

# Book of Mormon

S E M I N A R Y



STUDENT STUDY GUIDE

# **Book of Mormon Seminary Student Study Guide**

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# Table of Contents

<b>How to Use This Manual</b> . . . . .	1		
<b>Studying the Scriptures</b> . . . . .	2		
<b>Book of Mormon Reading Chart</b> . . . . .	7		
<b>Welcome to the Book of Mormon</b> . . . . .	8		
<b>Introductory Pages to the Book of Mormon</b> . . . . .	9		
Title Page		How and Why the Book of Mormon	
		Was Written . . . . .	9
Introduction, Testimonies, a Brief Explanation, and the		Names and Order of the Books . . . . .	9
<b>The First Book of Nephi</b> . . . . .	13		
1 Nephi 1		The Prophet Lehi Is Called to Warn	
		the Jews . . . . .	13
1 Nephi 2		“I Did Cry unto the Lord; and Behold	
		He Did Visit Me” . . . . .	15
1 Nephi 3–4		Having Faith the Lord Will Help . . . . .	16
1 Nephi 5–6		The Importance of Sacred Records . . . . .	17
1 Nephi 7		Ishmael Joins Lehi in the Wilderness . . . . .	18
1 Nephi 8		Lehi’s Dream . . . . .	19
1 Nephi 9		Two Sets of Plates . . . . .	20
1 Nephi 10		The Prophecies of Lehi . . . . .	21
1 Nephi 11–12		Nephi Learns of Christ and His Mission . . . . .	22
1 Nephi 13		A Vision of the Latter Days . . . . .	23
1 Nephi 14		Nephi’s Vision of the Gentiles in the	
		Latter Days . . . . .	25
1 Nephi 15		Nephi Teaches His Brothers . . . . .	26
1 Nephi 16		A Miraculous Ball and a Broken Bow . . . . .	27
1 Nephi 17		“Thou Shalt Construct a Ship” . . . . .	28
1 Nephi 18		The Journey to the Promised Land . . . . .	29
1 Nephi 19		“That I Might More Fully Persuade	
		Them to Believe in the Lord” . . . . .	30
1 Nephi 20–21		Messages from the Prophet Isaiah . . . . .	31
1 Nephi 22		Events of the Last Days . . . . .	33
<b>The Second Book of Nephi</b> . . . . .	35		
2 Nephi 1		“Awake, My Sons” . . . . .	35
2 Nephi 2		Free to Choose Because of the	
		Atonement . . . . .	36
2 Nephi 3		Joseph Prophecies about	
		Another Joseph . . . . .	38
2 Nephi 4		Nephi’s Psalm . . . . .	39
2 Nephi 5		A Divided Family . . . . .	39
2 Nephi 6		Jacob Teaches the People from the	
		Writings of Isaiah . . . . .	40
2 Nephi 7		The Lord Helps Those Who Trust	
		in Him . . . . .	41
2 Nephi 8		“Awake, Awake!” . . . . .	42
2 Nephi 9		“O How Great the Plan of Our God!” . . . . .	42
2 Nephi 10		The Fulfillment of the Lord’s Covenants . . . . .	43
2 Nephi 11		Three Witnesses of Jesus Christ . . . . .	44
2 Nephi 12		Come to the Mountain of the Lord . . . . .	45
2 Nephi 13–14		“The Daughters of Zion” . . . . .	46
2 Nephi 15		Sins and Consequences . . . . .	47
2 Nephi 16		Isaiah Sees the Lord . . . . .	47
2 Nephi 17–19		Prophecies of the Messiah . . . . .	48
2 Nephi 20		The Enemies of God’s People	
		Are Destroyed . . . . .	50
2 Nephi 21–22		The Great Day of the Lord . . . . .	50
2 Nephi 23–24		The Fall of Babylon . . . . .	51
2 Nephi 25		“Believe in Christ” . . . . .	52
2 Nephi 26		Nephi Prophecies about	
		His Descendants . . . . .	53
2 Nephi 27		The Coming Forth of the	
		Book of Mormon . . . . .	54
2 Nephi 28		Sins and Traps of the Latter Days . . . . .	55
2 Nephi 29		“A Bible! A Bible! We Have Got a Bible” . . . . .	56
2 Nephi 30		The Power of the Book of Mormon . . . . .	57
2 Nephi 31		The Doctrine of Christ . . . . .	57
2 Nephi 32		Nephi Continues Teaching the	
		Doctrine of Christ . . . . .	58
2 Nephi 33		Nephi’s Final Testimony . . . . .	59
<b>The Book of Jacob</b> . . . . .	60		
Jacob 1		A Prophet’s Duty . . . . .	61
Jacob 2–3		Jacob Teaches the People in the Temple . . . . .	61
Jacob 4		Be Reconciled to God through the	
		Atonement of Christ . . . . .	62
Jacob 5–6		The Allegory of the Olive Tree . . . . .	63
Jacob 7		The Learning of Men versus the Power	
		of God . . . . .	66
<b>The Book of Enos</b> . . . . .	67		
Enos 1		The Power of Forgiveness . . . . .	67
<b>The Book of Jarom</b> . . . . .	68		
Jarom 1		Keep the Commandments and Prosper . . . . .	68
<b>The Book of Omni</b> . . . . .	69		
Omni 1		A Summary of the Kings from Omni	
		to Benjamin . . . . .	69
<b>The Words of Mormon</b> . . . . .	71		
Words of Mormon 1		A Word of Explanation . . . . .	71
<b>The Book of Mosiah</b> . . . . .	72		
Mosiah 1		The Importance of Sacred Records . . . . .	73
Mosiah 2		Service to God . . . . .	73
Mosiah 3		Prophecy of Christ . . . . .	74
Mosiah 4		Receiving and Retaining a Remission of	
		Our Sins . . . . .	75
Mosiah 5		Becoming the Children of Christ . . . . .	76
Mosiah 6–7		Limhi’s People in Bondage . . . . .	78
Mosiah 8		What Is a Seer? . . . . .	79
Mosiah 9–10		The Beginning of Zeniff’s Record . . . . .	79
Mosiah 11–12		Wicked King Noah and the	
		Prophet Abinadi . . . . .	81
Mosiah 13–14		Abinadi Challenges the Wicked Priests . . . . .	82
Mosiah 15–16		Abinadi Teaches of Jesus Christ and	
		Explains Who Will Be Saved . . . . .	83
Mosiah 17–18		Alma Believes Abinadi . . . . .	85
Mosiah 19		The End of Wicked King Noah . . . . .	87
Mosiah 20		Limhi’s People Fight to Defend	
		Their Families . . . . .	88
Mosiah 21–22		Bondage and Deliverance . . . . .	88
Mosiah 23–24		Bondage and Deliverance for	
		Alma’s People . . . . .	90

