *at-one-meant*, suggesting that a person is at one with another. Other languages employ words that connote either *expiation* or *reconciliation*. *Expiation* means ‘to atone for.’ *Reconciliation* comes from Latin roots *re*, meaning ‘again’; *con*, meaning ‘with’; and *sella*, meaning ‘seat.’ *Reconciliation*, therefore, literally means ‘to sit again with.’...In Hebrew, the basic word for atonement is *kaphar*, a verb that means ‘to cover’ or ‘to forgive.’ Closely related is the Aramaic and Arabic word *kafat*, meaning ‘a close embrace’—no doubt related to the Egyptian ritual embrace....While the words *atone* or *atonement*, in any of their forms, appear only once in the King James translation of the New Testament, they appear 35 times in the Book of Mormon. As another testament of Jesus Christ, it sheds precious light on His Atonement.” (*Ensign*, Nov. 1996, pp.34-5 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 85))

11 For it must needs be, that there is an ^aopposition in all things. (No virtue can exist without its corresponding evil: Without the evil of danger there could be no courage, without suffering there could be no sympathy, without poverty there could be no generosity, and so forth. Without darkness there could be no light, without cold there could be no hot, without depths there could be no heights. Thus there must be wickedness so there might be righteousness, death so there might be life, that which is satanic so there might be that which is godly. Were there no opposites, all things must remain “a compound in one.” Imagine a world in which all things were the same color, were the same size, and had the same function – a world in which one could neither have nor be without; a world with neither sound nor silence; a world in which there was no beauty or lack of it; a world without love or hate, the sweet or the sour, virtue or vice. DCBM, 1:195) If not so, my first-born 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. (Evil is with us, it is that influence which tempts to sin, and which has been permitted to come into the world for the express purpose of giving us an opportunity of proving ourselves before God, before Jesus Christ, our Elder Brother, before the holy angels, and before all good men, that we are determined to overcome the evil, and cleave to the good, for the Lord has given us the ability to do so. Brigham Young, Discourses of Brigham Young, p. 70.)

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. (It is the existence of opposites coupled with the agency of man that gives meaning and purpose to our mortal probation. Laws are essential to the purposeful life, as is a clear distinction between good and evil. Any therapy that purports to free men from the burden of sin by denying the existence of sin also denies to its adherents that joy and peace which can only be known by obedience to the laws of God. Any religious system in which a profession of faith is accepted as a substitute for true repentance denies its practitioners not only relief from the burden of sin but also the very knowledge of how one obtains God's favor and progresses in the direction of the divine presence. DCBM, 1:195. Ronald Reagan has been quoted as saying, "sometimes when I'm faced with an atheist, I am tempted to invite him to the greatest gourmet dinner that one could ever serve. And when we have finished eating that magnificent dinner to ask him if he believes there's a cook." (*Quote Book #4*, compiled by James H. Patterson, p. 5) James. E. Faust: Being acted upon means somebody else is pulling the strings. Many of you worry about your future. I think every conscientious young man does. But you do not realize what opportunities lie ahead of you. After a lifetime of dealing with human affairs, I am persuaded that your future will be beyond your dreams if you observe the following: 1. Do not live on the edge. 2. Avoid not only evil, but even the appearance of evil. 3. Follow the counsel of Lehi to act for yourselves and not be acted upon. 4. Seek first the kingdom of God and receive the great promise that all else will be added upon you. 5. Follow the counsel of Church leaders. Ensign, Nov 1995, 46-7)

CREATION: 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. (Agency is the greatest principle next to life itself. David O. McKay.)

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. (And you are enticed by the one or the other, and you are enticed equally in either direction. The devil enticeth and inviteth in one direction. At the same time God inviteth and enticeth in the other, and you are pulled between orbits. Which way you go depends on you; you will decide which one you will follow. Neither one is overpowering or irresistible because if that was so then you wouldn't be responsible. You'd say, "It's stronger than I and I have to yield." But that's not so. *Teachings of the Book of Mormon*, 1:275)

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.** (Imbedded in every part of the plan is the right of every man to act for himself, to choose one or the other of the opposites which present themselves before him. If he chooses to do that which is for his welfare, which enables him to progress, he chooses the good. If he chooses that which retards his progress, he chooses the evil. Whatever conforms to the plan of God for His earth children is good; whatever is opposition to the plan is evil. That is a simple, plain definition of evil. John A. Widtsoe, *Evidences and Reconciliations*, p. 205-6. Richard G. Scott: Difficulty comes when agency is used to make choices that are inconsistent with those covenants. Study the things you do in your discretionary time, that time you are free to control. Do you find that it is centered in those things that are of highest priority and of greatest importance? Or do you unconsciously, consistently fill it with trivia and activities that are not of

enduring value nor help you accomplish the purpose for which you came to earth? Think of the long view of life, not just what's going to happen today or tomorrow. *Don't give up what you most want in life for something you think you want now.* Ensign, May 1997, p. 54. Marvin J. Ashton: We can choose our reactions to difficulties and challenges. One way to learn how to incorporate the voice of gladness through tragedy or happiness is to learn to apply gospel principles. They never teach us to be overcome by the negative, by gloom, or by cynicism. From guidelines given to us in the scriptures and by the words of prophets, we learn that life is a teaching experience. Self-pity and discouragement do not come from the teachings of the gospel of Jesus Christ. But life can be both bitter and sweet. It is up to us to choose whether we want to reflect the voices of gloom or gladness. *Conference Report*, Apr 1991, p. 24. Neal A. Maxwell: If there is one lament I cannot abide, it is the poor, pitiful, withered cry, "Well, that's just the way I am." You can change anything you want to change, and you can do it very fast. Only Satan would say, "You can't change. You won't change. It's too long and too hard to change. Give up. Give in. You are just the way you are." That is a lie born of desperation. Don't fall for it. *We Believe in Christ*, p. 6-7. Boyd K. Packer: The angels of the devil convince some that they are born to a life from which they cannot escape and are compelled to live in sin. The most wicked of lies is that they cannot change and repent and that they will not be forgiven. That cannot be true. They have forgotten the Atonement of Christ. Christ is the Creator, the Healer. What He made, He can fix. Ensign, May 2006, 28)

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

FALL: 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. (The events associated with the Garden of Eden make it the archetype of our temples. Here Adam received the priesthood, here Adam and Eve walked and talked with God, here our first parents were eternally married by God himself; here they learned of the tree of good and evil and of the tree of life; here they were taught the law of sacrifice and clothed in garments of skin; and from there they ventured into the lone and dreary world that they and their posterity might prove themselves worthy to return again to the divine presence. Joseph Fielding McConkie, *Gospel Symbolism*, p. 258)

20 And they have brought forth children; yea, even the ^afamily of all the earth.

PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD 2

Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma 42:2-10 CHOICE 2 Nephi 2:26-29; Joshua 24:15; GOOD AND EVIL Moroni 7:12-19; SIN Romans 3:23; 1 John 1:8-10; 1 John 3:4; THE UNCLEAN CANNOT BE WITH GOD 1 Nephi 10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11

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, (That is to say, the eternal consequences of sin are temporarily postponed giving mankind an opportunity to repent of their sins. In such a way, those who have gained a knowledge of good and evil by experiencing opposites, can become free from the eternal consequences of their choices.) 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.

(Adam was in no sense mortal until after his transgression. That his immortal spirit came from another

world is verily true, just as it is true of each one of us, for we all lived in the spirit existence before we came into this world and obtained bodies which inherited mortality through the fall of Adam. Joseph Fielding Smith, *Answers to Gospel Questions*, 1:6)

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. (Joseph Fielding Smith said: Adam and Eve therefore did the very thing that the Lord intended them to do... The Lord said to Adam that if he wished to remain in the garden, then he was not to eat the fruit, but if he desired to eat it and partake of death he was at liberty to do so. So really it was not in the true sense a transgression of a divine commandment... It was the divine plan from the very beginning that man should be placed on the earth and be subject to mortal conditions and pass through a probationary state as explained in the *Book of Mormon*.” (*Answers to Gospel Questions*, vol. 4, pp. 79-82 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.92) Joseph Fielding Smith: When Adam and Eve were placed in the Garden of Eden, there was no blood in their bodies. Their lives were quickened by spirit; therefore they were in a state where they could have lived forever, and so likewise could every other mortal creature. (II Nephi 2:2-25.) When Adam fell, the change came upon all other living things and even the earth itself became mortal, and all things including the earth were redeemed from death through the atonement of Jesus Christ. *Answers to Gospel Questions*, Vol 3.)

