

Come Follow Me Lesson 7
2 Nephi 6-10 – Feb 10-16

2 Nephi 6

Jacob recounts Jewish history: Their Babylonian captivity and return; the ministry and crucifixion of the Holy One of Israel; the help received from the gentiles; and their latter-day restoration when they believe in the Messiah. [Between 559 and 545 B.C.]

- 1 **THE** ^awords of Jacob, the brother of Nephi, which he spake unto the people of Nephi:
- 2 Behold, my beloved brethren, I, Jacob, having been called of God, and ordained after the manner of his holy ^aorder, (Melchizedek priesthood. The phrase “his holy order” is reminiscent of the full name of the Melchizedek priesthood, or *the Holy Priesthood after the Order of the Son of God* (D&C 107:3). This was the priesthood held by the Nephites. Although there were descendants of Manasseh (Lehi), Ephraim (Ishmael), and Judah (Mulek) among the Nephites, there was not any of the blood of Levi. Therefore, they did not hold the Levitical or Aaronic priesthood. Bruce R. McConkie said: “It should be noted that those consecrated priests and teachers among the Nephites were not receiving offices in the lesser priesthood, for there was no Aaronic Priesthood among the Nephites from the time Lehi left Jerusalem down to the ministry of Christ among them.” (*Mormon Doctrine*, 776)) and having been consecrated (set apart) by my brother Nephi, unto whom ye look as a ^bking or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.
- 3 Nevertheless, I speak unto you again; for I am desirous for the ^awelfare of your souls. (He truly cared for those whom he served) Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence; and I have taught you the words of my father; and I have spoken unto you concerning all things which are ^bwritten (upon the brass plates), from the creation of the world. (Jacob has already been diligent in teaching them)
- 4 And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you (from the brass plates) the words of ^aIsaiah. And they are the words which my brother has desired that I should speak unto you (Nephi is the presiding authority at this conference). And I speak unto you for your sakes, that ye may learn and glorify the name of your God. (Why is the study of Isaiah so important?)
- 5 And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be ^alikened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel. (2 Nephi 11: 2 And now I, Nephi, write ^amore of the words of ^bIsaiah, for my soul delighteth in his words. (Of the importance of the prophecies of Isaiah, the Bible Dictionary states: “Isaiah is the most quoted of all the prophets, being more frequently quoted by Jesus, Paul, Peter, and John (in his Revelation) than any other O.T. prophet. Likewise the Book of Mormon and the Doctrine and Covenants quote from Isaiah more than from any other prophet. The Lord told the Nephites that ‘great are the words of Isaiah,’ and that all things Isaiah spoke of the house of Israel and of the gentiles would be fulfilled (3 Ne 23:1-3). “...The reader today has no greater written commentary and guide to understanding Isaiah than the Book of Mormon and the Doctrine and Covenants. As one understands these works better he will understand Isaiah better, and as one understands Isaiah better, he more fully comprehends the mission of the Savior, and the meaning of the covenant that was placed upon Abraham and his seed by which all the families of the earth would be blessed.” Bible Dictionary. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily ^csaw my ^dRedeemer, even as I have seen him. 3 Nephi 23:
- 1 **AND** now, behold, I say unto you, that ye ought to ^asearch these things. Yea, a commandment

(This is more than a suggestion.) I give unto you that ye search these things diligently; for great are the words of ^bIsaiah. (If our eternal salvation depends upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them – and who shall say that such is not the case! – how shall we fare in that great day when with Nephi we shall stand before the pleasing bar of Him who said: Great are the words of Isaiah? It just may be that my salvation (and yours also!) does in fact depend upon our ability to understand the writings of Isaiah as fully and truly as Nephi understood them. For that matter, why should either Nephi or Isaiah know anything that is withheld from us? Does not that God who is no respecter of persons treat all his children alike? Has he not given us his promise and recited to us the terms and conditions of his law pursuant to which he will reveal to us what he has revealed to them? Bruce R. McConkie, Ten Keys to Understanding Isaiah, Ensign, Oct 1973, p. 78. 2 For surely **he spake as touching all things concerning my people** which are of the house of Israel; ^atherefore it must needs be that he must speak also to the Gentiles. (The gathering of Israel includes the invitation to the Gentiles to gather with Israel.))

6 And now, these are the words: ^aThus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my ^bstandard to the people; (“The Lord prophesied through Isaiah that in the last days he would set up his standard to the people of the earth. This ‘standard’ evidently refers to The Church of Jesus Christ of Latter-day Saints, as is indicated in this statement by President Marion G. Romney: This Church is the standard which Isaiah said the Lord would set up for the people in the latter days. This Church was given to be a light to the world and to be a standard for God’s people and for the Gentiles to seek to. This Church is the ensign on the mountain spoken of by the Old Testament prophets. It is the way, the truth, and the life. (Conference Report, April 1961, p. 119)” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 135)) and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

7 And ^akings shall be thy nursing fathers, and their queens thy nursing mothers; (Kings and queens may refer to those endowed in the temple) they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet; and thou shalt know that ^bI am the Lord; for they shall not be ashamed that ^cwait for me. (Verses 6 & 7 were from Isaiah 49:22-23. See below.)

8 And now I, Jacob, would speak somewhat concerning these words. For behold, the Lord has shown me that those who were at ^aJerusalem, from whence we came, have been ^bslain and ^ccarried away captive. (Jacob first tells of the **destruction and scattering** of Israel, then of the promise of the **gathering and restoring** of Israel.)

9 Nevertheless, the Lord has shown unto me that **they should ^areturn again**. And he also has shown unto me that the Lord God, **the Holy One of Israel, should manifest himself unto them in the flesh**; and after he should manifest himself **they should ^bscourge him and ^ccrucify him**, according to the words of the angel who spake it unto me.

10 And after **they have ^ahardened their hearts and ^bstiffened their necks against the Holy One of Israel**, behold, the ^cjudgments of the Holy One of Israel shall come upon them. And the day cometh that **they shall be smitten and afflicted**.

11 Wherefore, after **they are driven to and fro**, for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to ^aperish, because of the prayers of the faithful; they shall be **scattered, and smitten, and hated**; nevertheless, the Lord will be merciful unto them, that ^bwhen they shall come to the ^cknowledge of their Redeemer, **they shall be ^dgathered together again** to the ^elands of their inheritance. (Jacob wrote of lands of inheritance rather than a land of inheritance. It is reasonable to suppose that God has entered into special covenants with many to whom he has promised various lands as a symbol of the future inheritance that will be theirs if they are faithful in keeping the covenants of this estate. DCBM, 1:230. Much of the old Jewish bitterness against Christ has ceased; many now accept him as a great Rabbi, though not the Son of God. A few have accepted him in the full sense, coming into the true Church. But the great conversion of the Jews, their return to the truth as a nation, is destined to follow the Second Coming of their Messiah. MD, 722.)

12 And blessed are the ^aGentiles, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and ^babominable church, **they shall be saved**; (A temporal rather than a spiritual salvation is spoken of in this verse. The promise extended to those who do not fight against Zion is not exaltation but rather an assurance that they will not be destroyed when the wicked perish. 2 Nephi 10:6, DCBM, 1:230) for the Lord God will fulfil his ^ccovenants which he has made unto his children; and for this cause the prophet has written these things.

13 Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ^aashamed. **For the people of the Lord are they who ^bwait for him; for they still wait for the coming of the Messiah.** (D&C 98:1-3: 1 VERILY I say unto you my friends, ^afear not, let your hearts be comforted; yea, rejoice evermore, and in everything give ^bthanks; 2 ^aWaiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted. 3 Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been ^aafflicted shall work together for your ^bgood, and to my name’s glory, saith the Lord.)

14 And behold, according to the words of the prophet, **the Messiah will set himself again the ^asecond time to recover them**; (Restoration of Israel) wherefore, he will ^bmanifest himself unto them in power and great glory, unto the ^cdestruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him. (Not many of the Jews, I take it from my reading of the scriptures, will believe in Christ before he comes. The Book of Mormon tells us that they shall begin to believe in him (2 Nephi 30:7). They are now beginning to believe in him. The Jews today look upon Christ as a great Rabbi. They have accepted him as one of their great teachers; they have said that “He is Jew of Jew, the greatest Rabbi of them all,” as one has stated it. When the gospel was restored in 1830, if a Jew had mentioned the name of Christ in one of the synagogues, he would have been rebuked. Had a rabbi referred to him, the congregation would have arisen and left the building. And so, we see the sentiment has changed. Now I state this on Jewish authority that they are beginning to believe in Christ, and some of them are accepting the gospel. But in the main they will gather to Jerusalem in their unbelief; the gospel will be preached to them; some of them will believe. Not all of the Gentiles have believed when the gospel has been proclaimed to them, but the great body of the Jews who are there assembled will not receive Christ as their Redeemer until he comes himself and makes himself manifest unto them. Joseph Fielding Smith, Doctrines of Salvation, 3:9)

15 And they that believe not in him shall be ^adestroyed, both by ^bfire, and by tempest, and by earthquakes, and by ^cbloodsheds, and by ^dpestilence, and by ^efamine. And they shall know that the Lord is God, the Holy One of Israel. (Zechariah is another prophet who has plainly spoken of these great events. According to his predictions the nations will gather and lay siege to Jerusalem. Part of the city will fall, with dire consequences to its inhabitants, when a great earthquake will come, the Mount of Olives will cleave in twain, and the persecuted people will flee into this valley for safety. At that particular time will the Savior come as their Deliverer and show them his hands and his feet. They will look upon him and ask him where he received his wounds, and he will tell them they were received in the house of his friends – he is Jesus Christ, their Redeemer. Then will they fall to the ground and mourn, every family apart, because their ancestors persecuted their King and the children have followed in the footsteps of the fathers. At that time shall come the redemption of the Jews. Jerusalem shall then be rebuilt and the promises that it shall become a holy city will be fulfilled. The punishment which shall come upon those who lay siege to this land will be their destruction. The prophets have portrayed this in much detail with all its horrors. Smith, Doctrines of Salvation, 3:47)

16 ^aFor shall the prey be taken from the mighty, or the ^blawful captive delivered?