Mosiah 25	Alma Organizes the Church of God . . . . .	91
Mosiah 26	Apostasy in the Rising Generation . . . . .	92
Mosiah 27	The Conversion of Alma the Younger . . . . .	93
Mosiah 28	King Mosiah, the Seer . . . . .	95
Mosiah 29	The End of the Kings and the Beginning of the Judges . . . . .	96
<b>The Book of Alma</b>		<b>97</b>
Alma 1	Alma and Nehor . . . . .	97
Alma 2–3	The Rebellion of the Amlicites . . . . .	98
Alma 4	Alma Gives Up the Judgment Seat . . . . .	99
Alma 5	A Mighty Change of Heart . . . . .	100
Alma 6–7	Alma Preaches in Gideon . . . . .	102
Alma 8	Alma Meets Amulek . . . . .	103
Alma 9	Alma Preaches Repentance to the People of Ammonihah . . . . .	103
Alma 10	Amulek’s Testimony . . . . .	104
Alma 11	The Resurrection “Shall Come to All” . . . . .	105
Alma 12	Alma Teaches the Plan of Salvation . . . . .	106
Alma 13	The Priesthood of God . . . . .	107
Alma 14	The Gospel Message Angers the Wicked . . . . .	107
Alma 15	Mission to the Land of Sidom . . . . .	109
Alma 16	The End of the City of Ammonihah . . . . .	109
Alma 17	A Mission to the Lamanites . . . . .	110
Alma 18	The Conversion of King Lamoni . . . . .	110
Alma 19	King Lamoni’s Wife and Others Are Converted . . . . .	111
Alma 20	Ammon Meets Lamoni’s Father . . . . .	112
Alma 21	Aaron and His Brethren Teach the Lamanites . . . . .	113
Alma 22	Aaron Teaches the Lamanite King . . . . .	113
Alma 23	The Anti-Nephi-Lehies . . . . .	114
Alma 24	A Covenant Kept . . . . .	115
Alma 25	Prophecy Fulfilled . . . . .	116
Alma 26	“In His Strength I Can Do All Things” . . . . .	116
Alma 27	A New Home for the Anti-Nephi-Lehies . . . . .	117
Alma 28	The Nephites Defend the People of Ammon . . . . .	118
Alma 29	“O That I Were an Angel” . . . . .	119
Alma 30	Korihor, the Anti-Christ . . . . .	119
Alma 31	A Mission to the Zoramites . . . . .	120
Alma 32	An Experiment with the Word . . . . .	121
Alma 33	The Words They Should Plant . . . . .	122
Alma 34	The Eternal Plan of Redemption . . . . .	123
Alma 35	Zoramite Converts Flee to Jershon . . . . .	124
Alma 36	Alma Teaches Helaman about His Conversion . . . . .	124
Alma 37	“Learn Wisdom in Thy Youth” . . . . .	125
Alma 38	Alma Counsels His Son Shiblon . . . . .	126
Alma 39	The Serious Nature of Sexual Sin . . . . .	127
Alma 40	The Spirit World and the Resurrection . . . . .	128
Alma 41	“Wickedness Never Was Happiness” . . . . .	128
Alma 42	Mercy and Justice . . . . .	129
Alma 43	The Nephites Defend Their Families, Freedom, and Religion . . . . .	130
Alma 44	Nephite Victory . . . . .	131
Alma 45	Alma’s Farewell . . . . .	132
Alma 46	The Title of Liberty . . . . .	132
Alma 47	The Man Who Wanted to Be King . . . . .	133