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

PREACH MY GOSPEL: THE FALL: IN THE GARDEN 2 Nephi 2; Moses 3:15-17; Genesis 1:26-31; Moses 2:26-31; Moses 5:11; Genesis 2:15-17 **THE FALL** 2 Nephi 2:25; Moses 4; Genesis 3; Alma 12:22-34; Moses 5:10-12 **Scripture Mastery: 25 ^aAdam ^bfell that men might be; and men**

^care, that they might have ^djoy. (D&C 93- we won't have a fullness of joy until we're resurrected.)

ATONEMENT: PREACH MY GOSPEL: OUR LIFE ON EARTH: PROBATION OR TESTING PERIOD 2 Nephi 2:21; Alma 12:21-24; Abraham 3:25-26; 2 Nephi 9:27; Alma 34:31-35; Mosiah 3:19; Alma 42:2-10 **CHOICE** 2 Nephi 2:26-29; Joshua 24:15; **GOOD AND EVIL** Moroni 7:12-19; **SIN** Romans 3:23; 1 John 1:8-10; 1 John 3:4; **THE UNCLEAN CANNOT BE WITH GOD** 1 Nephi 10:20-21; 3 Nephi 27:19; Moses 6:57; Alma 41:10-11 **PREACH MY GOSPEL: OBEDIENCE: AGENCY:** 2 Nephi 2:26-29; Alma 12:31; D&C 58:26-29; D&C 82:8-10; *Topical Guide: "Agency"*. **OBEDIENCE:** D&C 130:20-21; John 14:15, 21; Ecclesiastes 12:13. **PREACH MY GOSPEL: ACCOUNTABILITY: WHAT DOES IT MEAN TO BE ACCOUNTABLE?** D&C 58:26-33; D&C 101:78; Ezekiel 33:1-6. **WHY IS AGENCY IMPORTANT IN ACCOUNTABILITY?** 2 Nephi 2:26-29; Helaman 14:30-31. **HOW SHOULD A MISSIONARY AND A MISSION LEADER WORK TOGETHER?** D&C 38:23-25; Hebrews 13:17-18. 26 And the

^aMessiah cometh in the fulness of time, (“The expression used here has reference to the day of Christ's mortal ministry, usually designated as the meridian of time. Using the same expression as Nephi, Paul wrote, ‘When the fulness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons’ (Galatians 4:4-5). Paul also spoke of ‘the dispensation of the fulness of times’ as the day in which we live- the day in which all things are to be restored (see Ephesians 1:10). Those living before Christ's earthly ministry would properly see his coming as a time of fulness or a time of completion not only of the law of Moses but also of thousands of messianic prophecies. In the revelations of the Restoration the phrase is used to identify our dispensation as the fulness of all past dispensations (see D&C 27:13; D&C 121:31; D&C 124:41; D&C 128:18, 20).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 191)) that he may ^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; (Acquiring a knowledge of good and evil is vital for God's children. Without it they could not become as he is. Elder James E. Talmage wrote: “A knowledge of good and evil is essential to the advancement that God has made possible for His children to achieve; and this knowledge can be best gained by *actual experience*, with the contrasts of good and its opposite plainly discernible.” *A Study of the Articles of Faith*. 12th ed., rev. (Salt Lake

City: The Church of Jesus Christ of Latter-day Saints, 1978), 54. Mortality is necessary to the acquisition of the knowledge of good and evil. Elder Talmage said: “A knowledge of good and evil is essential to progress, and the school of experience in mortality has been provided for the acquirement of such knowledge.” *Vitality of Mormonism* (Boston: The Gorham Press, 1919), 46. President George Q. Cannon declared: “It is for this purpose that we are here. God has given unto us this probation for the express purpose of obtaining a knowledge of good and evil--of understanding evil and being able to overcome the evil--and by overcoming it receive the exaltation and glory that He has in store for us.” *Journal of Discourses*, 26:190-191.) to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given. (We are free to choose our actions, but not the consequences of those actions. “Standing alone, these verses (verses 22-26) would justify the eternal worth of the Book of Mormon. The most transcendent event in all history was the atoning sacrifice of Christ. The Atonement came in answer to the Fall. Without an understanding of the Fall there can be no meaningful understanding of the Atonement. In turn, to understand the Fall one must understand the nature of the Creation, for it is from the original state in which things were created that they have fallen and to which, through the Atonement, they are in large measure intended to return. These three principles - the Creation, the Fall, and the Atonement - are inseparable and have properly been called the three pillars of eternity. Within the covers of the Bible we can read an account of the Creation, of Adam's fall, and of the events that surrounded Christ's atoning sacrifice. Yet it is to the Book of Mormon that we must turn to learn why things were created as they were, why it was essential to the eternal plan for the salvation of man that Adam fall, and why the blood of Christ needed to be shed in an infinite sacrifice. To this end, few verses have ever been penned that are more instructive than those here written by father Lehi. First, he told us that if Adam had not fallen, all created things- that is, Adam, Eve, plants, animals, and even the earth itself- would have remained forever in the paradisiacal state in which they had been created. None would know death, none would know corruption or change of any kind, and none could produce after their own kind. All must have remained forever as they existed at the completion of the creative act.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 199-200. Henry B. Eyring: we are not the helpless victims of our circumstances. The world tries to tell us that the opposite is true: imperfections in our parents or our faulty genetic inheritance are presented to us as absolving us of personal responsibility. But difficult as circumstances may be, they do not relieve us of accountability for our actions or our inactions. Nephi was right. God gives no commandments to the children of men save He prepares a way for them to obey. The world might be willing to excuse our bad behavior because those around us behave badly. It is not true that the behavior of others removes our responsibility for our own. *Ensign*, Nov 1999, 34)

SCRIPTURE MASTERY: 27 Wherefore, men are ^afree according to the ^bflesh; and ^call things are ^dgiven them which are expedient unto man. (We are granted sufficient knowledge of the mysteries of heaven to save ourselves, yet not enough to negate mortality as a time and place of trial and testing. It is not expedient that we have answers to all things or that we be able to see the end from the beginning. DCBM, 1:102) And they are free to ^echoose ^fliberty and eternal ^glife, through the great Mediator of all men, or to choose captivity and death, (There can be no forced righteousness, for, as Lehi taught us, if there is no opportunity for wickedness, there can be no opportunity for righteousness. DCBM, 1:202) according to the captivity and power of the devil; for he seeketh that all men might be ^hmiserable like unto himself. (Brigham Young said: “You are aware that many think that the Devil has rule and power over both body and spirit. Now, I want to tell you that he does not hold any power over man, only so far as the body overcomes the spirit that is in a man, through yielding to the spirit of evil. The spirit that the Lord puts into a tabernacle of flesh, is under the dictation of the Lord Almighty; but the spirit and body are united in order that the spirit may have a tabernacle, and be exalted; and the spirit is influenced by the body, and the body by the spirit. In the first place the spirit is pure, and under the special control and

influence of the Lord, but the body is of the earth, and is subject to the power of the Devil, and is under the mighty influence of that fallen nature that is of the earth. If the spirit yields to the body, the Devil then has power to overcome the body and spirit of that man, and he loses both. Recollect, brethren and sisters, every one of you, that when evil is suggested to you, when it arises in your hearts, it is through the temporal organization. When you are tempted, buffeted, and step out of the way inadvertently; when you are overtaken in a fault, or commit an overt act unthinkingly; when you are full of evil passion, and wish to yield to it, then stop and let the spirit, which God has put into your tabernacles, take the lead. If you do that, I will promise that you will overcome all evil, and obtain eternal lives. But many, very many, let the spirit yield to the body, and are overcome and destroyed.” (*Discourses of Brigham Young*, p. 69-70 as taken from the *Book of Mormon Student Manual*, 1981 ed., p. 73-4))