17 But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the

terrible shall be delivered; ^afor **the ^bMighty God shall ^cdeliver his covenant people**. For thus saith the Lord: I will contend with them that contendeth with thee—

18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy ^aRedeemer, the ^bMighty One of Jacob. (These last three verses are from Isaiah 49:24-26)

2 Nephi 7

Isaiah speaks Messianically—Messiah shall have the tongue of the learned—He shall give his back to the smiters—He shall not be confounded—Compare Isaiah 50. [Between 559 and 545 B.C.]

ISAIAH CHAPTER 50

Isaiah speaks Messianically—Messiah shall have the tongue of the learned—He shall give his back to the smiters—He shall not be confounded. (Scriptures marked in orange are from the Book of Mormon, purple from the JST, strikethroughs are changes made in the Book of Mormon from the JST or King James version. The Book of Mormon follows the Septuagint rather than the Masoretic Text which is 1,000 years later than the Septuagint. The King James version is the latest version and the one that has strayed most from the original text. Hugh Nibley, *Teachings of the Book of Mormon*, 1:290-91.)

1 (JST - Yea for thus saith the Lord, Have I put thee away, or have I cast thee off forever? For) ^aTHUS saith the LORD, Where *is* the bill of your mother's ^bdivorcement? To whom ~~I~~ have I put (thee) away? Or (to) which of my creditors ~~is it to whom I~~ have (I) sold you? (Yea, to whom have I sold you?) (JST 2) Behold, for your ^ciniquities have ye sold yourselves, and for your transgressions is your ^dmother put away. (The Lord has not divorced us nor sold us into slavery. God cannot ever be in debt. Through sin they have sold themselves. In the time of Isaiah, if a man was pressed by his creditors, he had the possibility of relieving his debt by selling his children as slaves. And if he died, a creditor might take his children as payment. This slavery was not permanent; the person was indentured to work for a fixed number of years. In answer to the question "To whom has the Lord ever been in debt?" Isaiah answers that the Lord is indebted to no one and therefore has not been forced to sell Israel; Israel's separation and captivity is her own fault. Victor L. Ludlow, *Isaiah: Prophet, Seer, and Poet*, 420.)

2 Wherefore, when I came, (there) ~~was there~~ no man? when I called, ~~was~~ (yea,) there (was) none to answer? (O House of Israel) Is my ^ahand shortened at all, that it cannot redeem,² or have I no ^bpower to deliver? (JST 3) behold, at my rebuke I ^cdry up the sea, I make the (ir) rivers a wilderness: (and) their fish (to) stinketh, because ~~there is no~~ (the) water(s are dried up), and (they) dieth for (because of) thirst. (Jeffrey R. Holland said: "These children will have a happy home and sealed parents yet. In the last days that bill of divorcement against their mother will be set aside, and so will the demands of any creditors. The Lord is in debt to no one, so neither will his children be. He alone can pay the price for the salvation of Israel and the establishment of Zion. His wrath is turned away, and he will not castoff his bride or allow her children to be sold into slavery. As for the shortening of his hands, the scriptures repeatedly testify that the reach of God's arm is more than adequate, the extent of his grace entirely sufficient. He can always claim and embrace the Israel that he loves. In spite of their unfaithfulness, his hand remains constant, not shortened or slackened or withheld." (*Christ and the New Covenant*, 84-85, as taken from *Commentaries on Isaiah in the Book of Mormon*, ed. by K. Douglas Bassett, [American Fork, UT: Covenant Publishing Co., 2003], 32-33))

3 I clothe the heavens with blackness, and I make sackcloth their covering. (The Lord said in Matthew 24:29-30: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then...they shall see the Son of man coming in the clouds of heaven with power and great glory.")

Perhaps earthquakes and volcanic activity will cover the heavens with blackness. Elder Bruce R. McConkie said: "I clothe the heavens with blackness, and there is no more revelation... Thus saith our God. Such is his promise, spoken prophetically of our day. And here, given in modern times is his announcement that as he spake, so has it come to pass: "Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face. (D&C 112:23) *Millennial Messiah*, 209. The blackness may also symbolize mourning for the destruction of the wicked at the Second Coming.)

Verses 4-9 is known as the "servant song." Christ is the servant during the meridian of time.

4 The Lord GOD hath given me the tongue of the ^alearned, (Christ will speak with knowledge and eloquence) that I should know how to speak a ^bword in season ~~to him that is weary~~ (unto thee, O house of Israel, when ye are weary.); (He will know what to say at the right time.) he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. (He receives revelation.)

5 ¶ The Lord GOD hath ~~opened (appointed)~~ (opened) mine ^aear(s), and I was not ^brebellious, neither turned away back. (He fulfilled his mission)

6 I ^agave my ^bback to the ^csmiters, and my ^dcheeks to them that plucked off the hair: (The servant gave his cheeks to those who pluck out the hair... The Oriental regarded the beard as a sign of freedom and respect, and to pluck out the hair of the beard is to show utter contempt.) I ^ehid not my face from ^fshame and ^gspitting. (1 Ne 19:9 - And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they ^aspit upon him, and he suffereth it, because of his loving ^bkindness and his ^clong-suffering towards the children of men.) (This obviously has reference to the mortal ministry of Jesus Christ. Jesus of Nazareth was scourged according to the Roman practice of scourging (Matt 27:26): "Flogging was a legal preliminary to every Roman execution, and only women and Roman senators or soldiers (except in cases of desertion) were exempt. The usual instrument was a short whip... with several single or braided leather thongs of variable lengths, in which small iron balls or sharp pieces of sheep bones were tied at intervals... For scourging, the man was stripped of his clothing, and his hands were tied to an upright post. The back, buttocks, and legs were flogged either by two soldiers (lictors) or by one who alternated positions. The severity of the scourging depended on the disposition of lictors and was intended to weaken the victim to a state just short of collapse or death. After the scourging; the soldiers often taunted their victim." ("On the Physical Death of Jesus Christ," *Journal of the American Medical Association*, Mar. 1986, vol. 255, no. 11, p. 1457) The phrase, 'I hid not my face from shame and spitting', is fulfilled twice. When Jesus was before Caiaphas and the Sanhedrin, he was spat upon. This happened again at the hands of the Roman soldiers: 'Then did they (the members of the Sanhedrin) spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee?' (Matt 26:67-68) 'And when they (the Roman soldiers) had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head.' (Matt 27:29-30))

7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. (Elder Bruce R. McConkie said of the Savior: The course of his life was toward the cross, and he was steadfast and immovable in his determination to follow this very course, one laid out for him by his Father... Clearly, there was no turning back. President Hinckley: "We cannot say it frequently enough. Turn away from youthful lusts. Stay away from drugs. They can absolutely destroy you. Avoid them as you would a terrible disease, for that is what they become. Avoid foul and filthy talk. It can lead to destruction. Be absolutely honest. Dishonesty can corrupt and destroy. Observe the Word of Wisdom. You cannot smoke; you must not smoke. You must not chew tobacco. You cannot drink liquor. . . . You must rise above these things

which beckon with a seductive call. Be prayerful. Call on the Lord in faith, and He will hear your prayers. He loves you. He wishes to bless you. He will do so if you live worthy of His blessing” (in Conference Report, Apr. 1997, 70; or Ensign, May 1997, 49.)

8 ~~He is~~ (and the Lord is) near (and he) ~~that~~ ^ajustifieth me; (JST 6) who will contend with me? let us stand together: (like two lawyers standing together to plead their cases) who *is* mine adversary? let him come near ~~to~~ me. (and I will smite him with the strength of my mouth.)

9 Behold (For), the Lord GOD will help me; (and all they which) ~~who is he that~~ shall condemn me? ~~to~~, behold they all (they) shall wax ^aold as a garment; (and) the ^bmoth shall eat them up.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the ^avoice of his ^bservant, that walketh *in* ^cdarkness, and hath no ^dlight? let him ^etrust in the name of the LORD, and ^fstay upon his God.

11 Behold, all ye that kindle ~~(th)~~ a fire, that compass *yourselves* about with sparks(;) (this expression refers to those who walk in their own way, according to their own will, rather than according to the will and direction of the Lord.) walk in the ^alight of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in ^bsorrow. (This has reference to the judgments that will come upon the wicked in the last days. The Lord has said that ‘Vengeance is mine, I will repay’ (Rom 12:19). In this instance, the vengeance of the Lord is patiently held in reserve for approximately 2000 years. Then the wicked will receive their just reward. Isaiah describes the wicked in verses 9-11 and then promises, ‘This shall ye have of mine hand—ye shall lie down in sorrow.’ This is a good example of how Isaiah speaks Messianically. In verse 7, he is referring to an event which took place during Christ’s mortal ministry. In verse 8, he is referring to an event which will take place during His Second Coming. This is commonly done in Isaiah’s and other prophets’ writings. There is no statement which makes it clear that these events will occur in two separate appearances or that the Messiah will be crucified before any of the apocalyptic punishments will be administered. In the meridian of time, there was confusion about what things the Messiah would do. The Jews expected Christ to destroy their enemies and become a political leader. They had a history of military heroes who were referred to as saviors (Neh 9:27). The Messiah was expected to come to deliver the Jews from the oppression of the Romans. Without the benefit of hindsight, it would have been difficult to know which prophecies referred to Christ’s first coming and which applied to his second unless one had seen it in vision as had Nephi and Jacob.)

2 Nephi 8

In the last days, the Lord shall comfort Zion and gather Israel—The redeemed shall come to Zion amid great joy—Compare Isaiah 51 and 52:1-2. [Between 559 and 545 B.C.]

ISAIAH CHAPTER 51

In the last days, the Lord shall comfort Zion and gather Israel—The redeemed shall come to Zion amid great joy. (The Second Coming of Christ will usher in the great Millennium. During this blessed period, divine authority will be administered from two great cities: the New Jerusalem and the Old Jerusalem. This chapter tells the story of the redemption of these two great cities. Verses 1-16 speak in general of Zion, the New Jerusalem, that great city which is yet to be built upon the American continent. Verses 17-23 speak of the redemption of the Old Jerusalem.)