Alma 48	Captain Moroni, a Man of God . . . . .	134
Alma 49	Nephite Victory . . . . .	135
Alma 50	The Lord Prospers His Obedient Children . . . . .	135
Alma 51	The King-Men’s Rebellion . . . . .	136
Alma 52	Nephite Victory . . . . .	136
Alma 53	The Two Thousand Stripling Soldiers . . . . .	137
Alma 54	An Exchange of Letters . . . . .	138
Alma 55	Nephite Prisoners Are Freed . . . . .	138
Alma 56	The Two Thousand Stripling Soldiers in Battle . . . . .	139
Alma 57	The Two Thousand Stripling Soldiers Escape Death . . . . .	139
Alma 58	Nephites Capture the City of Manti . . . . .	140
Alma 59	Moroni Sends for Help . . . . .	140
Alma 60	Moroni’s Letter to Pahoran . . . . .	141
Alma 61	Pahoran’s Reply to Moroni . . . . .	142
Alma 62	Moroni Marches to Help Pahoran . . . . .	142
Alma 63	Nephite Migrations into the Land Northward . . . . .	143
<b>The Book of Helaman</b>		<b>144</b>
Helaman 1	War in Zarahemla . . . . .	144
Helaman 2	The Gadianton Bands . . . . .	145
Helaman 3	A Time of Prosperity and Growth . . . . .	146
Helaman 4	Wickedness and Its Consequences . . . . .	146
Helaman 5	Nephi and Lehi in Prison . . . . .	147
Helaman 6	Prosperity Leads to Wickedness . . . . . Again! . . . . .	148
Helaman 7	Nephi Declares Repentance to His People . . . . .	149
Helaman 8	A Prophecy of Murder . . . . .	149
Helaman 9	A Murderer Is Discovered . . . . .	150
Helaman 10	Nephi Is Granted Great Power . . . . .	151
Helaman 11	Nephi Exercises His Power in Behalf of the People . . . . .	151
Helaman 12	“And Thus We See” . . . . .	152
Helaman 13	Samuel the Lamanite Prophesies to the Nephites . . . . .	153
Helaman 14	Signs of Christ’s Birth and Death . . . . .	154
Helaman 15	“Except Ye Repent . . .” . . . . .	155
Helaman 16	Reactions to Samuel’s Preaching . . . . .	156
<b>Third Nephi: The Book of Nephi</b>		<b>157</b>
3 Nephi 1	“On the Morrow Come I into the World” . . . . .	157
3 Nephi 2	Wonders amidst Wickedness and War . . . . .	158
3 Nephi 3–4	Gadianton Robbers Threaten the People . . . . .	158
3 Nephi 5	An Explanation and Testimony from Mormon . . . . .	159
3 Nephi 6	From Righteousness to “Awful Wickedness” . . . . .	160
3 Nephi 7	A Great Division . . . . .	161
3 Nephi 8	Destruction and Darkness . . . . .	161
3 Nephi 9–10	The Voice of Jesus Christ Pierces the Darkness . . . . .	162
3 Nephi 11	The Savior Appears! . . . . .	163
3 Nephi 12	The Sermon at the Temple, Part 1 . . . . .	165
3 Nephi 13	The Sermon at the Temple, Part 2 . . . . .	166
3 Nephi 14	The Sermon at the Temple, Part 3 . . . . .	167

3 Nephi 15–16	The Law of Moses and “Other Sheep” . . .	167	Ether 3	A Sacred Vision . . . . .	188
3 Nephi 17	“My Joy Is Full” . . . . .	168	Ether 4	Repent, and Come unto Christ . . . . .	189
3 Nephi 18	The Savior Introduces the Sacrament . . .	169	Ether 5	A Promise of Three Witnesses . . . . .	190
3 Nephi 19	Jesus Prays with and for the People . . .	170	Ether 6	The Jaredites Cross the Ocean . . . . .	190
3 Nephi 20–22	Prophecies about the Children of the Covenant . . . . .	171	Ether 7	The Sons of Orihah . . . . .	191
3 Nephi 23	The Importance of the Written Word . . .	172	Ether 8	Secret Combinations Begin . . . . .	192
3 Nephi 24–25	The Prophecies of Malachi . . . . .	173	Ether 9	The Effect of Those Seeking Power and Gain . . . . .	192
3 Nephi 26	A Test for People in the Latter Days . . .	174	Ether 10	The Jaredite Kings . . . . .	193
3 Nephi 27	“This Is My Gospel” . . . . .	174	Ether 11	The Prophets Warn of Destruction . . . .	193
3 Nephi 28	Special Desires of the Twelve Disciples .	175	Ether 12	The Importance of Faith, Hope, and Charity . . . . .	194
3 Nephi 29–30	Mormon’s Warnings . . . . .	176	Ether 13	The New Jerusalem . . . . .	195
<b>Fourth Nephi: The Book of Nephi . . . . .</b>		<b>177</b>	Ether 14	A Time of Great War and Destruction . .	195
4 Nephi 1	Four Generations of Peace . . . . .	177	Ether 15	The End of the Jaredite Society . . . . .	196
<b>The Book of Mormon . . . . .</b>		<b>178</b>	<b>The Book of Moroni . . . . .</b>		<b>197</b>
Mormon 1	The Young Man Mormon . . . . .	179	Moroni 1–3	The Authority of the Priesthood . . . . .	197
Mormon 2	A Mighty Leader amid Great Wickedness . . . . .	180	Moroni 4–5	The Sacrament Prayers . . . . .	198
Mormon 3	Another Chance, Another Rejection . . .	181	Moroni 6	The Church Should Meet Together Often . . . . .	199
Mormon 4	“It Is by the Wicked That the Wicked Are Punished” . . . . .	181	Moroni 7	The Spirit of Christ Is Given to Everyone . . . . .	199
Mormon 5	The Purpose of Mormon’s Record . . . .	182	Moroni 8	Baptism and Little Children . . . . .	200
Mormon 6	“The Destruction of My People” . . . . .	182	Moroni 9	Little Hope for the Nephites . . . . .	201
Mormon 7	Mormon’s Testimony to His People . . .	183	Moroni 10	A Testimony of the Book of Mormon . .	202
Mormon 8	Moroni Sees Our Day . . . . .	184			
Mormon 9	“I Know That Ye Shall Have My Words” . . . . .	185	<b>Possible Book of Mormon Sites (in Relation to Each Other) . .</b>		<b>203</b>
<b>The Book of Ether . . . . .</b>		<b>186</b>	<b>Book of Mormon Chronology Chart . . . . .</b>		<b>204</b>
Ether 1	The Jaredites at the Tower of Babel . . .	187			
Ether 2	The Jaredites Build Barges . . . . .	187			