28 And now, my sons, I would that ye should look to the great ^aMediator, (An advocate is one who defends or pleads for or in behalf of another. A mediator is one who reconciles or brings about agreement between parties. Joseph Fielding Smith, *Doctrines of Salvation*, p. 26) 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, (The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power. TPJS, p. 181) to bring you down to ^chell, that he may reign over you in his own kingdom. (Elder Orson Pratt discussed why: “By one man came death—the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would old father Adam’s spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone.” He then explained: “When he sinned, it was with both the body and the spirit that he sinned: it was not only the body that did eat of the fruit, but the spirit gave the will to eat; the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity.” He then taught that without the atonement of Christ, the effect of the fall would have brought “an eternal dissolution of the body and spirit--the one to lie mingling with its mother earth, to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable.” *Journal of Discourses*, 1:284)

30 I have spoken these few words unto you all, my sons, in the last days of my probation; (For those with a knowledge of the gospel, probation ends at death. For those who have not had the opportunity to hear the gospel in mortality, the days of probation continue into the world of spirits. DCBM, 1:202) 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.

2 Nephi 3

PREACH MY GOSPEL: THE RESTORATION OF THE GOSPEL OF JESUS CHRIST THROUGH JOSEPH SMITH 2 Nephi 3; Ephesians 4:5; D&C 112:30; James 1:5; Ephesians 1:10

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. [Between 588 and 570 B.C.] (Joseph Smith, Sr., gave his son Joseph the following Patriarchal blessing: I bless thee with the blessings of thy fathers Abraham, Isaac and Jacob; and even the blessings of thy father Joseph, the son of Jacob. Behold he looked after his posterity in the last days, when they should be scattered and driven by the Gentiles, and wept before the Lord; he sought diligently to know from whence the son should come who should bring forth the word of the Lord, by which they might be enlightened and brought back to the true fold, and his eyes beheld thee, my son; his heart rejoiced and his soul was

satisfied and he said; As my blessings are to extend to the utmost bounds of the everlasting hills; as my father's blessing prevailed over the blessings of his progenitors; and as my branches are to run over the wall, and my seed are to inherit the choice land whereon the Zion of God shall stand in the last days; from among my seed, scattered from the Gentiles, shall a choice Seer arise...whose heart shall meditate great wisdom, and whose intelligence shall circumscribe and comprehend the deep things of God, and whose mouth shall utter the law of the just...and he shall feed upon the heritage of Jacob his father. Thou [Joseph Smith, Jr.] shall hold the keys of this ministry, even the Presidency of this Church, both in time and in eternity, and thou shalt stand on Mount Zion when the tribes of Jacob come shouting from the north, and with thy brethren, the Sons of Ephraim, crown them in the name of Jesus Christ. Archibald F. Bennett, *Saviors on Mount Zion*, p. 68)

1 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. (If the Nephites were destroyed in 385 AD, how could the descendents of Joseph, presumably numbered with the Nephites, have survived this great battle? It should be remembered that the division of the people into these two camps, the Nephites and the Lamanites, is a vast oversimplification. Jacob records, Now the people which were not Lamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites that seek to destroy the people of Nephi and those who are friendly to Nephi I shall call Nephites, or the people of Nephi, according to the reigns of the kings (Jacob 1:12-13). The Book of Mormon record states that there were Lamanites among the Nephites and Nephites among the Lamanites. These had chosen their allegiance based on religious and political lines and not racial lines. Therefore, it should not be surprising that the promise was given to Joseph that some of his seed would be preserved even after the final destruction of the Nephites. This means that some Josephites who had defected to the Lamanite side would merge with Lamanite society (see Alma 45:13) and the blood of Joseph would be preserved. D & C 3:16-17 explains that the blood of Joseph, Jacob, Nephi and Zoram was preserved and that the testimony of the Book of Mormon was to come to their descendants in the last days. 16 Nevertheless, my ^awork shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the ^btestimony of the Jews, even so shall the ^cknowledge of a ^dSavior come unto my people— 17 And to the ^aNephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—)

4 For behold, thou art the fruit of my loins; and I am a descendant of ^aJoseph (It is not until Alma 10:3 that we learn that Lehi was a descendant of Manasseh, Joseph's son. Lehi's descent through Joseph is crucial to understanding the prophecies of Joseph regarding the family of Lehi. It is also crucial to the "stick of Joseph" doctrine found in Ezekiel 37:16.) who was carried ^bcaptive into Egypt. And great were the ^ccovenants of the Lord which he made unto Joseph. (Lehi is drawing from the plates of brass.)

5 Wherefore, Joseph truly ^asaw our day (A conclusion which can be drawn from our version of the Old Testament is that Joseph's father, Jacob had seen Lehi's day. This is evident in the patriarchal blessings which Jacob gave to his 12 sons. When speaking to Joseph he said, Joseph is a fruitful bough, even a fruitful bough by a well whose branches run over the wall (Gen 49:22). Lehi's family was this branch which ran over the wall. LeGrand Richards taught that "the wall," or great barrier in those ancient days was the ocean which separated the continental masses. Elder Richards also makes it clear that the phrase, "utmost boundaries of the everlasting hills" spoken of in Gen 49:26 has reference to the Rocky Mountains of North and South America (see *A Marvelous Work and a Wonder*, p. 64).). 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 (Lehi's family) unto the house of Israel; not the Messiah, but a branch which was to be broken off, (South America, Central America, South Pacific – these are descendants of Lehi and Ephraim and Manasseh.) 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 (Joseph Smith the head of this last dispensation who still presides.) shall the Lord my God raise up, (Brigham Young said: "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 fullness 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 Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch 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." (*Discourses of Brigham Young*, p. 108 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.94)) who shall be a choice seer (The Prophet Joseph Smith brought us the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and many other writings. As far as our records show, he has given us more revealed truth than any prophet who has ever lived upon the face of the earth. LeGrand Richards, CR, Apr. 1981, p. 43) unto the fruit of my ^bloins. (Viewing the life of Joseph of Egypt as a type foretelling the destiny of his tribe in the last days as it centers in the experiences of Joseph Smith, the following parallels are suggested: 1. Because they have forsaken the true way, the older brothers (that is, the Christian churches) have lost the spiritual birthright. The great evidence of this is that the Lord no longer speaks to them. 2. The birthright is then given to the youthful Joseph (Joseph Smith and the tribe of Joseph). Evidencing this, the Lord speaks freely to both. The world has never known a more prolific prophet, one who has recorded more revelation, than the prophet Joseph Smith. The tribe of Joseph, as identified by revelation and found within the restored church, are a people familiar with the spirit of revelation. 3. Joseph (both Prophet and tribe) have been clothed in the same coat or robes of authority that Jacob gave his "most loved" son. Thus they go forth seeking others of the family of Israel to clothe in "robes of righteousness" (D&C 109:76) and to endow with "power from on high" (D&C 38:32). 4. The name *Joseph* is itself a prophecy of events of the last days. The etymology of the name is usually given as "the Lord addeth" or "increaser." Though appropriate, such renderings have veiled a richer meaning. In the Bible account wherein Rachel names her infant son Joseph the Hebrew text reads *Asaph*, which means "he who gathers," "he who causes to return," or perhaps most appropriately "God gathereth" (Genesis 30:24). No more appropriate name could be given to the prophet of the restoration or to the tribe destined to do the work of the gathering than the name of their ancient father who gathered his family in Egypt. 5. Like their ancient father, Joseph Smith and the tribe of Joseph have had their destiny revealed to them. The dream of the "sheaves in the field," or Joseph's dream of earthly dominion, is matched by the promise given to Joseph of the latter days wherein the Lord has said, "I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; And I will give it unto you for the land of your inheritance, if you seek it with all your hearts" (D&C 38:18-19). Joseph's dream of heavenly dominion, that of the sun, the moon, and the stars, finds fulfillment only in the sealing powers of the priesthood. Jacob interpreted Joseph's dream as having reference to himself (the sun), Rachel (the moon), and Joseph's brothers (the stars) bowing down to Joseph. The unanswerable difficulty that this presented to Bible interpreters is that Rachel had died many years before, while giving birth to Benjamin. The context of promises associated with the sealing power and the assurance given Joseph Smith that the keys and authority he held would never be taken from him in this life or "in the world to come" (D&C 90:3) give meaning to Jacob's interpretation. The promise of the continuation of the family