1 ^aHEARKEN (un)to me, ye that follow after righteousness, ~~ye that seek the LORD~~: look unto the ^brock (from) *whence* ye are hewn, and to the hole of the pit (from) *whence* ye are digged. (Our origins, ancestry, and heritage)

2 Look unto ^aAbraham your ^bfather, and unto Sarah (she) *that* bare you: for I called him ^calone, and ^dblessed him, ~~and increased him~~.

3 For the LORD shall ^acomfort ^bZion: he will comfort all her waste places; (Jerusalem shall be restored) and he will make her wilderness like ^cEden, and her desert like the ^dgarden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. (The earth will be renewed and receive its paradisiacal glory. Also, when we truly come to Zion, which means a union with one another and with our God, the wilderness and desert areas of our souls will be renewed and blessed.)

4 ¶ Hearken unto me, my people; (the Latter-day Saints are the Lord's people) and give ear unto me, O my nation: for a ^alaw shall proceed from me, and I will make my judgment to rest for a light of the people. (The law has now come, it is the fullness of his everlasting gospel, by it he will judge the world and it now stands as a light for all men.) (Orson Pratt said: "We also read that out of Zion shall go forth the law. We also read that Zion is to become so glorious, in times to come, that the nations that are afar will say to one another, 'Surely Zion is the City of our God, for the Lord is there; his power is there, his glory is there,' etc. Now if there be a time, in the history of the latter-day Zion, that the power of God will be made manifest in their midst, so as to stir up the nations afar off, causing them to exclaim that Zion is truly the City of God; her laws are divine; let us become subject to her laws; do you suppose that we, with our present organization, after perfecting it as much as we can expect to, could be ready and prepared to send forth laws to foreign nations for their government? No. There would then be persons ordained and set apart for various purposes, not to bestow any new Priesthood, for it is all included in the everlasting and eternal Priesthood, after the order of the Son of God; but to set apart persons already holding the Priesthood in the great organization; to receive divine laws; or, in other words, to regulate the nations, according to the laws of Zion; that they may understand her laws, and know what the divine government is, by which they are to be governed; in other words, ministers or plenipotentiaries are to be sent forth to transact business among all nations and peoples who willingly shall become subject to the laws of Zion. As to the rebellious nations, there will be none left alive. As it is written, 'that nation or kingdom that will not serve thee shall perish.' 'Those nations shall be utterly wasted away;' consequently, the nations left, who are not totally destroyed will be anxious to be governed by the laws of Zion. Hence there will be an organization before the winding-up scene that will control the nations politically, giving them the privilege of remaining in their own land if they choose to do so, but subject to the laws of Zion." (*Journal of Discourses*, vol 19, May 20, 1877, p.14))

5 My righteousness is near; (the Millennial day is almost here) my ^asalvation is gone forth, (The gospel is being preached to prepare a people for the coming day.) and mine arms shall ^bjudge the people; the ^cisles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes (open your spiritual eyes) to the heavens, (O ye saints of the Most High) and look upon the earth beneath: (read the signs of the times) for the heavens shall ^avanish away like smoke, and the earth shall ^bwax ^cold like a garment, and they that dwell therein shall die in like manner: (this old world shall die, there shall be a new heaven and a new earth, it will be a millennial earth) but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righteousness, the people in whose ^aheart ~~is~~ (I have written) my law; ^bfear ye not the ^creproach of ^dmen, neither be ye afraid of their ^erevilings. (Joseph Smith said: "I have reason to think that the Church is being purged... So long as men are under the law of God, they have no fears. DHC 6:477. Most fears... do not, as a rule, just happen. We nurse them and feed them until, from as inconsequential trifle, they have grown to monstrous proportions... A young man told me that he could not sleep. He gave me along psychological explanation of how this had come about, "Can you help me get rid of this obsession?" he asked. "No," was my reply. "Then what can I do?" he implored. "Run around the block at night until you are ready to drop. What you need is exertion. You have put too much of your physical energies into imagining things. If you run hard enough, you will automatically relax and go to sleep. You have thought yourself into this fear with your mind, you can run yourself out of it with your legs" – and he did... It is true that many people who are obsessed by nagging fears might find a new interest in life if they became concerned about other people through participating in community activities. Every step in the conquest of fear requires, at the outset, an act of will... As

Emerson said, do the thing you fear and the death of fear is certain. Actually our fears are the forces that make us, when dealt with by decisive action, or that break us if dealt with by indecision [or] procrastination... at the bottom of most fears, both mild and severe, will be found an overactive mind and an underactive body. Hence, I have advised many people, in their quest for happiness, to use their heads less and their arms and legs more – in useful work or play. We generate fears while we sit; we overcome them by action. Fear is nature’s warning signal to get busy. In its mild and initial stages, fear takes the form of... criticism of, certain activities and people... The world is full of malcontents... who, because they will not change themselves, talk about changing the entire system... Through conversation they rationalize their anger with the world, instead of becoming enraged with themselves and flying into worthwhile action. Henry C. Link, PhD, *Getting the Most Out of Life*, p. 85-88. Normal Vincent Peale: You were not born with the worry habit. You acquired it. Worry... is derived from an old Anglo-Saxon word meaning “to choke.” If someone were to put his fingers around your throat and press hard, cutting off the flow of vital power, it would be a dramatic demonstration of what you do to yourself by long-held and habitual worry... Fear is the most powerful of all thoughts with one exception, and the one exception is faith. Faith can always overcome fear. Faith is the one power against which fear cannot stand... Master faith and you will automatically master fear... Fear something over a long period of time and there is a real possibility that by fearing you may actually help bring it to pass. The Bible contains a line which is... terrible in its truth: “For the thing which I greatly feared is come upon me.” Job 3:25. Of course it will, for if you fear something continuously you tend to create conditions in your mind propitious to the development of that which you fear. An atmosphere is encouraged in which it can take root and grow. You tend to draw it to yourself. *The Power of Positive Thinking*, p. 122-26. Let us recognize that fear comes not of God, but rather that this gnawing, destructive element comes from the adversary of truth and righteousness. Fear is the antithesis of faith. It is corrosive in its effects, even deadly. *Teachings of Gordon B. Hinckley*, p. 220)

8 For the ^amoth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. (Everything will end, except the Lord’s salvation.)

9 ¶ Awake, awake, put on ^astrength, O arm of the LORD; awake, as in the ancient days, ~~in the generations of old~~. (Israel is calling upon the Lord for deliverance as he once did to free Israel from Egypt.) Art thou not ~~#~~ (he) that hath cut Rahab (Egypt), and wounded the ^bdragon (Pharaoh)? (God has power over all his enemies)

10 Art thou not ~~#~~ (he who) ~~which~~ hath ^adried the sea, the waters of the great deep; that hath made the depths of the sea a ^bway for the ^cransomed to pass over? (Crossing of the Red Sea.)

11 Therefore the ^aredeemed of the LORD shall ^breturn, and come with singing unto Zion; (the Latter-day Saints) and everlasting ^cjoy (and holiness) shall be upon their head(s) (priesthood ordinances from the temple): they shall obtain gladness and joy; and sorrow and ^dmourning shall flee away. (Millennium)

12 I (am he, yea), ~~even~~ I, am he that comforteth you: (behold) who art thou, that thou shouldst be ^aafraid of a man ~~that~~ (who) shall die, and of the son of man ~~which~~ (who) shall be made ~~as~~ (like unto) grass; (Don’t fear man, trust in the Lord. Elder Bruce R. McConkie said: “We do not say that all of the Saints will be spared and saved from the coming day of desolation. But we do say there is no promise of safety and no promise of security except for those who love the Lord and who are seeking to do all that he commands” (in Conference Report, Mar–Apr. 1979, 133; or *Ensign*, May 1979, 93).)

13 And ^aforgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the ^bearth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile (Israel that was carried away, and those who wander in sin) hasteneth that he may be loosed, and that he should not die in the ^apit, nor that his bread should fail. (Christ is the bread of life.)

15 But I *am* the LORD thy God, ~~that divided the~~^asea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my ^awords in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people. (Elder Bruce R. McConckie said that expressions such as this “mean that the name of the Lord Jehovah has been placed upon his people, and they, knowing the name by which they are called, are heirs of salvation.”)

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the ^acup of his ^bfury; thou hast drunken the dregs of the ^ccup of trembling, *and* wrung *them* out. (The last drops of the cup of wrath will be wrung out for Israel to drink, including the sediment in the bottom of the cup which may symbolize the bitterest trials.) (Bruce R. McConckie said: “Daniel spoke prophetically of a day when there would be ‘the abomination that maketh desolate’ (Dan. 11:31; 12:11), and the phrase was re coined in New Testament times to say, ‘the abomination of desolation, spoken of by Daniel the prophet.’ (Matt. 24:15).) . . . These conditions of desolation, born of abomination and wickedness, were to occur twice in fulfilment of Daniel's words. The first was to be when the Roman legions under Titus, in 70 A.D., laid siege to Jerusalem, destroying and scattering the people, leaving not one stone upon another in the desecrated temple, and spreading such terror and devastation as has seldom if ever been equalled on earth. Of those days Moses had foretold that the straitness of the siege would cause parents to eat their own children and great loathing and evil to abound. (Deut. 28.) And of the same events our Lord was led to say: ‘For then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel. And except those days should be shortened, there should none of their flesh be saved.’ (Jos. Smith 1:12-20.) Then, speaking of the last days, of the days following the restoration of the gospel and its declaration ‘for a witness unto all nations,’ our Lord said: ‘And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.’ (Jos. Smith 1:31-32.) That is: Jerusalem again will be under siege (‘For I will gather all nations against Jerusalem to battle’); again the severity of the siege and the extremities of brutal conflict, born of wickedness and abomination, will lead to great devastation and desolation (‘and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity’). (Zech. 14.) It will be during this siege that Christ will come, the wicked will be destroyed, and the millennial era commenced.” (*Mormon Doctrine*, p. 12))

18 (And) ~~There is~~ none to guide her (Israel has lost both the priesthood and the gifts of the Spirit) among all the sons ~~whom~~ she hath brought forth; neither ~~is there any~~ that taketh her by the hand of all the sons ~~that~~ she hath brought up.