# How to Use This Manual

As the title of this manual suggests, this is a guide to your study of the scriptures. It contains several sections to help increase your understanding of what you read.

**A** 2 Nephi 8  
"Awake, Awake!"

Is there anything or anyone you can always depend on in this life? Isaiah's answer to that question can be found in 2 Nephi 8. As you read that chapter, ponder what a blessing it is to build your life on a foundation that will never fail.

**B** Understanding the Scriptures

2 Nephi 8

Horns (v. 1)—Cut  
Arm (v. 5, 9)—Strength, power  
Abolished (v. 6)—Done away with  
Reproach (v. 7)—Blame or disapproval  
Revoltings (v. 7)—Insults, abusive language  
Ransomed (v. 10)—Redeemed, rescued from captivity (this verse seems to refer to Israel's exodus from Egypt in the days of Moses and their crossing the Red Sea)  
Fury of the oppressor (v. 13)—The fierce or violent anger of the enemy

Captive exile (v. 14)—A person in bondage outside of his or her native land  
Hastened (v. 14)—Hurries  
Dregs (v. 17, 22)—The sediment and foreign matter that settle at the bottom of a container of wine; to "drink the dregs" of something is to drink the worst part of it  
Rebuke (v. 20)—Chastisement given for correction  
Uncircumcised (v. 24)—Not of the covenant; people who do not respect or obey the Lord

2 Nephi 9  
"O How Great the Plan of Our God!"

The chapters of Isaiah that Jacob quoted in 2 Nephi 6-8 revealed much about the power of the Lord to deliver His people. Although Isaiah testified of what the Lord will do for the house of Israel to deliver them from their enemies and gather them to their promised lands, Jacob encouraged the listening of Isaiah's words to our individual lives (see 2 Nephi 6:5). A great example of listening to Isaiah's teachings is found in 2 Nephi 9 as Jacob taught and testified of the Lord's power to deliver us from our greatest enemies—death and hell. This chapter contains important truths about Heavenly Father's plan for His children, including the importance of the Atonement of Jesus Christ in that plan.

**C** Studying the Scriptures

Do activities A and B as you study 2 Nephi 8.

**A** In Your Own Words

In 2 Nephi 8:17-21 (see also Isaiah 51:17-21) the Lord invited Israel to awake to the fact that there is neither peace nor comfort in sin. In contrast, the Lord testified of the peace and comfort that come from following Him. Read 2 Nephi 8:3, 6-8, 11-12, 22-24 and list, using your own words, what the Lord said to Israel about those who trust and follow Him.

**B** Liken the Scriptures

Select one of the following statements and write what you might say to a friend who expressed such feelings. Use what you learned in 2 Nephi 8 and include one or more of the Lord's promises you identified in activity A.

1. "I know I should repent and return to church and live according to gospel teachings, but I'm worried about what my friends and employer will think and say. I would have to change my life a lot!"

2. "I've been trying to repent, but I feel guilty all the time. Can I ever really be forgiven and feel clean again? And even if I repent—I've already hurt so many others through my sins. What's the use?"

3. "Why should I repent? How is living a religious life better than the way I am living now?"

**A** Introduction

Beneath the chapter headings, which are printed on pictures of metal plates, are introductions to the chapters of scripture you are assigned to read. This section contains the following kinds of information:

- The historical setting
- An explanation of how the scripture block relates to chapters before or after it
- Questions and ideas to think about before or during your reading that will help you concentrate on the message of the block

**B** Understanding the Scriptures

The "Understanding the Scriptures" section provides help for difficult words and phrases and commentary to help you understand ideas and concepts contained in the scriptures. The commentary often includes statements by General Authorities of the Church.

**C** Studying the Scriptures

The "Studying the Scriptures" section contains questions and activities to help you discover, think about, and apply the principles of the gospel found in the scriptures. There is not room to write in the manual, so you will need to do these activities in a notebook or on your own paper.