and eternal dominions are granted alike to the faithful of all ages. 6. Joseph Smith in his youthful innocence also shared his visionary promises with his "Christian" brothers, only to be severely rebuked. He recounts: "Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them." (JS-H 1:21.) The Joseph Smith story itself appears to be a type or pattern, the individual experiences of Joseph Smith being but representative of the composite experience of the body of the Church. The rejection in this instance of Joseph's vision typifies the greater rejection by the churches of the world of the testimony of Joseph Smith and the principle of revelation. 7. The thought that Joseph had some promised destiny that was not theirs caused Joseph's brothers anciently to "hate him yet the more." Again our story contains the type or pattern: "I soon found," Joseph Smith said, "that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me" (JS-H 1:22). The popular Jewish author Elie Wiesel in writing of the life of Joseph of Egypt observed: "He aroused hate or love, fear or admiration. Never indifference. Some sought him out, while others avoided him, but nobody failed to notice him. Nobody failed to take a stand for or against him." (Wiesel, Elie. *Messengers of God, Biblical Portraits and Legends*. New York: Random House, 1976., p. 129.) How striking it is that the testimony of both Josephs evoked such reaction! Surely such announcements from obscure boys should have been passed off as youthful prattle, resulting in amusement or perhaps sympathy, but not a murderous hatred. It is truth that kindles the wrath of hell today as it did anciently. Had the Spirit of the Lord found place in the hearts of Joseph's brothers either anciently or in modern times it would have caused rejoicing at the prospect of a divinely appointed leader. Had the brothers disbelieved the prophecies, they certainly had no cause for concern. Their very bitterness in both instances evidenced the truth of the testimony borne. Joseph's brothers were often quarrelsome, envious, and resentful. One matter alone seems to have united them: that of persecuting their younger brother. Such is the type, and so we find Joseph Smith declaring of his "Christian" brothers, "all united to persecute me," this being but the pattern of a quarrelsome world of churches that can agree upon nothing but to oppose Mormonism. 8. It is of interest that the promise of future destiny was given to Joseph of Egypt when he was seventeen years of age (Genesis 37:2). Similarly, it was when Joseph Smith was seventeen that Moroni appeared to him and unfolded the great destiny that was his and many passages of scripture promising the restoration of Israel in the last days (JS-H 1:33-41). 9. As Joseph's brothers anciently found it impossible to speak "peaceably unto him," so we of the last days can anticipate an endless parade of anti- Mormon literature. 10. Such emotions as noted above constituted the setting in which Joseph of old was sent as a special messenger of his father to his brothers, and such is the setting in which Joseph Smith and his followers are sent as messengers to all the world in the name of the Father. 11. Joseph Smith, like his ancient prototype, obediently responded to the call, knowing full well of his brothers' bitterness toward him. 12. Joseph's brothers, seeing him coming, plotted to betray him. So we find Joseph Smith martyred by those in whom he should have been able to trust, a mob that had in its number leaders of the Christian churches and some who had once been his brothers in the faith of the restored gospel. 13. As Potiphar's wife accused Joseph of her own sins that she might have him cast into prison, so Joseph Smith was accused of the crimes of his enemies who had him cast into prison. 14. "The keeper of the prison" anciently "committed to Joseph's hand all the prisoners that were in the prison" (Genesis 39:22). And so were "committed to Joseph's hand all the prisoners" in the spirit world.

As he stands at the head of this dispensation of the gospel on earth, so he stands at its head in the spirit prison. 15. As Joseph was sold into Egypt, so Joseph (the Church in the last days) was forced into the bondage of a desert, where it was assumed that it would perish. As this happened to Joseph when he was seventeen, so it happened to the Church in 1847, or in its seventeenth year. 16. As Joseph interpreted the dreams of those in prison anciently, so Joseph Smith by the power of that same spirit has been able to interpret revelations given to others (the Bible, the papyrus of Abraham, and so on) in our day. Anciently Joseph was granted the title or name Zaphnath- paaneah, "revealer of that which is hidden," as today Joseph Smith is testified of in all the world as a prophet, seer, and revelator. And as Joseph of Egypt prophesied good to one and evil to another, so Joseph Smith has promised blessings to the obedient and sorrow to those rejecting the message of the restored gospel. 17. To the hungry, Pharaoh, lord of Egypt, said, "Go unto Joseph" (Genesis 41:55). As Joseph was the only source of bread to a starving world, so Joseph Smith, to whom the truths and authority of salvation have been revealed, becomes the only source of the bread of life to a world perishing for want of the truth. 18. As Joseph of Egypt was lifted up and sustained by a foreign power, thus enabling him to restore his family, so Joseph of the last days has been lifted up by a great Gentile nation and granted the power to again restore Israel. 19. Joseph's brothers, the ten tribes, will yet come to him (the Church) seeking the bread of everlasting life (D&C 133:26-32). As Joseph of old was a temporal savior to Israel, Joseph (the Church or the tribes of Joseph) will now be recognized as the source of salvation by gathering Israel, who will bow the knee and acknowledge their younger brother. 20. As Joseph opened his arms and granted his wealth to his family anciently, so will Joseph of the last days receive his brothers as once again the family of Israel will be united. 21. As the whole nation of Egypt was blessed anciently because of Joseph, so the United States and all nations of the earth will be blessed because of the labors of the latter-day Joseph. 22. As Joseph saved his family anciently, so Joseph of the last days will be a savior to Israel (D&C 86:11). As the Lord said to Jacob who was nearly blind, "Joseph shall put his hand upon thine eyes" (Genesis 46:4), so he has said to Israel of the last days: "For his word ye shall receive, as if from mine own mouth, in all patience and faith. For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:5-6.) (This chapter was excerpted from Joseph Fielding McConkie, *Gospel Symbolism* [Salt Lake City: Bookcraft, 1999], 37-39.)

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. (According to the Talmud, the Messiah will be a descendant of the House of David and will be preceded by a secondary Messiah, from the House of Joseph. *Encyclopedia Judaica Jr.* When the Chief Rabbi, Avraham HaKohen Kook was appointed in Palestine in the 1920's, he was asked if the Jews could now build the Temple (destroyed since year 70AD). His response was that the priestly rights were gone and referred to the great 12th century rabbi Moses Maimonides. Maimonides said in effect, "We are waiting for a Messiah Ben-Joseph, to him will be given the keys of the gathering of Israel, he will restore Temple worship." There is an abundant amount of imagery still existing in Judaism that can be interpreted as referring to a personal shield or protector. Jews wear garments that have four markings, the knotted strings, on each corner of the *Tallith*. One of the fascinating things in Judaism is the repetitive keeping of customs even long after their meanings have faded. For example, when visiting the Western (Wailing) Wall, you will see reminders of ancient temple worship. Men are on one side, women on the other. Head covering is used and robes (Talith) are placed on one shoulder and then another while certain words are recited. There is a sash (or "girdle") tied with a bow on one side. Levites wear aprons. Some Jews still remove their shoes when approaching the Wall. Small pieces of paper are placed between the cracks of the old temple wall stones with names written on them, names of people who require special prayers and blessings. There is a minimum of ten who form a prayer circle (Minyan) so

that prayers, readings of the scriptures and instructions can be done. Someone is always at hand to assist the person reading or reciting to use correct intonations and to follow proper clothing and recitation procedures. Daniel Rona, *Book of Mormon Supplemental Study Material*, 23)

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. (Establishing the kingdom of God on earth, the Book of Mormon, Doctrine and Covenants, etc.)