19 These ^atwo ~~things~~ (sons) are come unto thee; (God has sent two priesthood holders to assist and bless her. These two are the two witnesses spoken of in Revelation 11:3-12, who will testify in Jerusalem for three and a half years, who will be killed and left dead in the streets, and who then will be resurrected and lifted up to meet Jesus Christ when he returns to make his appearance to the Jews. These two will be members of the Quorum of the Twelve or First Presidency.) ~~who (they)~~ (who) shall be sorry for thee? (thy) desolation, and destruction, (Joseph Smith said: “If we are not sanctified and gathered to the places God has appointed. . . we must fall, we cannot stand, we cannot be saved, for God will gather out his Saints from the gentiles, and then comes desolation and destruction, and none can escape except the pure in heart who are gathered.” TPJS, p. 71) ~~and the famine, and the sword: (and) by whom shall I comfort thee?~~ (Revelation 11:3-12: 3 And I will give ^apower unto my two ^bwitnesses, and they shall prophesy a thousand two hundred *and* threescore days, (3 ½ years) clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to ^aturn them to blood, and to smite the earth with all ^bplagues, as

often as they will. 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall ^aovercome them, and ^bkill them. 8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was ^acrucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.) (Who are these two prophets? The D&C 77:15 states: Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers. “Their ministry will take place after the latter-day temple has been built in Old Jerusalem, after some of the Jews who dwell there have been converted, and just before Armageddon and the return of the Lord Jesus. ...Who will these witnesses be? We do not know, except that they will be followers of Joseph Smith; they will hold the holy Melchizedek Priesthood; they will be members of the Church of Jesus Christ of Latter-day Saints. It is reasonable to suppose, knowing how the Lord has always dealt with his people in all ages, that they will be two members of the Council of the Twelve or of the First Presidency of the Church. Bruce R. McConkie, *Millennial Messiah*, p. 390)

20 Thy sons have fainted, (save these two) they lie at the head of all the streets, as a ^awild bull in a net: they are full of the fury of the **LORD**, the rebuke of thy God. (During the Second Abomination of Desolation, when Jerusalem shall be under siege, there will be two great prophets which will prophecy in the streets of Jerusalem for 3½ years. Their story is told in the book of Revelation 12:2-12: 2 But the court which is without the temple leave out, and measure it not (Leave it unsanctified and unprotected.); for it is given (God will allow) unto the Gentiles: and the holy city shall they tread under foot (To show contempt for sacred things and to persecute, even destroy others.) forty and two months. (Parley P. Pratt said: John informs us that, after the city and temple are rebuilt by the Jews, the Gentiles will tread it under foot forty two months, during which time there will be two Prophets continually prophesying and working mighty miracles. And it seems that the Gentile army shall be hindered from utterly destroying and overthrowing the city, while these two Prophets continue. But, after a struggle of three years and a half, they at length succeed in destroying these two Prophets, and then overrunning much of the city, they send gifts to each other because of the death of the two Prophets, and in the meantime will not allow their dead bodies to be put in the graves, but suffer them to lie in the streets of Jerusalem three days and a half. *Voice of Warning*, p. 41-42) 3 And I will give power unto my two witnesses, (Two witnesses fulfill the ancient Israelite law of witnesses. No doubt they will be members of the Council of the Twelve or of the First Presidency of the Church. Their prophetic ministry to rebellious Jewry shall be the same in length as was our Lord’s personal ministry among their rebellious forebears. DNTC, 3:509-510.) and they shall prophesy a thousand two hundred and threescore days (3 ½ years), clothed in sackcloth. 4 These are the two olive trees (They shall provide oil for the lamps of the faithful – testimonies of Jesus Christ), and the two candlesticks standing before the God of the earth (This may mean that they are in the temple). (D&C 77:15 Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers.) 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. (Similar power to Enoch to thwart armies, Moses to issue plagues, and Elijah to seal the heavens.) 6 These have power to shut heaven, that it rain not in the days of their prophecy (like

Elijah): and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will (like Moses). (The two Prophets will have the sealing power.)

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. (The worldwide community will be involved at least emotionally in the slaying of the two prophets.) 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.)

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine: (iniquity)

22 Thus saith thy Lord the LORD, and thy God ~~that~~ ^apleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, ~~even~~ the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the ^ahand of them that ^bafflict thee; ~~which~~ (who) have said to thy soul, ^cBow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

ISAIAH CHAPTER 52

In the last days, Zion shall return and Israel be redeemed—Messiah shall deal prudently and be exalted. (The first two verses are the last two verses of Chapter 8 of 2 Nephi.)

1 ^aAWAKE, awake; put on thy ^bstrength, (Joseph Smith said that Isaiah had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel, and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage, also to return to that power which she had lost. D&C 113:8) O ^cZion; put on thy ^dbeautiful ^egarments, (take off the garments of slavery and put on royal garments, even garments of the temple. One way she puts on beautiful garments is by living the law of consecration. Garments are also priesthood power restored in the last days.) O ^fJerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 ^aShake thyself from the dust; (remove sin from your life) ^barise, ~~and~~ sit down, (no longer sit in the dust as a slave but sit on your royal throne) O Jerusalem: loose thyself from the ^cbands of thy neck, O captive daughter of Zion. (Joseph Smith wrote: “The scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation... The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.” D&C 113:10.)

2 Nephi 9

Make a list with two columns. In one column list all the verses in Chapter 9 that contain O, and then in the next column list all verses in Chapter 9 that contain WO. Discuss the two lists.

Jews shall be gathered in all their lands of promise—Atonement ransoms man from the fall—The bodies of the dead shall come forth from the grave, and their spirits from hell and from paradise—They shall be judged—Atonement saves from death, hell, the devil, and endless torment—The righteous to be saved in the kingdom of God—Penalties for sins set forth—The Holy One of Israel is the keeper of the gate. [Between 559 and 545 B.C.] (“The ninth chapter of II Nephi . . . should be carefully read by every person seeking salvation” (Joseph Fielding Smith, Answers to Gospel Questions, 4:57).)

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

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

2 That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be ^arestored to the true church and fold of God; when they shall be ^bgathered home to the ^clands of their inheritance, and shall be established in all their lands of promise. (Through the years the policy of gathering has undergone some important changes. Nephi saw that congregations of gathered Israelites would be upon “all the face of the earth.” (1 Nephi 14:12-14) Nineteenth century members of the Church were taught to gather not only into the Church but into the Great Basin of the Rocky Mountains as well. During the administration of President David O. McKay the policy was changed and members are now counseled to gather in their own lands. (This happened after the building of temples outside of the United States.) President Spencer W. Kimball thus explains the present practice of the Church: Stakes were organized first in the United States in the more concentrated areas, but the Lord made known that other places should be appointed for stakes in the regions round about. Then he indicated that when the time comes that there is no more room for them in the more settled areas, that stakes shall be organized in overseas areas...Migration to America is not necessary any longer. There are temples available to most of the people. The Church leaders from the headquarters of the Church are visiting the various countries. The area conferences, such as this one, are being held periodically in the populous areas of the Church. CR, Stockholm Sweden Area Conference, 1974, p. 5-6. Elder Bruce R. McConkie put it this way: “The place of gathering for the Mexican Saints is in Mexico; the place of gathering for the Guatemalan Saints is in Guatemala; the place of gathering for the Brazilian Saints is in Brazil; and so it goes throughout the length and breadth of the whole earth. Japan is for the Japanese; Korea is for the Koreans; Australia is for the Australians; every nation is the gathering place for its own people. Ensign, July 1973, p. 5)

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

4 For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our ^aflesh must waste away and die; nevertheless, in our ^bbodies we shall see God. (The Lord God is merciful and gracious, eager to reward the faithful with knowledge and power. There are no secrets he will not make known, no mysteries he will not reveal as soon as the Saints are able to bear them. The things of eternity are to be known. Indeed, all things, from days of old and for ages to come will be unveiled unto those who love the Lord and seek to acquire his virtues. These blessings are granted, however, only to those who search much. DCBM, 1:234)

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

PREACH MY GOSPEL: WHAT IS THE NATURE OF GOD THE FATHER AND JESUS CHRIST? 1 Nephi 17:36; 3 Nephi 27:13-22; John 3:16-17; 2 Nephi 9:6; D&C 38:1-3; Acts 17:27-29; Mosiah 4:9; D&C 130:22; Romans 8:16; 3 Nephi 12:48; Moses 1:39; Hebrews 12:9; 3 Nephi 14:9-11; Matthew 5:48; 1 John 4:7-9 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 6 For as ^adeath hath passed upon all men, (Since everything is going to die and become corrupted, someone has to intervene in our behalf.) to fulfil the merciful ^bplan of the great Creator, there must needs be a power of ^cresurrection, and the resurrection must needs come unto man by reason of the ^dfall; and the fall came by reason of ^etransgression; (Adam’s partaking of the fruit of the tree of knowledge of good and evil is properly referred to as a transgression, not as a sin. Transgression in this instance centers our attention on a broken law, rather than on willful disobedience. Joseph Smith taught that “Adam did not commit sin in eating the fruits, for God had decreed that he should eat and fall. (The Words of Joseph Smith, p. 63) DCBM, 1:235) and because man became fallen they were ^fcut off from the ^gpresence of the Lord.