The following steps will help you as you study the scriptures:

- Begin with prayer.
- Read the introduction to the chapter you will be studying, and consider other "Before Reading" study skills (see pp. 3-4).
- Read the assigned chapter, referring to the appropriate "Understanding the Scriptures" section for help. Use "During Reading" study skills (see pp. 4-5). Write notes and questions in your notebook. Also write about feelings or impressions that are important to you.
- Do the activities in the "Studying the Scriptures" section for the chapter you are studying. Sometimes you will get to choose which activities to complete. If you want to learn more, complete all of the activities.

## Home-Study Seminary Program

If you are in a home-study seminary program, the reading chart on page 7 shows you what you should read each week of seminary. Remember that seminary is a daily religious education program, that prayerfully reading your scriptures should be a daily practice, and that you will need to work on your seminary assignments each school day even though you will not attend seminary each day. If you have more or less than thirty-six weeks in your seminary year, your teacher will tell you which chapters you should read in a week and which assignments to complete. Reading the scriptures and using this study guide should take thirty to forty minutes each school day you do not attend seminary class.

Each week you should give your teacher the pages from your notebook that contain your thoughts about the scriptures and the study guide activities you completed for that week. Your teacher will read and respond to them and return your notebook to you. You might choose to have two notebooks and use them every other week. You could also write in a loose-leaf binder and turn in the pages you did that week. When your teacher returns the pages, put them back into the notebook.

## Daily Seminary Program

If you are in a daily seminary program, you will use this study guide as instructed by your teacher.

# Studying the Scriptures

This study guide has been prepared to help you read, study, and understand the scriptures. Since most of your study time will be spent reading and thinking about the scriptures, this section has been included to help you make it more effective.

Elder Howard W. Hunter, then a member of the Quorum of the Twelve Apostles, gave Church members valuable counsel on scripture study, which is summarized below. You may want to write his ideas on a card and put the card in a place where you can see it while you study.

- Read carefully to understand the scriptures.
- Study every day.
- Set a regular time every day when you will study.
- Study in a place where you can concentrate without distractions or interruptions.
- Study for a period of time rather than reading a certain number of chapters or pages.
- Have a study plan.  
(See Conference Report, Oct. 1979, pp. 91–93; or *Ensign*, Nov. 1979, pp. 64–65.)

Using the study helps found in the Latter-day Saint editions of the scriptures, along with good study skills, will benefit your scripture study.

## Study Helps in the Latter-day Saint Editions of the Scriptures

### Cross-References

A cross-reference is a scripture reference that will lead you to additional information and insight on the topic you are studying.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the

For example, read Matthew 5:14–16 and notice footnote 16a. By finding and reading the scripture referred to in the footnotes, what additional insights do you gain about what it means to “let your light so shine” (Matthew 5:16)?

12c TG Persecution.	b D&C 1: 3
13a See Lev. 2: 13 and Num. 18: 19, where salt is a token of the covenant and was part of sacrifice ritual.	19a TG Sin.
14a TG Mission of Early Saints.	b JST Matt. (Appendix)
15a Luke 11: 33 (33–34).	c 2 Ne. 28:
16a 3 Ne. 18: 24. TG Children of Light; Example; Light.	d TG Missio
b 1 Pet. 2: 12. TG Good Works.	20a TG Right
c John 15: 8.	b TG Scribe
17a D&C 10: 52 (52, 54).	21a TG Comm
b TG Law of Moses.	God.
18a TG Law of Moses.	b TG Blood
	Murder.
	c GR subjec
	dennatio
	22a Prov. 29:
	3 Ne. 12:
	TG Anger
	b JST Matt.
	12: 22 or

## Topical Guide and Bible Dictionary References

The Topical Guide (TG) contains an alphabetical list of hundreds of topics with scripture references in all four standard works of the Church. The Bible Dictionary (BD) gives definitions and explanations for many biblical names and subjects. Although not referenced in the footnotes, you may want to check the index for the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price for additional references.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have

22a D&C 45: 58; 132: 63	46; Mos
(55–56, 63); Moses 2:	28; Abr
22; Abr. 4: 22.	TG Man.
24a TG Order.	Become
26a Abr. 4: 27 (26–31); 5:	Father.
7; TG Godhead; Jesus	27a TG God.
Christ, Creator.	potent N
b TG Creation.	b TG Wom
c TG Adam; Man, Physi-	28a TG Child
cal Creation of.	b TG Birth
d Mosiah 7: 27; Ether 3:	Marriage
15 (14–17); D&C 20: 18	c HEB fill;
(17–18); Moses 1: 6 (6,	in v. 22.
13, 16); 2: 26 (26–29);	d TG Earth
6: 9 (8–10); Abr. 4: 26	e Gen. 9: 2
(26–31).	29a HEB food
e Gen. 5: 3.	(29–30);
f Prov. 12: 10; D&C 49:	(29–30).
19 (18–21); 76: 111	Word of
(110–112); 121: 37 (34–	

For example, read Genesis 1:26. As you do, you may wonder about the word *us* in “Let us make man in our image.” Who helped God with the Creation? Notice the footnote that refers you to the Topical Guide. Find a scripture reference that clearly says Jesus Christ is the Creator. Look in the Bible Dictionary under “Christ” (p. 633) to find a list of other names by which He is known.