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. (Joseph delivers men from spiritual darkness by giving new scriptures and restoring the fullness of the gospel.)

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 of the fruit of thy loins; and unto him will I give ^bpower to ^cbring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. (The Book of Mormon has been given as tangible proof that the Bible is true, and that Joseph Smith is a prophet.

When we use the Book of Mormon in preference to the Bible in teaching the gospel to those not of our faith, it has the effect of removing us from the arena of argument over the meaning of Bible texts. To center attention on the Book of Mormon is to pursue a path which leads to the Sacred Grove – that place where the heavens are opened and sure answers given to the honest truth seeker. It is only when the Bible and Book of Mormon are used as one that we gain the power to confound false doctrines, bring an end to contentions, and establish the pure peace of the gospel. DCBM, 1:207)

12 Wherefore, the fruit of thy loins shall (notice that this is not a conditional prophecy, this will happen) ^awrite; (The Book of Mormon) and the fruit of the loins of ^bJudah shall ^cwrite; (The Bible) 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, (1) unto the ^dconfounding of ^efalse doctrines and (2) laying down of contentions, and (3) establishing ^fpeace among the fruit of thy loins, and (4) ^gbringing them to the ^hknowledge of their fathers in the latter days, and also (5) to the knowledge of my covenants**, saith the Lord. (The stick or record of Judah – The Old Testament and the New Testament – and the stick or record of Ephraim – the Book of Mormon, which is another testament of Jesus Christ – 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. Ezekiel’s prophecy now stands fulfilled. Boyd K. Packer, CR, Oct 1982, p. 75 Ezekiel 37: 15 ¶ The word of the LORD came again unto me, saying, 16 Moreover, thou son of man, take thee one ^astick, and ^bwrite upon it, For ^cJudah, and for the children of Israel his companions: then take another stick, and ^dwrite upon it, For ^eJoseph, the ^fstick of Ephraim, and *for* all the house of Israel his companions: 17 And join them one to another into one stick; and they shall become ^aone in thine hand.)

13 And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. (Emma Smith said: “Joseph Smith (as a young man)...could neither write nor dictate a coherent and well-worded letter, let alone dictate a book like the Book of Mormon, and though I was an active participant in the scenes that transpired, was present during the translation of the plates, and had cognizance of things as they transpired, it is marvelous to me—a marvel and a wonder—as much as to anyone else....My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it...when acting as his scribe, your father (she was being interrogated by her son) would dictate to me hour after hour; and when returning after meals, or interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was an unusual thing for him to do. It would have been improbable that a learned man could do this and for one so ignorant and unlearned as he was, it was simply impossible.” (*The Witnesses of the Book of Mormon*, Preston Nibley, pp. 28-9 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 96))

14 And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to

destroy him shall be confounded; (Moroni told Joseph: They will circulate falsehoods to destroy your reputation; and also will seek to take your life. But remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth. Messenger and Advocate, 2:199) for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise; (Here is where Joseph is saying that prophecy will come to pass.)

15 And his ^aname (The etymology of the name Joseph is usually given as “the Lord addeth,” “may God add” or “increaser.” Though appropriate, such renderings have veiled a richer meaning associated with the name. In Genesis 30:24, where Rachel names her infant son Joseph, the Hebrew text reads Asaph, which means “he who gathers,” he who causes to return,” or perhaps most appropriately, “God gathereth.” Thus the great prophet of the Restoration was given the name that most appropriately describes his divine calling. DCBM, 1:209) shall be called after me (Joseph that was sold into Egypt); and it shall be after the ^bname of his father. (Joseph Smith, Sr. The Prophet’s father was the first to hold the office of patriarch in this dispensation. Such was his right by birth, he being the oldest man of the blood of Joseph. (HC 3:381) meaning that he was the oldest direct lineal descendant of Joseph of Egypt on earth at the time. How appropriate that the first patriarch (head or prince of the tribe) should bear the name of his ancient forefather who saw and prophesied of him! DCBM, 1:210.) And he shall be ^clike unto me; (a savior to the house of Israel) for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring ^dmy people (Ephraim and Manasseh) unto ^esalvation. (D&C 135:3 - Joseph Smith, the ^aProphet and ^bSeer of the Lord, has done more, ^csave Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the ^dfulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord’s anointed in ancient times, has sealed his mission and his works with his own ^eblood; and so has his brother Hyrum. In life they were not divided, and in death they were not ^fseparated!)

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

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

18 And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a ^aspokesman (Oliver Cowdery). And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and ^bthe spokesman of thy loins shall declare it. (Oliver is one of the Three Witnesses. When Oliver fell, Sidney Rigdon became the spokesman. God afterwards revealed that this man, [Sidney Rigdon] was to be a spokesman, and he became the spokesman to this people and to the world for the prophet Joseph. Those who knew Sidney Rigdon, know how wonderfully God inspired him, and with what wonderful eloquence he declared the word of God to the people. He was a mighty man in the hands of God, as a spokesman, as long as the prophet lived, or up to a short time before his death. Thus you see that even this... was predicted about 1,700 years before the birth of the Savior, and was quoted by Lehi 600 years before the same event, and about 2,400 years before its fulfillment, and was translated by the power of God through his servant Joseph, as was predicted.

George Q. Cannon, Journal of Discourses, 25:126)

19 And the words which he shall write shall be the words which are expedient in my wisdom should go

forth unto the ^afruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them ^bfrom the dust; for I know their faith. (The Book of Mormon)

20 And they shall ^acry from the ^bdust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. (From 421 AD to 1827 = 1406 years passed from the time Moroni buried the plates until Joseph received them)

21 Because of their faith their ^awords shall proceed forth out of 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, The seed of Lehi is among us today) 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. (Joseph Smith – who may be one of the seven Archangels spoken of in the Book of Revelation. A dispensation head.)

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.

Additional Reading:

JOSEPH SMITH TRANSLATION GENESIS 50: 24-38

Moses, Aaron, and Joseph Smith were all named in this prophecy of Joseph in Egypt. Also, Joseph prophesied that the Book of Mormon would become a companion to the record of Judah. (compare Genesis 50: 24-26; see also 2 Nephi 3)

24 And Joseph said unto his brethren, I die, and go unto my fathers; and I go down to my grave with joy. The God of my father Jacob be with you, to deliver you out of affliction in the days of your bondage; for the Lord hath visited me, and I have obtained a promise of the Lord, that out of the fruit of my loins, the Lord God will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet; (not the Messiah who is called Shilo;) and this prophet shall deliver my people out of Egypt in the days of thy bondage. (Moses)

25 And it shall come to pass that they shall be scattered again; and a branch shall be broken off (Lehi's family), and shall be carried into a far country (The Americas); nevertheless they shall be remembered in the covenants of the Lord, when the Messiah cometh; for he shall be made manifest unto them in the latter days, in the Spirit of power; and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom.

26 A seer (Joseph Smith) shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

27 Thus saith the Lord God of my fathers unto me, A choice seer will I raise 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.

28 And he shall bring them to the knowledge of the covenants which I have made with thy fathers; and he shall do whatsoever work I shall command him.

29 And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him who I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of

Egypt; for a seer will I raise up to deliver my people out of the land of Egypt; and he shall be called Moses. And by this name he shall know that he is of thy house; for he shall be nursed by the king's daughter, and shall be called her son.

30 And again, a seer will I raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days;

31 Wherefore the fruit of thy loins shall write (The Book of Mormon, Doctrine and Covenants, Pearl of Great Price and other writings.), and the fruit of the loins of Judah (Bible) shall 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 confounding of false doctrines (The Book of Mormon will prove the truth of the Bible), and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord.

32 And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days.

33 And that seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation.

34 And the Lord sware unto Joseph that he would preserve his seed forever, saying, I will raise up Moses, and a rod shall be in his hand, and he shall gather together my people, and he shall lead them as a flock, and he shall smite the waters of the Red Sea with his rod.