(Spiritual Death)

7 Wherefore, it must needs be an ^ainfinite (This is an unlimited capacity to recompose things that have broken down – to bring them back together as they were in their original state, restoring and integrating. Hugh Nibley, TBM, 1:292-3) ^batonement—save it should be an infinite atonement (Bruce R. McConkie said: “When the prophets speak of an infinite atonement, they mean just that. Its effects cover all men, the earth itself and all forms of life thereon, and reach out into the endless expanses of eternity....Now our Lord’s jurisdiction and power extend far beyond the limits of this one small earth on which we dwell. He is under the Father, the creator of worlds without number (Moses 1:33). And through the power of his atonement the inhabitants of these worlds, the revelation says, ‘are begotten sons and daughters unto God’ (DC 76:24), which means that the atonement of Christ, being literally and truly infinite, applies to an infinite number of earths.” (*Mormon Doctrine*, pp. 64-5 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 113-4) It is infinite in the sense that it is timeless – embracing past, present and future. It is infinite in the sense that it conquers the most universal reality in mortal existence – death. An infinite atonement must bring life to all that is subject to death. The Atonement is infinite in that it encompasses all the worlds Christ created. It is infinite because Christ himself is an infinite being. DCBM, 1:237-8) this corruption could not put on incorruption. (Once something has died it can’t be brought back without Someone’s help) Wherefore, the ^cfirst judgment which came upon man must needs have ^dremained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more. (As he put it, corruption is a one-way process that is irreversible: “This corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to endless duration” (2 Nephi 9:7). It could not be reversed. Incorruption can put on corruption — something can decay and break down, particles breaking down into smaller and lighter particles — but you can never reverse the process. Nevertheless, something is making it reverse. This is what the scientists talk about. It is baffling everybody. In fact, Henry Eyring, at the University of Utah, talked about it years ago. The theory is that the universe is exploding, because it was wound up tight. But what wound it up? You have to start out with that. “This corruption could not put on incorruption,” wherefore this death and decay “which came upon man must needs have remained to an endless duration.” And notice how he rubs it in: “If so, this flesh must have laid down to rot and to crumble” — that is, to disintegrate into mother earth — “to rise no more” (2 Nephi 9:7). That is the second law of nature, but according to Jacob, it is the first to which nature is subjected — the inexorable and irreversible trend toward corruption and

disintegration; it can't be reversed. It rises no more, crumbles, rots, and remains that way endlessly, for an endless duration. This would spell an end to everything, were it not that another force works against it. "Wherefore, it must needs be an infinite atonement" (2 Nephi 9:7), he says — in effect, a principle of unlimited application. An infinite principle is at work here. "It should be infinite" — Jacob insists on that. It can't be limited, it can't be provisional, it can't be a mere expediency; it is an infinite principle, just as much as the other principle is. Without an infinite atonement, "this corruption could not put on incorruption." We could not save ourselves from entropy. Someone else must be there to do it. Notice what atonement means: reversal of the degradative process, a returning to its former state, being integrated or united again — "at-one." What results when particles break down? They separate. Decay is always from heavier to lighter particles. But "atonement" brings particles back together again. Bringing anything back to its original state is at-one-ment. According to the law of nature (those are Jacob's words — according to the first principle), that could never happen. We noted that both the physicist and the biologist were aware of an ordering and organizing agent that opposes the second law. Matthews pays tribute to the Pythagoreans: "Why is it then that when we come to examine the inanimate world we find it controlled by laws which can only be put in mathematical terms?" For that matter, what do *I* know about it? Yet all inanimate nature conducts itself according to mathematical principles conceived of as pure theory by the human mind. Somebody must be working things out. And so we begin with the creation story. There is matter. That is the first law: matter was always there. There is unorganized matter. Or as Lyall Watson says, "The normal state of matter is chaos." It always is and it always will be. The normal state of matter is to be unorganized. There is unorganized matter; let us go down and organize it into a world. That mysterious somebody is at work, bringing order from chaos. It would be easy to say we were making up a story, if we didn't have a world to prove it. Somebody went down and organized it. Matter was always there, always in its normal state of chaos; and long ago the protons should have all broken down, yet here is the world. (Hugh Nibley, *Temple and Cosmos: Beyond This Ignorant Present*, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1992], 10-14.)

8 O the ^awisdom of God, his ^bmercy and ^cgrace! For behold, if the ^dflesh should rise no more our spirits must become subject to that angel who ^efell from before the presence of the Eternal God, and became the ^fdevil, to rise no more.

9 And our spirits must have become ^alike unto him, and we become devils, ^bangels to a ^cdevil, to be ^dshut out from the presence of our God (the opposite of the atonement), and to remain with the father of ^elies, in misery, like unto himself (Misery and lies are the opposite of grace and truth. TBM, 1:294); yea, to that being who ^fbeguiled our first parents, who ^gtransformeth himself nigh unto an ^hangel of light, and ⁱstirreth up the children of men unto ^jsecret combinations of murder and all manner of secret works of darkness. (Speaking of this, Elder McConkie wrote: "O the wisdom of God, his mercy and grace!" Jacob exults. Why? Because if there were no atonement, there would be no resurrection; and if there were no resurrection, "our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the Father of lies, in misery, like unto himself." (2 Ne. 9:8-9.) That is to say, if there were no resurrection, which comes by the grace of God, all men would be sons of perdition, the most horrible and awful punishment in all the eternities. (Bruce R. McConkie, *The Promised Messiah*, p.347) He [Satan] is among us...He is right in the system. In fact, the system is his. That's how he is able to form the secret combinations of murder and all manner of secret works of darkness that fill the world today. Remember, he told us when he lost his temper what he was going to do. He was going to take money and buy up the power and rule in a horrible way upon this earth, and that's what he has done. So he has a very powerful tool to use, and he is using it very effectively today. Consider the elections. What wins elections now? Every expert will tell us it's money. Hugh Nibley, TBM, 1:294-5.)

10 O how great the ^agoodness of our God, who prepareth a way for our ^bescape from the grasp of this

awful monster; yea, that monster, ^cdeath and ^dhell, which I call the death of the body, and also the death of the spirit.

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

12 And this ^adeath of which I have spoken, which is the spiritual death, shall deliver up its dead; which **spiritual death is ^bhell**; wherefore, death and hell must ^cdeliver up their dead, and hell must deliver up its ^dcaptive ^espirits, and the grave must deliver up its captive ^fbodies, and the bodies and the ^gspirits of men will be ^hrestored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

13 **O** how great the ^aplan of our God! For on the other hand, the ^bparadise of God must deliver up the spirits of the righteous, (When the gospel is preached to the spirits in prison, the success attending that preaching will be far greater than that attending the preaching of our elders in this life. I believe there will be very few indeed of those spirits who will not gladly receive the gospel when it is carried to them. The circumstances there will be a thousand times more favorable. Lorenzo Snow, Latter-day Prophets Speak, p. 35) and the grave deliver up the body of the righteous; and the spirit and the body is ^crestored to itself again, and **all men become incorruptible, and ^dimmortal**, (All who inherit a kingdom of glory will enter those kingdoms with a whole and perfect physical body, clean and free from the taints of sin. Full payment for his every sin will have been made by the unrepentant sinner, even the uttermost farthing paid. DCBM, 1:241) and they are living souls (spirit and body reunited), having a ^eperfect ^fknowledge like unto us in the flesh, save it be that our knowledge shall be perfect. (This verse has no reference to gaining a fullness of knowledge in and after the resurrection. We will not know all things at the time of our resurrection, but will come to know things as God knows them, in due time. (D&C 93:19) In the words of Joseph Smith, omniscience is not to be had immediately at death or even at the time of our rise from death. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. TPJS, p. 348)

PREACH MY GOSPEL: KINGDOMS OF GLORY: RESURRECTION AND RESTORATION: 2 Nephi 9:14-15; Jacob 6:8-9; Alma 42:13-15, 22-23. JUDGMENT: 2 Nephi 28:33; Alma 5:15-21; D&C 132:12; 137:9; Mosiah 3:23-25; Alma 12:12-14; John 5:22. KINGDOMS OF GLORY: 3 Nephi 28:10; D&C 137; 1 Corinthians 15:41-42; D&C 76: Introduction; Matthew 5:48; JST, 1 Corinthians 15:40. ETERNAL LIFE: 2 Nephi 31:17-21; D&C 45:8; John 3:16; D&C 14:7; D&C 93:19; John 17:3; D&C 29:43-44 **14** Wherefore, we shall have a ^aperfect ^bknowledge of all our ^cguilt,

and our ^duncleanness, and our ^enakedness; (not covered by the atonement, subject to the penalties of sin) **and the righteous shall have a perfect knowledge of their enjoyment, and their ^frighteousness, being ^gclothed with ^hpurity, yea, even with the ⁱrobe of righteousness.** (Pres. Joseph F. Smith, speaking of that perfect knowledge, said, “May I say to you that in reality a man cannot forget anything? He may have a lapse of memory; he may not be able to recall at the moment a thing that he knows, or words that he has spoken; he may not have the power at his will to call up these events and words; but let God Almighty touch the mainspring of the memory, and awaken recollection, and you will find then that you have not even forgotten a single idle word that you have spoken. I believe the word of God to be true, and therefore, I warn the youth of Zion, as well as those who are advanced in years, to beware of saying wicked things, of speaking evil, and taking in vain the name of sacred things and sacred beings. Guard your words, that you may not offend even man, much less offend God. (Gospel Doctrine, p. 311) John Taylor said: “God has made each man a register within himself, and each man can read his own register, so far as he enjoys his perfect faculties. This can be easily comprehended. Let your memories run back, and you can remember the time when you did a good action, you can remember the time when you did a bad action; the thing is printed there, and you can bring it out and gaze upon it whenever you please. Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept—that does not die—man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living

spirit. Man sleeps for a time in the grave, and by-and-by he rises again from the dead and goes to judgment; and then the secret thoughts of all men are revealed before Him with whom we have to do; we cannot hide them; it would be in vain for a man to say then, I did not do so-and-so; the command would be, Unravel and read the record which he has made of himself, and let it testify in relation to these things, and all could gaze upon it. If a man has acted fraudulently against his neighbor—has committed murder, or adultery, or any thing else, and wants to cover it up, that record will stare him in the face, he tells the story himself, and bears witness against himself. It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind—that record that cannot lie—will in that day be unfolded before God and angels, and those who shall sit as judges.” (*Journal of Discourses*, pp. 77-9))