### Help with Words and Phrases

Some words and phrases are labeled with the following notations:

- HEB: An alternate (substitute) translation from the Hebrew (the original language of the Old Testament).
- GR: An alternate translation from the Greek (the original language of the New Testament).
- IE: An explanation of idioms (words or phrases used in a specific way when the scriptures were written but not commonly used today) and difficult constructions.
- OR: A clarification of the meaning of archaic (old) expressions.

22a 1 Pet. 2: 8 (4–8).

23a TG Treasure.

b TG Celestial Glory;  
God, Glory of.

25a IE Hosea.

b Hosea 2: 23; Zech. 13: 9.

26a GR sons. TG Sons and Daughters of God.

27a IE Isaiah.

b Isa. 10: 22.  
c TG Israel, Blessing of.  
d TG Israel, Remnant of.

28a D&C 52: 11.

29a HEB hosts.

b GR posterity.

30a TG Righteousness.

31a TG Apostasy, of Israel.

32a GR Why.

b Isa. 8: 14 (13–15);

Matt. 21: 44 (43–45);

Luke 2: 34.

33a TG Cornerstone; Jesus Christ, Prophecies about.

What insight do you gain from knowing the meaning of the Hebrew word for “Sabaoth” in Romans 9:29?

## The Joseph Smith Translation of the Bible

The Lord commanded the Prophet Joseph Smith to study the Bible and seek revelation to obtain a more complete and true biblical translation (see D&C 37:1; 45:60; 73:3–4). Consequently, the Prophet Joseph Smith restored many important truths and made many significant changes in Bible passages that were possibly mistranslated, unclear, or incomplete (see Articles of Faith 1:8). This version with the inspired changes is called the “Joseph Smith Translation.” The translation is abbreviated in the footnotes as “JST.” Some Joseph Smith Translation changes are in the footnotes, while others are found in an appendix entitled “Joseph Smith Translation,” which begins on page 797 of the Latter-day Saint edition of the King James Version of the Bible.

2 And when he had <sup>4</sup>fasted <sup>40</sup>forty days and <sup>40</sup>forty nights, <sup>5</sup>he was afterward an <sup>6</sup>hungred.

3 And when the <sup>7</sup>tempter came to him, he said, If thou be the Son of God, command that these stones be made <sup>8</sup>bread.

4 But he answered and said, It is written, <sup>9</sup>Man shall not <sup>10</sup>live by <sup>11</sup>bread alone, but by every <sup>12</sup>word that proceedeth out of the <sup>13</sup>mouth of God.

5 <sup>14</sup>Then the devil taketh him up into the <sup>15</sup>holy city, and setteth him on a <sup>16</sup>pinnacle of the temple,

6 <sup>17</sup>And saith unto him, <sup>18</sup>If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not <sup>8</sup>tempt the Lord thy God.

8 <sup>9</sup>Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the <sup>10</sup>kingdoms of the world, and the glory of them;

9 <sup>11</sup>And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, <sup>11</sup>Satan: for it is written,

<p>2a Mosiah 3: 7. to Fasting. b Ex. 24: 18.</p> <p>2c JST Matt. 4: 2. . . and had communed with God, he was afterwards an hungred, and was left to be tempted of the devil.</p> <p>3a to Devil. b to Bread.</p> <p>4a Deut. 8: 3; D&amp;C 84: 44 (43–44). b to Mortality. c to Bread. d to Revelation. e to God, Body of (Corporeal Nature).</p> <p>5a JST Matt. 4: 5 Then Jesus was taken up into the holy city, and the Spirit setteth him on the pinnacle of the temple.</p>	<p>7a D&amp;C 10: (13–14). r Christ, Te Test, Try</p> <p>8a JST Matt. gain, Jesu Spirit, anu him. . .</p> <p>b D&amp;C 10: Earthly.</p> <p>9a JST Matt. devil came again, anc</p> <p>10a to Devil. b to Worsh</p> <p>11a JST Matt. now Jesu John was prison, ar angels, an they came tered unt</p>
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Read Matthew 4:2–6. What important help does the Joseph Smith Translation provide for these verses?

Having the study helps found in Latter-day Saint editions of the scriptures is like having a small collection of reference books available to you—all in one place!

## Study Skills

Nephi said we ought to “feast upon the words of Christ” (2 Nephi 32:3), and Jesus commanded the Nephites to “search [the scriptures] diligently” (3 Nephi 23:1). This kind of study involves more than just quickly reading through the scriptures. The following ideas and skills will help you learn more when you study. They are divided into three different categories: before reading, during reading, and after reading.

### Before Reading

#### Prayer



The scriptures were written by inspiration. Consequently, they are best understood when we have the companionship of the Spirit. In the Old Testament we learn about the priest Ezra, who “prepared his heart to seek the law of the Lord” (Ezra 7:10). Prepare your heart to read the scriptures by praying each time you read.

#### Get Background Information

Understanding the historical background of the scriptures will help you gain greater insights as you read. The Bible Dictionary provides historical background and a brief overview of each book’s content and main themes. The section headings in the Doctrine and Covenants provide a brief explanation of the historical background of the revelations. The index at the back of the triple combination also contains useful information. If you



have time, you may also refer to other Church-produced books and manuals that have background on the scripture you are reading.