35 And he shall have judgment, and shall write the word of the Lord. And he shall not speak many words, for I will write unto him my law by the finger of mine own hand. And I will make a spokesman for him, and his name shall be called Aaron.

36 And it shall be done unto thee in the last days also, even as I have sworn. Therefore, Joseph said unto his brethren, God will surely visit you, and bring you out of this land, unto the land which he sware unto Abraham, and unto Isaac, and to Jacob.

37 And Joseph confirmed many other things unto his brethren, and took an oath of the children of Israel, saying unto them, God will surely visit you, and ye shall carry up my bones from hence.

38 So Joseph died when he was an hundred and ten years old; and they embalmed him, and they put him in a coffin in Egypt; and he was kept from burial by the children of Israel, that he might be carried up and laid in the sepulchre with his father. And thus they remembered the oath which they sware unto him.

BIBLE DICTIONARY

JOSEPH (1)

Son of Rachel, Jacob's second wife (Gen. 30: 22-24; Gen. 37: 3). An extensive account of his life is given in Gen. 37 - 50. The story is especially instructive in showing the discipline of misfortune and also that the Lord rewards his obedient children according to their faithfulness. The story of Joseph is also an illustration of the way in which God works in history, preserving his people. Joseph's valor in resisting the allurements of Potiphar's wife is an unequaled example of faith, chastity, and personal purity. His protection was his faith, as illustrated by his words: "How then can I do this great wickedness, and sin against God" (Gen. 39: 9). In the N.T. Joseph is mentioned only once (Heb. 11: 21-22), as an example of faith.

Joseph obtained the birthright in Israel because he was worthy and because it was his natural right. When Reuben, the actual firstborn, lost the privilege by transgression (1 Chr. 5: 1-2), Joseph, as the

firstborn son of Jacob's second wife, was next in line for the blessing. Joseph was a visionary man, a dreamer and interpreter of dreams, "a man in whom the Spirit of God is" (Gen. 41: 38).

Special blessings and prophecies on the head of Joseph and his posterity are found in Gen. 48: 1-22; Gen. 49: 1, 22-26; and Deut. 33: 13-17. When Joseph died in Egypt at age 110, he was embalmed; but, in keeping with his own previous request, he was kept from burial until Moses and the children of Israel took his bones to Canaan, to be buried near his father and other ancestors (Gen. 50: 22-26; Ex. 13: 19; Josh. 24: 32).

Latter-day revelation confirms many of the biblical details about Joseph and adds other important facts (see 2 Ne. 3: 4-22; 2 Ne. 4: 2; Alma 10: 3; Alma 46: 23-27; JST Gen. 50). It is through latter-day revelation that the larger mission of the family of Joseph in the last days is illustrated.

The tribes of Ephraim and Manasseh, Joseph's children, were among the ten tribes of the Northern Kingdom of Israel, and thus among the "lost tribes." Also, one portion of Joseph's descendants came to America about 600 B.C. and established two great peoples. The record of their doings is called the Book of Mormon. It has also been primarily Joseph's descendants whom the Lord has called upon first in these last days to carry the gospel to the nations of the earth, in compliance with the covenant God made with Abraham.

2 Nephi 4

Lehi counsels and blesses his posterity—He dies and is buried—Nephi glories in the goodness of God to him—Nephi puts his trust in the Lord forever. [Between 588 and 570 B.C.]

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

2 For behold, he (Joseph of old) truly prophesied concerning all his seed. And the^a prophecies which he wrote, there are not many greater. (The stature of Joseph of Egypt as a prophet remains little known even to the Latter-day Saints. From the text restored by Joseph Smith to the book of Genesis we learn that Joseph enjoyed the personal presence of the Lord Jehovah, who covenanted with him relative to his posterity by way of an immutable oath. In this prophecy, quoted in part by Lehi to his son Joseph in the preceding chapter, we learn that he knew of the destiny of Lehi and his family and of the destiny of Joseph Smith. The detail of the knowledge had by the ancient Joseph is remarkable. As an illustration, Joseph Smith, in blessing Oliver Cowdery, said that Oliver would be blessed "according to the blessings of the prophecy of Joseph in ancient days, which he said should come upon the seer of the last days and the scribe that should sit with him, and that should be ordained with him, by the hands of the angel in the bush, unto the lesser priesthood, and after [he should] receive the holy priesthood under the hands of those who had been held in reserve for a long season, even those who received it under the hands of the Messiah, while he should dwell in the flesh upon the earth, and should receive the blessings with him, even the seer of the God of Abraham, Isaac and Jacob, saith he, even Joseph of old. (Joseph Fielding Smith, Restoration of the Melchizedek Priesthood, Improvement Era Oct 1904, p. 943. Thus we see that Joseph of Egypt knew not only of Joseph Smith and his role as the great prophet of the Restoration but also of Oliver Cowdery's role as Joseph's scribe to bring forth the Book of Mormon, and that Oliver would be Joseph's companion when the Aaronic and Melchizedek priesthoods were restored. It may well be that the ancient Joseph knew more of our day than we do. Further, we are aware that Joseph of Egypt was the author of a scriptural record which will some day be restored to those of the house of faith. We anticipate that the prophecies of Joseph contained therein will have much to say about the roles of Ephraim and Manasseh in the gathering of Israel in the last days. DCBM, 1:213.) And he

prophesied concerning us, and our future generations; and they are written upon the ^bplates of brass. (Nephi mentions the prophecies of Joseph that were written on the brass plates of Laban, and, he concludes, there are not many greater. But where are these great prophecies of Joseph? Why do they not appear in the Old Testament? We do not know the answers to these questions, but the following observations might give some clues as to possible answers. In the first place, Joseph's prophecies would logically be written most completely on the stick or record of Joseph; thus, they were probably included in detail on the brass plates of Laban. However, Joseph's prophecies are not found presently in the stick or record of Judah – the Bible. Again, this would indicate that the records on the brass plates of Laban were more comprehensive and complete than the records from which we get our Old Testament. In the second place, evidently some of the writings of Joseph are still in existence but have not been published to the world. Joseph Smith said that he received some papyri scrolls that contained the record of Abraham and Joseph at the same time he obtained the Egyptian mummies from Michael Chandler. Concerning this record, Joseph Smith has written: The record of Abraham and Joseph, found with the mummies, is beautifully written on papyrus, with black, and small part red, ink or paint, in perfect preservation. (History of the Church, 2:348) The Prophet next describes how the mummies and the record came into his possession and then concludes: Thus I have given a brief history of the manner in which the writings of the fathers, Abraham and Joseph, have been preserved, and how I came in possession of the same – a correct translation of which I shall give in its proper place. (Ibid, 2:350-51) The record of Abraham translated by the Prophet was subsequently printed, and it is now known as the book of Abraham in the Pearl of Great Price. However, the translation of the book of Joseph has not yet been published. Evidently the record of Joseph was translated by the Prophet, but perhaps the reason it was not published was because the great prophecies therein were too great for the people of his day. (Daniel H. Ludlow, A Companion to Your Study of the Book of Mormon, p. 130-31) It should be remembered that some of Joseph's prophecies were restored to the Bible when Joseph Smith translated or revised it. That we have today as JST Genesis 50:24-26)

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 ^afirst-born, 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. (This is the promise and curse upon all who live in the Americas)

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. (Joseph Fielding Smith said: "The scripture in question is as follows: '... visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.' "The second Article of Faith reads: 'We believe that men will be punished for their own sins, and not for Adam's transgression.' "...What your question means, as I interpret it, is this: You have an idea that the commandment means that when a man sins his children will be held responsible for his folly and be punished for it, for three or four generations. The commandment does not mean anything of this kind. The Lord never punishes a child for its parents' transgressions. He is just and merciful. The real meaning of this visiting of the iniquity is that when a man transgresses he teaches his children to transgress, and they follow his teachings. It is natural for children to follow in the practices of their fathers and by doing so suffer for the parents' iniquity which they have voluntarily brought upon themselves. Recent research on the development of a child's brain has revealed new insights into how and when a child learns. I quote from a recent study: "From birth, a baby's brain cells proliferate wildly, making connections that may shape a lifetime of experience. The

first three years are critical.” J. Madeleine Nash, *Time*, Feb. 3, 1997, 49. ... The years from birth to age 10 are the peak years for acquiring the language that will become the foundation for understanding future knowledge and truth... It is an ideal time for parents to read to their children from the scriptures. They will begin to learn the language of the scriptures... One Primary leader shared... that she and her husband read the scriptures to their children – ages 2, 3, and 4 – every night before they go to bed... I must admit I questioned that children so young could understand the language of the scriptures... She said after the first week the language was not an issue. The children love reading together and feeling the Spirit, and it’s amazing how much they understand. A very young child’s potential for learning and understanding is far greater than we tend to believe. The exciting possibility is that while children are learning new words daily, they can learn the language of the scriptures. In time, through the guidance of parents and teachers, they will grow in their understanding that Heavenly Father is speaking to them through the scriptures, that the scriptures can help them find answers to their problems. Anne G. Wirthlin, *Ensign*, May 1998, 9-10.)