15 And it shall come to pass that when **all men** shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the ^ajudgment-seat of the Holy One of Israel; and then cometh the ^bjudgment, and then must they be judged according to the holy judgment of God. (The resurrection precedes the final judgment. In a sense, this judgment is a formality so far as concerns assigning persons to their respective kingdoms of glory. All who have entered mortality will be resurrected, but they will come forth with different kinds of bodies – some celestial, some terrestrial, some telestial, and some with bodies incapable of enduring any degree of glory. The body we receive in the resurrection determines the glory we receive in the kingdoms that are prepared. The reality is that there will be a whole hierarchy of judges who, under Christ, shall judge the righteous. He alone shall issue the decrees of damnation for the wicked. Millennial Messiah, p. 520, DCBM, 1:243-4)

16 And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal ^aword, which cannot ^bpass away, that they who are righteous shall be righteous still, and they who are ^cfilthy shall be ^dfilthy still; wherefore, they who are filthy are the ^edevil and his angels; and they shall go away into ^feverlasting fire, prepared for them; and their ^gtorment is as a ^hlake of fire and brimstone, whose flame ascendeth up forever and ever and has no end. (Joseph Smith said: “A man is his own tormenter and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.” (*Teachings of the Prophet Joseph Smith*, p.357)

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

18 But, behold, the ^arighteous, the ^bsaints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the ^ccrosses of the world, and despised the shame of it, they shall ^dinherit the ^ekingdom of God, which was prepared for them ^ffrom the foundation of the world, (Eternal life was conditionally promised to the faithful in premortality. The conditions were that they would be required to come to earth, join the Lord’s church, receive the ordinances of salvation, and be obedient to the Lord’s commandments, yielding to the enticings of the Holy Spirit throughout their lives. As they did this, that calling and election to eternal life, granted to them in premortality, would be made sure. TPJS, p. 189, DCBM, 1:246) and their ^gjoy shall be full ^hforever.

19 **O** the greatness of the mercy of our God, the Holy One of Israel! For he ^adelivereth his saints from that ^bawful monster the devil, and death, and ^chell, and that lake of fire and brimstone, which is endless torment.

20 **O** how great the ^aholiness of our God! For he ^bknoweth ^call things, and there is not anything save he knows it. (Without the knowledge of all things God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him. Joseph Smith, Lectures of Faith, 4:11. The notion that our

God is still progressing in knowledge – that he is gaining new truths – seems to have come from a faulty interpretation of the Prophet Joseph Smith’s King Follett Sermon and a misunderstanding of what is meant by eternal progression. God progresses in the sense that his kingdoms expand and his dominions multiply (D&C 132:31, 63, Moses 1:39). Joseph Smith described our Father’s progression in the King Follett Sermon. Speaking as Christ might speak, the Prophet said: “I do the things I saw my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself.” The Prophet therefore concluded: “So that Jesus treads in the tracks of his Father, and inherits what God did before: and God is thus glorified and exalted in the salvation and exaltation of all his children.” TPJS, 347-8. The idea that God progresses in any manner other than through the exaltation of his children is without scriptural support. DCBM, 1:247. President Smith indicates possible areas in which God is progressing (glory, honor, etc.), and then concludes, “Do you not see that it is in this manner that our Eternal Father is progressing? Not by seeking knowledge which he does not have, for such a thought cannot be maintained in the light of scripture. It is not through ignorance and learning hidden truth that he progresses for if there are truths which he does not know, then these things are greater than he, and this cannot be. Unlocking the Book of Mormon, 74.)

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 ²¹ And he cometh into the world that he may

^asave **all men** if they will hearken unto his voice; for behold, he suffereth the pains of **all men**, yea, the ^bpains of every living creature, both men, women, and children, who belong to the family of ^cAdam.

(Mortals are of infinite worth because they have been purchased at an infinite cost by an infinite being. DCBM, 1:248. James E. Talmage said: “Christ’s agony in the garden is unfathomable by the finite mind, both as to intensity and cause. The thought that He suffered through fear of death is untenable. Death to Him was preliminary to resurrection and triumphal return to the Father from whom He had come, and to a state of glory even beyond what He had before possessed; and, moreover, it was within His power to lay down His life voluntarily. He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so; for his human organism would have succumbed, and syncope would have produced unconsciousness and welcome oblivion. In that hour of anguish Christ met and overcame all the horrors that Satan, ‘the prince of this world’ could inflict. The frightful struggle incident to the temptations immediately following the Lord’s baptism was surpassed and overshadowed by this supreme contest with the powers of evil. In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world. Modern revelation assists us to a partial understanding of the awful experience. In March 1830, the glorified Lord, Jesus Christ, thus spake: ‘For behold, I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink – nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.’ (D&C 19:16-9) From the terrible conflict in Gethsemane, Christ emerged a victor. Though in the dark tribulation of that fearful hour He had pleaded that the bitter cup be removed from His lips, the request, however oft repeated, was always conditional; the accomplishment of the Father’s will was never lost sight of as the object of the Son’s supreme desire.

The further tragedy of the night, and the cruel inflictions that awaited Him on the morrow, to culminate in the frightful tortures of the cross, could not exceed the bitter anguish through which He had successfully passed.” (*Jesus the Christ*, pp. 613-4.)

22 And he suffereth this that the resurrection might pass upon **all men**, that **all** might stand before him at the great and judgment day. (First comes the resurrection, then the final judgment. All men and women will stand with bodies of flesh and bones before the Holy One of Israel. There they will await the divine decree whereby he who sees and knows all things consigns each person (except sons of perdition) to an appropriate kingdom of glory. DCBM, 1:249)

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: “Faith” Ephesians 2:8. EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34. PREACH MY GOSPEL: BAPTISM, OUR FIRST COVENANT: CHRIST’S EXAMPLE: 2 Nephi 31:4-18; Matthew 3:13-17. THE BAPTISMAL COVENANT: Mosiah 5:8-10; Mosiah 18:8-10; D&C 20:37. QUALIFICATIONS FOR BAPTISM: 2 Nephi 9:23; Mosiah 18:8-10; Alma 7:14-15; 3 Nephi 11:23-27; Moroni 6:1-4; D&C 20:37; Acts 2:37-39. THE LORD INSTITUTES THE SACRAMENT: 3 Nephi 18:1-18; Luke 22:15-20. PROMISED BLESSINGS OF BAPTISM: Mosiah 4:11-12, 26; Moroni 8:25-26; John 3:5; Romans 6:4. THE SACRAMENTAL PRAYERS: Moroni 4 and 5; D&C 20:75-79. PARTAKING OF THE SACRAMENT: D&C 27:2; 1 Corinthians 11:23-29. NECESSITY FOR AUTHORITY: D&C 22; Hebrews 5:4.

23 And he commandeth **all men** that they must ^arepent, and be ^bbaptized in his name, having perfect ^cfaith in the Holy One of Israel, or they cannot be saved in the kingdom of God. (“The teachings of Jacob clearly indicate that the early Nephites considered baptism an essential ordinance of the gospel. (2 Nephi 9:23-24.) Nephi also taught the necessity of baptism (2 Nephi 31:5-13), and then, referring to the baptism of the Savior, he counseled his followers to ‘do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water’ (2 Nephi 31:17). Concerning baptisms by the early Nephites, Joseph Fielding Smith has written: The Book of Mormon teaches us that baptism for the remission of sins was a fundamental principle of the gospel among the Nephites from the time of Lehi all through their history. ... All through the Book of Mormon there are references to baptism as an ordinance for the remission of sins. What their word for baptism was is not revealed, but in the translation the Prophet Joseph Smith used the familiar expression of our time. (Answers to Gospel Questions, 2:66.) The Lord indicates in the Pearl of Great Price that baptism has been practiced as an ordinance of the gospel since the fall of Adam (Moses 5:58; 6:52), with Adam himself being baptized (Moses 6:64-65). The purpose and necessity of baptism is clearly and beautifully explained by the Lord in this scripture. (Moses 6:52-63.) The following statement provides additional information on the baptisms performed before the birth of Christ: In the former ages of the world, before the Savior came in the flesh, ‘the saints’ were baptized in the name of Jesus Christ to come, because there never was any other name whereby men could be saved; and after he came in the flesh and was crucified, then the saints were baptized in the name of Jesus Christ, crucified, risen from the dead and ascended into heaven, that they might be buried in baptism like him, and be raised in glory like him, that as there was but one Lord, one faith, one baptism, and one God and father of us all, even so there was but one door to the mansions of bliss. Amen. (Times and Seasons, 3:905.) (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 139))

PREACH MY GOSPEL: ENDURE TO THE END: 2 Nephi 9:24; 2 Nephi 31:14-20; 3 Nephi 27:16-17; Matthew 10:22. BLESSINGS OF THOSE WHO ENDURE: 1 Nephi 13:37; 3 Nephi 15:9; D&C 14:7.