#### Ask Questions

Before you read it is helpful to ask yourself questions like “Who wrote these verses?” “To whom?” “Why is this teaching included in the

scriptures?” “What do I want to know or learn as I read today?” and “What would the Lord want me to learn from these scriptures?” As you read the scriptures, look for answers to your questions. Remember that you can also use the study helps in the Latter-day Saint editions of the scriptures or look for answers in Church manuals and publications.

## Bible Maps and Photographs

The Bible maps and photographs found in the appendix of the Latter-day Saint edition of the Bible are helpful in finding places referred to in the scriptures.

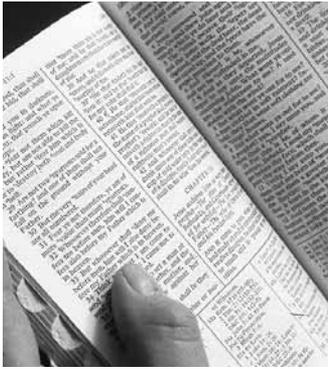
## Church History Chronology, Maps, and Photographs

In 1999 the Church added new maps and photographs to the triple combination. These features are similar to the corresponding ones in the Latter-day Saint edition of the King James Bible. This section also includes a chronology of Church history events.

## Chapter Headings, Section Headings, and Verse Summaries

Chapter and section headings and verse summaries explain or give important background information to help you understand what you read. For example, what helpful information do you get by reading the section heading to Doctrine and Covenants 89?

## Read the Chapter Headings and Verse Summaries



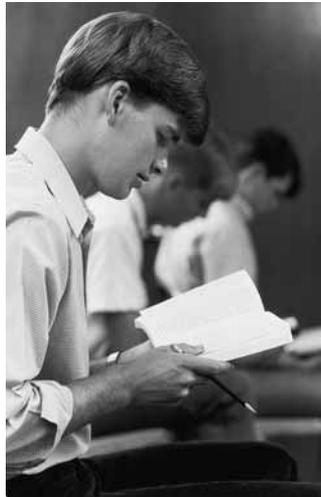
Chapter headings and verse summaries are simple summaries of the main ideas in a chapter or section. Reading the chapter heading before you begin a chapter is not only a good study habit but will also help you prepare yourself to ask questions and look for answers as you read.

## During Reading

### Don't Be Afraid to Stop

Most nuggets of gold are not found on the surface of the ground—you must dig for them. Your scripture study will be much more valuable if you will slow down or stop and do some of the activities that follow.

### Look up the Meanings of Words You Do Not Understand



Use a dictionary. Sometimes looking up a word you think you already know can give you additional insight. The “Understanding the Scriptures” sections of this manual will help you understand many difficult words and phrases.

Be aware that sometimes the Lord has inspired His prophets to include explanations in their writings that help us know the meaning of words and phrases. For example, read Mosiah 3:19 and find out what King Benjamin said it meant to become like a child.

### Use the Study Helps in the Latter-day Saint Editions of the Scriptures

See the section “Study Helps in the Latter-day Saint Editions of the Scriptures” on pages 2–3.

### Liken the Scripture

Using your own name in a verse helps make scriptural teachings more personal. For example, what difference does it make to use your own name in place of “man” in Moses 1:39?

### Visualize

Picture in your mind what is taking place. For example, when you read Genesis 37, imagine how you might feel if you were one of the younger brothers in a family and all your older brothers hated or were jealous of you.



At times, the scriptures tell us to visualize. Read Alma 5:15–18 and stop to do as Alma suggests. Take some time to write about how you felt as you visualized those verses.

## Look for Connecting Words

Connecting words include *and*, *but*, *because*, *therefore*, and *nevertheless*. As you read these words, notice what they help you understand about two or more ideas. Sometimes they show how two or more things are similar or different.

For example, if you think about what the word *because* indicates in Mosiah 26:2–3, you can learn an important truth about scripture study.

2 They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.  
3 And now because of their unbelief they could not understand the word of God, and their hearts were hardened.

*Because* indicates a cause-and-effect relationship between the people’s disbelief and their inability to understand the scriptures and words of the prophets.

Read Doctrine and Covenants 45:30–32 and note how the word *but* shows a contrast between the conditions of the wicked and the righteous in the latter days.

30 And in that generation shall the times of the Gentiles be fulfilled.  
31 And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge for a desolating sickness shall cover the land.  
32 But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

Emphasizing the word *but* can give us assurance that the righteous will be spared some of the destructions before the Second Coming.

## Look for Patterns

In 2 Nephi 31:2, Nephi said that he wanted to write a few words about the doctrine of Christ. Then in verse 21 he bore his testimony that he had just explained the doctrine of Christ. Knowing that Nephi taught the doctrine of Christ between verses 2 and 21, we should go back and study Nephi’s words further to find out what the doctrine of Christ is.

Another example of finding patterns is to look for a prophet’s



explanation of cause and effect by watching for his use of the words *if* and *then*.