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. (The seed of Laman will continue to our day)

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: 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. (The seed of Lemuel will continue to our day)

(Ask students:

- How would you respond if you were a parent and your eight-year-old son told you he didn’t want to be baptized?
- How would you respond if your ten-year-old son refused to go to church because he thought it was boring?
- How would you respond if your friend said, “I’m not going on a mission—I would never make a good missionary because my family isn’t religious”?
- How would you respond if a friend said, “I can’t be like you Mormons because both my mom and dad are alcoholics”?
- How would you respond if you were a bishop and a member of your ward said, “It’s my parents’ fault I left the Church—they never taught me about the scriptures or anything”?
- How would you respond if a member of your ward said, “I don’t see a problem with what I’ve done—my dad does it all the time”?

Discuss these questions, and then ask:

- When should parents share in the responsibility for their children’s actions?
- When shouldn’t they be held responsible for their children’s actions?

“Parents have a sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, to teach them to love and serve one another, to observe the commandments of God and to be law-abiding citizens wherever they live. Husbands and wives—mothers and fathers—will be held accountable before God for the discharge of these obligations” (“The Family: A Proclamation to the World,” *Ensign*, Nov. 1995, 102).

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

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

be blessed in all thy days.

12 And it came to pass after my father, Lehi, had ^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. (Now that their father was dead, they did not have to have respect for him as their patriarch by being nice to Nephi. Now they are free to do what they want.)

PREACH MY GOSPEL: HOW DOES THE LORD WANT US TO APPROACH GOSPEL STUDY? 2 Nephi 4:15-16; D&C 58:26-28; D&C 88:118; 2 Nephi 32:3

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 (large plates of Nephi); for a more history part are written upon mine other plates.

PREACH MY GOSPEL: THE BOOK OF MORMON TESTIFIES OF CHRIST: WHAT REASONS DID THE BOOK OF MORMON PROPHETS GIVE FOR WRITING THEIR RECORDS? 1 Nephi 6:4-6; 1 Nephi 9:3-5; 2 Nephi 4:15-16; 2 Nephi 25:23-29; 2 Nephi 26:15-16; 2 Nephi 29:11-14; 2 Nephi 33:13-15; Jacob 1:4-7; Jacob 4:1-6, 12; Enos 1:13; Jarom 1:2; Omni 1:25-26; Words of Mormon 1:3-8; Alma 37:2, 14; 3 Nephi 5:14-15; Mormon 8:35; D&C 3:16-20; D&C 10:46-48.

15 And upon ^athese (the small plates) 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 ^dpondereth 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. (The Psalm of Nephi. This psalm contains some of the same elements as those found in the Old Testament.)

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 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. (All who have been entrusted with a high mountain or temple experience have been given knowledge that they are not at liberty to share. There are many sacred truths revealed to those worthy and ready to receive them that are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him. D&C 76:115-116, DCBM, 1:218)

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?

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. (“What is he tempted to do? We soon find out here. To play a rough game is what he is tempted to do. He wants to hit back at Laman and Lemuel. He has a short temper; remember he really lets fly at times. The dispatching of Laban wasn’t his idea, but he impulsively grabbed Zoram, held his mouth and told him there was nothing to fear, instead of arguing with him properly. He said that he was large and strong. He could handle Zoram easily enough, and so he did... Sin is waste, the scriptures tell us. You are wasting time and energy with anger because it is not going to get you anywhere. Maybe righteous anger, but this is a brooding anger against his brothers that has been going on and on. Hugh Nibley, TBM, 1:281-82)

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? (Men may fall from grace.)

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

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

34 O Lord, I have ^atrusted in thee, and I will ^btrust in thee forever. I will not put my ^ctrust in the arm of flesh; for I know that cursed is he that putteth his ^dtrust in the arm of flesh. (Don’t trust in your native abilities) 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 shall forever ascend up unto thee, my rock and mine everlasting God. Amen. (The nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. TPJS, p. 51 Elder Richard G. Scott: “We see such a limited part of the eternal plan He has fashioned for each one of us. Trust Him, even when in eternal perspective it temporarily hurts very much. Have patience when you are asked to wait when you want immediate action. He may ask you to do things which are powerfully against your will. Exercise faith and say, ‘Let Thy will be done.’ Such experiences, honorably met, prepare you and condition you for yet greater blessings. As your Father, His purpose is your eternal happiness, your continuing development, your increasing capacity. His desire is to share with you all that He has” (in Conference Report, Oct. 1991, 118; or *Ensign*, Nov. 1991, 86).)

The Psalm of Nephi

Reference

2 Nephi 4:17–19
2 Nephi 4:20–25
2 Nephi 4:26–29
2 Nephi 4:30–35

Description

Nephi expresses sorrow for his sins.
Nephi lists his blessings.
Nephi, seeing his blessings, resolves to improve.
Nephi trusts in the Lord and prays that the Lord will redeem him.

2 Nephi 5

The Nephites separate themselves from the Lamanites, keep the law of Moses, and build a temple— Because of their unbelief, the Lamanites are cursed, receive a skin of blackness, and become a scourge unto the Nephites. [Between 588 and 559 B.C.] (The only historical chapter in 2 Nephi)

1 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. (The brothers won't change, so it's time to leave.)

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 (They are now assuming their place as the heirs of their father, and will not have Nephi to take over as the heir); wherefore, now let us slay him, (If Nephi is dead, then he can't be the heir) 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. (This is the same problem that exists between Jacob and Esau, which is still going on today.)

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**, (“This is the only specific reference in the Book of Mormon that Nephi had sisters as well as brothers. How many sisters there were, whether they were older or younger than Nephi, or what their names may have been are questions not answered in our present Book of Mormon. However, the following statement by Erastus Snow may provide information on some of the sisters of Nephi: ‘The Prophet Joseph informed us that the record of Lehi, was contained on the 116 pages that were first translated and subsequently stolen, and of which an abridgment is given us in the first Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters.... ‘ (Journal of Discourses, 23:184.) ‘The words that Ishmael's sons ‘married into Lehi's family’ would seem to indicate that the two sons of Ishmael (see 1 Nephi 7:6) were married to Lehi's daughters (and thus to two of the sisters of Nephi). However, the sisters referred to in 2 Nephi 5:6 are evidently still other sisters, because the sisters mentioned here follow Nephi when the schism with Laman occurs, whereas the sisters of Nephi who were married to the sons of Ishmael evidently stayed with their husbands and joined with Laman. (See Alma 3:7 and 47:35.)” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, pp. 131-2).) 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. (This is a physical separation between believers and non believers.)