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

25 Wherefore, he has given a ^alaw; and where there is ^bno ^claw given there is no ^dpunishment; (The law

of justification also assures that no person in all eternity will be punished for disobedience to a law of which he or she was ignorant. DCBM, 1:251. Our judgment will also include the desires of our hearts. Dallin Oaks said: “I believe that our Father in Heaven will receive the true desires of our hearts as a substitute for actions that are genuinely impossible.” The law of God can reward a righteous desire because an omniscient God can discern it. As revealed through the prophet of this dispensation, God is a discerner of the thoughts and intents of the heart. (D&C 33:1) DCBM, 1:251) and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him. (Orson F. Whitney said: “What is Sin? Sin is the transgression of divine law. A man sins when he violates his conscience, going contrary to light and knowledge—not the light and knowledge that comes from his neighbor, but that which has come to himself. He sins when he does the opposite of what he knows to be right. Up to that point he only blunders. One may suffer painful consequences for only blundering, but he cannot commit sin unless he knows better than to do the thing in which the sin consists.” (Cowley & Whitney on Doctrine, pp. 435-436 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 119) According to the technical definition of sin it consists in the violation of law, and in this strict sense sin may be committed inadvertently or in ignorance. It is plain, however, from the scriptural doctrine of human responsibility and the unerring justice of God, that in his transgressions as in his righteous deeds man will be judged according to his ability to comprehend and obey law. To him who has never been made acquainted with a higher law the requirements of that law do not apply in their fullness. For sins committed without knowledge – that is, for laws violated in ignorance – a propitiation has been provided in the atonement wrought through the sacrifice of the Savior; and sinners of this class do not stand condemned, but shall be given opportunity yet to learn and to accept or reject the principles of the Gospel. James E. Talmage, The Articles of Faith, p. 58)

26 For the ^aatonement satisfieth the demands of his ^bjustice upon all those who ^chave not the ^dlaw given to them, that they are ^edelivered from that awful monster, death and ^fhell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them ^gbreath, which is the Holy One of Israel. (Jesus Christ assisted by a host of the noble and great ones, acting under the direction of Elohim, his Father, was the creator of worlds without number. When Christ speaks of man’s creation he is speaking in behalf of the Father. “When it came to placing man on earth, there was a change in Creators. That is, the Father himself became personally involved. All things were created by the Son, using the power delegated by the Father, except man. In the spirit and again in the flesh, man was created by the Father. There was no delegation of authority where the crowning creature of creation was concerned. Bruce R. McConkie, Promised Messiah, p. 62, DCBM, 1:252)

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

27 But wo unto him that has the ^alaw given, yea, that has all the commandments of God, like unto us, and that ^btransgresseth them, and that ^cwasteth the days of his ^dprobation, for awful is his state! (Of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. D&C 82:3)

PREACH MY GOSPEL: HUMILITY: WHAT DOES IT MEAN TO BE HUMBLE? 2 Nephi 9:28-29; Mosiah 4:11-12; Alma 5:26-29; Alma 26:12; Matthew 26:39; Topical Guide: “Humility, Humble”. WHAT BLESSINGS DO YOU RECEIVE WHEN YOU HUMBLE YOURSELF? Alma 32:1-16; Ether 12:27; D&C 12:8; D&C 67:10; D&C 112:10; D&C 136:32-33; Matthew 23:12;

HOW CAN YOU RECOGNIZE PRIDE IN YOURSELF? 1 Nephi 15:7-11; 1 Nephi 16:1-3; 2 Timothy 3:1-4; Proverbs 13:10; Proverbs 15:10; Proverbs 28:25. SCRIPTURE MASTERY: 28 O that cunning ^aplan of the evil one! O the ^bvainness, and the frailties, and the ^cfoolishness of men!

When they are ^dlearned they think they are ^ewise, and they ^fhearken not unto the ^gcounsel of God, for they set it aside, supposing they know of themselves, wherefore, their ^hwisdom is foolishness and it profiteth them not. And they shall perish. (Boyd K. Packer said: “There is almost a universal tendency for men and women who are specialists in an academic discipline to judge the Church against the principles of their profession. There is a great need in my mind for us, as students and as teachers, to consciously and continually subjugate this tendency and relegate our professional training to a position secondary to the principles of the gospel of Jesus Christ. In other words, rather than to judge the Church and its program against the principles of our profession, we would do well to set the Church and its accepted program as the rule, then judge our academic training against this rule.” (BYU Speeches of the year, 1969, p. 6 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 119-20))

29 But to be ^alearned is good if they ^bhearken unto the ^ccounsels of God. (There is danger in thinking that we are wiser than our parents, the bishop, the prophet, Heavenly Father.)

30 But **wo** unto the ^arich, who are ^brich as to the things of the ^cworld. (The love of money is the root of all evil. (1 Timothy 6:10)) For because they are rich they despise the ^dpoor, and they persecute the meek, and their ^ehearts are upon their treasures; wherefore, their ^ftreasure is their god. And behold, their ^gtreasure shall perish with them also. (He gives this long list of horrendous offenses here... But at the head of the list is the rich. Nibley, TBM, 1:300. The world would have us believe that the Lord helps those who help themselves, while Jacob seems to be saying that the Lord helps those who help others. This places wealth and education in a different light. When we use wealth and education to serve our fellow beings, we are placing ourselves in a better position to gain the Lord’s approval. In this way a person uses wealth and education not as weapons to separate himself from others in a vain attempt to rise above the rest, but as tools to serve and life his fellowman. K. Douglas Bassett, *Life Lessons from the Book of Mormon*, p. 122-24.)

31 And **wo** unto the deaf that will not ^ahear; for they shall perish.

32 **Wo** unto the ^ablind that will not see; for they shall perish also.

33 **Wo** unto the ^auncircumcised of heart, for a knowledge of their iniquities shall smite them at the last day.

34 **Wo** unto the ^aliar, for he shall be thrust down to ^bhell.

35 **Wo** unto the ^amurderer who deliberately ^bkillleth, for he shall ^cdie. (Premeditated murder is a sin unto death, meaning one for which there is no forgiveness. No murderer hath eternal life abiding in him. Joseph Smith said: A murderer is one that sheds innocent blood and cannot have forgiveness. TPJS, p. 339. Elder Bruce R. McConkie said: “Murder is a sin unto death at least concerning the members of the Church, to whom this revelation (D&C 42) which is entitled the law of the Church was addressed. We do know that there are murders committed by Gentiles for which they at least can repent, be baptized, and receive a remission of their sins. See 3 Nephi 30:1-2. *New Witness*, p. 231. DCBM, 1:257)

36 **Wo** unto them who commit ^awhoredoms, for they shall be thrust down to hell.

37 Yea, **wo** unto those that ^aworship idols, for the devil of all devils delighteth in them.

38 And, in fine, **wo** unto all those who die in their ^asins; for they shall ^breturn to God (People do not return directly to the presence of God at death but go into the world of spirits, there to await the resurrection, at which time they prepare to see God face to face. DCBM, 1:258), and behold his face, (Nothing is going to startle us more when we pass through the veil to the other side than to realize how well we know our father and how familiar his face is to us. Ezra Taft Benson, *BYU Speeches of the Year*, 313.) and remain in their sins.

39 **O**, my beloved brethren, remember the awfulness in ^atransgressing against that Holy God, and also the awfulness of yielding to the enticings of that ^bcunning one. Remember, to be ^ccarnally-minded is ^ddeath, and to be ^espiritually-minded is ^flife ^geternal. (Elder Spencer W. Kimball: “There are many people in this Church today who think they live, but they are dead to the spiritual things. And I believe even many who are making pretenses of being active are also spiritually dead. Their service is much of

the letter and less of the spirit” (in Conference Report, Apr. 1951, 105).)

40 O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will ^arevile against the ^btruth; for I have spoken the words of your Maker. I know that the words of truth are ^chard against all ^duncleanness; but the ^erighteous fear them not, for they love the truth and are not shaken.

41 O then, my beloved brethren, ^acome unto the Lord (^brepent), the Holy One. Remember that his paths are righteous. Behold, the ^bway for man is ^cnarrow, but it lieth in a straight course before him, and the keeper of the ^dgate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name. (Brigham Young said: “Let me give you a definition in brief. Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy Priesthood, and gain your eternal exaltation in spite of earth and hell.” (*Discourses of Brigham Young*, compiled by John A. Widstoe, p. 416))

42 And whoso ^aknocketh, to him will he open; and the ^bwise, and the learned, and they that are rich, who are puffed up because of their ^clearning, and their ^dwisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves ^efools before God, and come down in the depths of ^fhumility, he will not open unto them.

43 But the things of the wise and the ^aprudent shall be ^bhid from them forever—yea, that happiness which is prepared for the saints.

44 O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his ^aall-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I ^bshook your iniquities from my soul, and that I stand with brightness before him, and am ^crid of your blood.

45 O, my beloved brethren, turn away from your sins; shake off the ^achains of him that would bind you fast; come unto that God who is the ^brock of your salvation.

46 Prepare your souls for that glorious day when ^ajustice shall be administered unto the righteous, even the day of ^bjudgment, that ye may not shrink with awful fear; that ye may not remember your awful ^cguilt in perfectness, and be constrained to exclaim: Holy, holy are thy judgments, O Lord God ^dAlmighty—but I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath ^eobtained me, that I am a prey to his awful misery.

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

48 Behold, if ye were holy I would speak unto you of holiness; but as ye are not holy, and ye look upon me as a ^ateacher, it must needs be expedient that I ^bteach you the consequences of sin.

49 Behold, my soul abhorreth sin, and my heart ^adelighteth in righteousness; and I will ^bpraise the holy name of my God. (“The Holy Ghost is a sanctifier....One who lives worthy of the guidance and cleansing influence of the Spirit will, in process of time, become sanctified. Sanctification is the process whereby one comes to hate the worldliness he once loved and love the holiness and righteousness he once hated. To be sanctified is not only to be free from sin but also to be free from the effects of sin, free from sinfulness itself, the very desire to sin. One who is sanctified comes to look upon sin with abhorrence (cf. Mosiah 5:2; Alma 13:12; Alma 19:33).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 263))

PREACH MY GOSPEL: STUDY THE SCRIPTURES: 1 Nephi 19:22-23; 2 Nephi 9:50-51; 2 Nephi 25:26; 2 Nephi 29:1-13; 2 Nephi 31:19-20; 2 Nephi 32:3-5; Alma 32:28-30; John 5:39; John 20:31; 2 Timothy 3:14-17; 2 Peter 1:20-32. **50** Come, my brethren, every one that ^athirsteth, come ye to the ^bwaters; and he that hath no ^cmoney, come buy and eat; yea, come buy wine and milk without

money and without price.

51 Wherefore, do not spend money for that which is of no worth, nor your ^alabor for that which cannot ^bsatisfy. Hearken diligently unto me, and remember the words which I have spoken; and come unto the Holy One of Israel, and ^cfeast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness.

52 Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give ^athanks unto his holy name by night. Let your hearts ^brejoice. (President Gordon B. Hinckley: “The most satisfying experience I have is to see what this gospel does for people. It gives them a new outlook on life. It gives them a perspective that they have never felt before. It raises their sights to things noble and divine. Something happens to them that is miraculous to behold. They look to Christ and come alive” (in Conference Report, Apr. 1997, 68; or *Ensign*, May 1997, 48).)

53 And behold how great the ^acovenants of the Lord, and how great his ^bcondescensions unto the children of men; and because of his greatness, and his ^cgrace and ^dmercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, (This is a literal promise.) but that he would ^epreserve them; and in future generations they shall become a righteous ^fbranch unto the house of Israel.

54 And now, my brethren, I would speak unto you more; but on the morrow I will declare unto you the remainder of my words. Amen. (Because of the power of his discourse, he sends his listeners home to ponder on his words. They will then come back together tomorrow to hear the rest of this talk. Much like when Jesus visited the Nephites, preached to them, and then told them to go home and ponder His words and return tomorrow for more.)

2 Nephi 10

Jews shall crucify their God—They shall be scattered until they begin to believe in him—America shall be a land of liberty where no king shall rule—Be reconciled to God and gain salvation through his grace. [Between 559 and 545 B.C.]

1 AND now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous ^abranch of which I have spoken.

2 For behold, the ^apromises which we have obtained are promises unto us according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of ^bunbelief, nevertheless, God will be merciful unto many; and our children shall be ^crestored, that they may come to that which will give them the true knowledge of their Redeemer.

3 Wherefore, as I said unto you, it must needs be expedient that Christ (This is the first time in the Book of Mormon that the name/title Christ is used. From this point forward it is used 300 times in the Book of Mormon. The name Jesus is not revealed until 2 Nephi 25 by Nephi.)—for in the last night the ^aangel spake unto me that this should be his name—should ^bcome among the ^cJews, among those who are the more wicked part of the world; and they shall ^dcrucify him (The prophecy was the more remarkable because crucifixion was unknown to Hebrew law. The Mosaic code prescribed the penalty of death in four forms: stoning, burning, beheading, and strangling. DCBM, 1:266)—for thus it behooveth our God, and there is none other nation on earth that would ^ecrucify their ^fGod. (“This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here today, and should preach the same doctrine He did then, they would put Him to death. Joseph Smith, TPJS, p. 328)

4 For should the mighty ^amiracles be wrought among other nations they would repent, and know that he be their God.

5 But because of ^apriestcrafts and iniquities, they at Jerusalem will ^bstiffen their necks against him, that he be ^ccrucified.

6 Wherefore, because of their iniquities, destructions, famines, ^apestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be ^bscattered among all nations.

7 But behold, thus saith the ^aLord God: ^bWhen the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be ^crestored in the flesh, upon the earth, unto the ^dlands of their inheritance.

8 And it shall come to pass that they shall be ^agathered in from their long dispersion, from the ^bisles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in ^ccarrying them forth to the lands of their inheritance.

9 ^aYea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the ^bpromises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

10 But behold, this land, said God, shall be a land of thine inheritance, **and the ^aGentiles shall be blessed upon the land.** (Joseph Fielding Smith said: "There is strong presumptive evidence in the blessings given by Israel to his son Joseph, and his grandsons Ephraim and Manasseh, as recorded in Genesis, that they were to inherit a land far from Jerusalem and become a multitude of nations. Joseph was promised that his inheritance should be to the 'utmost bounds of the everlasting hills'; (Genesis 49:26.) that he was 'a fruitful bough by a well whose branches run over the wall.' (Genesis 49:22.) Moreover, he was to receive a greater inheritance than his progenitors, who were given the land of Palestine. The Book of Mormon is the record of the descendants of Joseph who were led across the 'great waters' to inherit this western land, which is designated as being choice above all other lands. Surely these blessings could not be realized in Palestine. Joseph and his sons did not become a multitude of nations there; the tribes of Ephraim and Manasseh did not receive a more wonderful inheritance in Palestine than any other of the tribes of Israel. There the chief honors were conferred first on Benjamin and then on Judah. Here in America all these promises were fulfilled when the descendants of Joseph possessed the land given as their inheritance. There are many references in the Bible to Zion, a land, or place, separate and distinct from Jerusalem. Such passages are found in the second chapter of Isaiah and the fourth chapter of Micah. It would be foolish to say that these references to Zion were to the hill in Jerusalem where David dwelt. Through modern revelation the Lord has made it known that the American continent is Zion. It is to be on this land that the city Zion, the New Jerusalem, shall be built." (*A Book of Mormon Treasury: Selections from the Improvement Era*, p. 191-2) With the translation of the Book of Mormon many of the descendants of Joseph were made known. Who could have made that great discovery without a revelation from the Lord? The Lamanites are of Israel. Lehi was a descendant of Manasseh. We are informed that Ishmael, whose children joined the family of Lehi, was of Ephraim. In this way children belonging to these two tribes were planted in America. It is true that others also came, and it is just possible that the Lord, remembering his promise to Joseph, sent with the Mulekites others of the tribes of Joseph. At any rate, this land was given to them as their everlasting inheritance. They have inherited it in the past. They will do so more fully in the future. We are told that there was a prophecy in the destruction of the coat of many colors worn by Joseph. (See Gen. 37:31-35.) Part of it was preserved, and Jacob, before his death, prophesied that as a remnant of the coat was preserved so should a remnant of Joseph's posterity be preserved: 'And he said, Even as this remnant of garment of my son's hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.' (Alma 46:24.) That remnant now found among the Lamanites shall eventually partake of the blessings of the gospel. They shall unite with the remnant which is being gathered from among the nations and they shall be blessed of the Lord forever." (*The Way to Perfection*, p. 121))

11 And this land shall be **a land of ^aliberty** unto the Gentiles, and there shall be **no ^bkings** upon the land, who shall raise up unto the Gentiles. (The Lord will protect the Americas for the teaching of the

gospel and the establishing of his covenant. None that fight against him will prosper. DCBM, 1:268. “It is remarkable that so few attempts have been made to establish thrones in America. Perhaps the most substantial barrier has been the Monroe Doctrine, although, there has, for the most part, been so little real force behind that ‘doctrine’ that its very weakness has invited more than one European monarch to attempt to ‘smash it.’ It defied all the world to attempt to set up any authority of their own, or to interfere with any of the independent governments then existing in North or South America....In a word the real meaning of the Monroe Doctrine is, ‘Hands off’ and that too, to all the world....One could imagine that the Book of Mormon prophet might have been standing at the elbow of President Monroe when he signed the document as it was handed to him by the Secretary of State, John Quincy Adams. For the Monroe Doctrine is nothing more than the Book of Mormon prophecy put in the form of a state paper. It has been tested and tried. It has been called the ‘most magnificent bluff in history, and so far the most successful.’ At any rate, it has stood. It has been affirmed and re-affirmed by President after President until it is now upheld and proclaimed as with the voice of a hundred millions of people.” (Nephi Lowell Morris, *Prophecies of Joseph Smith and Their Fulfillment*, pp. 136-138 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 125))

12 And I will fortify this land ^aagainst all other nations.

13 And he that ^afighteth against Zion shall ^bperish, saith God. (Matthias Cowley said: “Another striking prediction contained in the Book of Mormon is the following: ‘And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles; and I will fortify this land against all other nations; and he that fighteth against Zion shall perish, saith God; For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.’ (2 Nephi 10: 11-14.) Gradually, yet with certain progress, has the government of kings been abolished from the American continent until nearly all governments in North and South America are republics. Canada is still under the rule of Great Britain, but is managed in such a manner that the liberties of the people are almost, if not quite equal to those of a republican territory. Those who know the history of the effort to make Maximilian a king in Mexico also know how terribly the words of the Book of Mormon have been verified: ‘For he that raiseth up a king unto me shall perish.’ “This continent is the land of Zion, ‘and he that fighteth against Zion shall perish, saith God.’ Before the late Spanish-American war, George Q. Cannon read these predictions from the Book of Mormon before a congregation in the Tabernacle, and with a knowledge that these prophecies were given of the Lord foretold the result of the war and the certain banishment of Spanish kingly power from the American isles. Other prophecies of the sacred volume have been verified since its publication to the world. Those verified should establish faith in reasonable minds that the unfulfilled parts will surely come to pass.” (Cowley’s *Talks on Doctrine*, p. 183-4))

14 For he that raiseth up a ^aking against me shall perish, for I, the Lord, the ^bking of heaven, will be their king, and I will be a ^clight unto them forever, that hear my words.

15 Wherefore, for this cause, that my ^acovenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the ^bsecret works of ^cdarkness, and of murders, and of abominations.

16 Wherefore, he that ^afighteth against ^bZion, both Jew and Gentile, both bond and free, both male and female, ^cshall perish; for ^dthey are they who are the ^ewhore of all the earth; for ^fthey who are ^gnot for me are ^hagainst me, saith our God.

17 For I will ^afulfil my ^bpromises which I have made unto the children of men, that I will do unto them while they are in the flesh—

18 Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will ^asoften the hearts of the ^bGentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be ^cblessed and ^dnumbered among the house of Israel.

19 Wherefore, I will ^aconsecrate (to separate or make sacred) this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a **choice land**, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God.

20 And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off; nevertheless, we have been ^adriven out of the land of our inheritance; but we have been led to a ^bbetter land, for the Lord has made the sea our ^cpath, and we are upon an ^disle of the sea.

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

22 For behold, the Lord God has ^aled away from time to time from the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us also.

23 Therefore, ^acheer up your hearts, and remember that ye are ^bfree to ^cact for yourselves—to ^dchoose the way of everlasting death or the way of eternal life. (Cheer up, the atonement is real. We will be reconciled to God if we repent and stay on the straight and narrow path.)

24 Wherefore, my beloved brethren, ^areconcile yourselves to the ^bwill of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the ^cgrace of God that ye are ^dsaved.

25 Wherefore, may God ^araise you from death by the power of the resurrection, and also from everlasting death by the power of the ^batonement, that ye may be received into the ^ceternal kingdom of God, that ye may praise him through grace divine. Amen.