7 And we did take our tents and whatsoever things were possible for us, (see verse 12) 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. Joseph Fielding Smith: “The Spirit of the Lord will not argue with men, nor abide in them, except they yield obedience to the Lord's commandments. “It is the duty of each member of the Church to live humbly, sincerely, and in strict obedience to the commandments that have been given. If this is done, a man will know the truth. Evidently there are many members of the Church who have not received a testimony simply because they do not make their lives conform to the requirements of the gospel. The Spirit of the Lord cannot dwell in unclean tabernacles, and because of this the knowledge which is promised is not received. Then again, there are members of the Church who take no time to inform themselves by study and faith, and all such are without the inspiration which the faithful are

promised. When this is the case, those who are guilty are easily deceived and are in danger of turning away to false doctrines and theories of men” (*Answers to Gospel Questions*, 3:29–30).)

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. (They had the Melchizedek priesthood and officiated in the ordinances of the law of sacrifice under the Mosaic laws.)

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. (Laman and Lemuel will accuse Nephi of stealing these items.)

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. (Solomon’s temple was only a small building measuring about 90 feet in length and 30 feet in width and height. Hence, it was not larger than many of our meetinghouses. But the children of Israel were proud of their temple because of the very costly ornaments with which it was embellished. Andrew Jensen, CR, Oct 1923, p. 126. The original dimensions of the tabernacle were 45 feet long, 15 feet wide and 15 feet high. Exodus 26. The temple of Solomon was twice as large as the tabernacle. The temple to which Christ made his appearance as recorded in 3 Nephi would, like the temple in our present text, have been fashioned after the temple of Solomon. DCBM 1:223. The Nephites built temples and worshiped in them until around 200AD when they too fell into apostasy, and there remained on the earth no sanctuary recognized by the Lord to which he could come. Joseph Fielding Smith, *Doctrines of Salvation*, 236.)

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, (all priesthood leaders are teachers) 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 (dark, unpleasant) to come upon them. (This is the only reference in the entire Book of Mormon where a definite color adjective is used to refer

to this mark. All other references call it a “skin of darkness” or a “dark skin.” It is of interest to note that the terms “blackness” and “darkness” are interchangeable in the Hebrew. Even in modern Hebrew it is not unusual for some skilled translator to render a word black whereas other equally skilled translators select *dark* as the best translation. Daniel H. Ludlow, *Companion to Your Study of the Book of Mormon*, 132.)

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 mischief and subtlety, and did seek in the wilderness for beasts of prey. (Apparently they killed for sport, a practice strongly condemned in the scriptures. DCMB, 1:225. See JST Genesis 9:10-11: But, the blood of all flesh which I have given you for meat, shall be shed upon the ground, which taketh life thereof, and the blood ye shall not eat. And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands. There is no statement in the scriptures indicating that the flesh of animals and birds and other living creatures was used as food before the days of Noah. It was after the landing of the ark that the Lord gave his commandment concerning the eating of flesh. There is no inference in the scriptures that it is the privilege of men to slay birds or beasts or to catch fish wantonly... It was intended that all creatures should be happy in their several elements. Therefore to take the life of these creatures wantonly is a sin before the Lord... Man should be more the friend and never an enemy to any living creature. The Lord placed them here. Joseph Fielding Smith, *Improvement Era*, Aug. 1961, 568. The Lord will not judge a single animal for its treatment of man, but He will adjudge the souls of men toward their beasts in this world, for men have a special place. Familiar early Jewish and Christian teaching was that the animals will appear at the bar of God’s judgment to accuse those humans who have wronged them... Animals do possess real rights, “for all things have an equal right to live” as President Joseph F. Smith would say (*Gospel Doctrine* 1:372) Hugh Nibley, *Brother Brigham Challenges the Saints*, 10,12)

25 And the Lord God said unto me: They shall be a scourge unto thy seed, to ^astir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction. (Hugh Nibley said: “One thing the reader of the Book of Mormon is never allowed to forget is that the Nephites lived in a polarized world, in which they were perpetually engaged either in hot or cold wars with the Lamanites. Their basic problem was one of survival; security was an obsession with them...the Nephites had by all human standards ample cause for alarm. Yet from the beginning they received full assurance that God had purposely arranged things that way, and that they had absolutely nothing to fear as long as they behaved themselves. God intended that the Nephites should have hostile Lamanites breathing down their necks: ‘I will curse them even with a sore curse, and they shall have *no power* over thy seed except they shall rebel against me also. And if it so be that they rebel against me, they shall be as a scourge unto thy seed, to stir them up in the ways of remembrance’ (1 Nephi 2:23-24). So it was a blessing to the Nephites after all to have the Lamanites on their doorstep to ‘stir them up to remembrance’—‘Happy is the man whom God correcteth’ (Job 5:17). No matter how wicked and ferocious and depraved the Lamanites might be (and they were that!), no matter by how much they outnumbered the Nephites, darkly closing in on all sides, no matter how insidiously they spied and intrigued and infiltrated and hatched their diabolical plots and breathed their bloody threats and pushed their formidable preparations for all-out war, *they were not the Nephite problem*. They were merely kept there to remind the Nephites of their real problem, which was to walk uprightly before the Lord.” (*Since Cumorah*, 2nd ed., pp. 338-9.) 1 Nephi 2:20-24 is the theme of the Book of Mormon. This is the rule for the promised land. Obey God or be swept off. Teachings of the Book of Mormon, 1:126.)

26 And it came to pass that I, Nephi, did ^aconsecrate Jacob and Joseph, that they should be ^bpriests and

^cteachers over the land of my people. (The subject of Priesthood among the Nephites is an interesting one. At first glance, it would appear that Jacob and Joseph were ordained to be priests and teachers in the Aaronic Priesthood. However, there was no Aaronic Priesthood prior to Christ among the Nephites. During Mosaic times, only descendants of the tribe of Levi held the Levitical or Aaronic Priesthood. Since the Nephites and Ishmaelites were descendants of Manasseh and Ephraim, respectively, they were not heirs to the Levitical Priesthood. Therefore, Nephi, Jacob and Joseph held the Melchizedek Priesthood. Joseph Fielding Smith said: “The Nephites were descendants of Joseph. Lehi discovered this when reading the brass plates. He was a descendant of Manasseh, and Ishmael, who accompanied him with his family, was of the tribe of Ephraim. Therefore there were no Levites who accompanied Lehi to the Western Hemisphere. Under these conditions the Nephites officiated by virtue of the Melchizedek Priesthood from the days of Lehi to the days of the appearance of our Savior among them.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 1: 124.) While some have argued that the term “priests and teachers” referred not to offices of the priesthood but rather to callings in the church, the scriptural evidence in the Book of Mormon does not support this contention (see Jarom 1:11, Mosiah 23:17; 25:19, Alma 4:7; 6:1; 15:13; 23:4; 45:23, Moro 3:1). Can a priest be a priest without priesthood? Of course not. Among the Nephites, the offices of priest and teacher were ordained offices of the Melchizedek Priesthood. This is what Alma taught, ‘I would that ye should remember that the Lord God ordained *priests*, after his holy order, which was after the order of his Son, to teach these things unto the people’ (Alma 13:1, italics added, see also D&C 76:57, and commentary for Moroni 3:1) “Jacob reminds us that he and his brother Joseph had been appointed priests and teachers among the people under the hands of Nephi (see 2 Nephi 5:26). These callings are descriptive of their labors in the Melchizedek Priesthood, rather than offices in the Aaronic Priesthood as we know them. So far as we know, there was no Aaronic Priesthood among the Nephites, until, possibly, the coming of Christ to America. (See *Promised Messiah*, p. 412; *New Witness*, P. 348.)” (Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 2: 9.))

27 And it came to pass that we lived after the manner of ^ahappiness. (A state of mind. They are pleased with the things of God.)

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

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

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

(First Nephi through at least to King Benjamin in Mosiah were on the small plates of Nephi)

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

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

33 And if my people desire to know the more particular part of the history of my people they must search mine ^aother ^bplates. (The large plates, from which the 116 pages of manuscript were stolen.)

34 And it sufficeth me to say that *forty years had passed away, and we had already had wars and contentions with our brethren. (They didn't move far enough away from Laman and Lemuel.)

* Verse 28 [569 B.C.]; Verse 34 [559 B.C.].