In Leviticus 26, Moses prophesied of blessings or cursings that would come to the children of Israel. Look at verses 3–4, 18, 23–24, 27–28, and 40–42 and notice that

Moses used the if-then pattern when he taught the children of Israel what would happen if they obeyed or disobeyed the Lord’s commandments.

The repetition of a word or idea is another pattern to look for. For example, notice how many times the word *baptize* is found in 3 Nephi 11.

## Look for Lists in the Scriptures

Lists help you understand more clearly what the Lord and His prophets teach. The Ten Commandments are a list (see Exodus 20). The Beatitudes in 3 Nephi 12:3–11 are easily seen as a list. Finding other lists may require a little more effort. For example, make a list from Doctrine and Covenants 68:25–31 of what the Lord said parents are required to teach their children.

## Ask Questions

Continue to ask questions as you were instructed to do in the “Before Reading” section. As you read, you may rephrase questions you asked before reading or you may come up with completely different questions. Seeking answers to questions is one of the most important ways we gain greater understanding from our scripture study. One of the most important questions to ask is “Why might the Lord have inspired the writer to include this in the scriptures?” Look for the obvious clues writers sometimes leave when they say something like “and thus we see.”

## Answer Questions Given in the Scriptures

Many times the Lord asks and then answers a question. He asked the Nephite disciples, “What manner of men ought ye to be?” He then answered, “Even as I am” (3 Nephi 27:27).

On other occasions questions are asked but no answers are given—generally because the author thinks the answer may be obvious. Sometimes the writers do not give an answer, however, because the question asked may require some thinking and the answer may not be immediate. For example, read Alma 5:14–33 and answer the questions in those verses as if you were there.

## Look for Types and Symbolic Meanings

Prophets often use symbols and imagery (types) to more powerfully communicate their messages. For example, parables are a way of telling a message simply and in a way that has a much deeper meaning. The story in a parable makes the lesson taught more memorable and meaningful.

The following suggestions may help you understand symbols in the scriptures:

1. Look for an interpretation in the scriptures. For example, Lehi had a vision in 1 Nephi 8. Nephi later had a vision in which he saw what his father saw, along with the interpretations of the symbols in his father’s vision (see 1 Nephi 11–14). Sometimes an interpretation can be found by using a cross-reference in the footnotes.
2. Think about the characteristics of the symbol and what the symbol might teach you. Alma used this skill in explaining the Liahona to his son Helaman (see Alma 37:38–47).
3. See if the symbol teaches you something about the Savior. The Lord told Adam that “all things bear record of [Him]” (Moses 6:63). For example, how do the different elements in the story of Abraham’s sacrifice of his son Isaac testify of the sacrifice of Jesus Christ? (see Genesis 22:1–19; Jacob 4:5).

## Write

Keep some paper or a notebook close by to write down ideas you want to remember, such as lists, special insights you get, or your feelings about something you read. To help you remember thoughts or insights the next time you read, you may want to write these ideas in the margins of your scriptures as well.

Many people like to mark important words and phrases in their scriptures. There is no right or wrong way to do this.



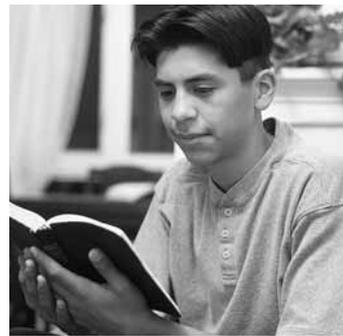
(You may not want to do it at all.) Some people circle the verse number or shade or underline important words and phrases that give special meaning to a verse. Another way to mark scriptures is to write a cross-reference to another scripture in the margin. Doing this to several verses that treat the same topic gives you a chain of scriptures on a specific topic that you can find by going to any one of the scriptures in the chain. Marking scriptures can often help you find important verses more quickly.

## After Reading

### Ponder

To ponder is to think deeply about something, asking questions and evaluating what you know and what you have learned. Sometimes the scriptures call this “meditating” (see Joshua 1:8). There are several good examples in the scriptures where important revelations came as a result of pondering, especially pondering the scriptures (see D&C 76:15–20; 138:1–11).

### Liken the Scriptures to Yourself



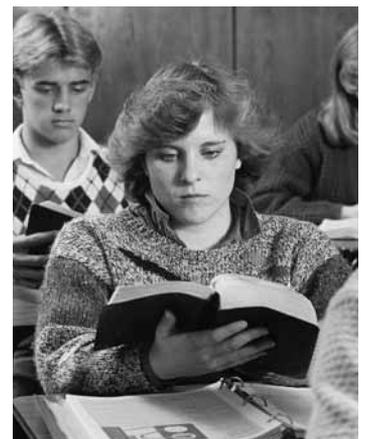
To liken the scriptures to yourself is to compare them to your own life. In order to liken the scriptures to yourself, you need to ask questions like “What principles of the gospel are taught in the scriptures I just read?” and “How do those principles relate to my life?” An important part of likening the scriptures to yourself is

listening to promptings of the Spirit, who the Lord promised “will guide you into all truth” (John 16:13).

For example, Nephi likened the scriptures to himself and his family by applying some of the principles Isaiah taught to their situation. He taught his brothers that they, like the children of Israel, had strayed from God—God had not strayed from them. He also taught them that if they would repent, the Lord would be merciful and forgive them (see 1 Nephi 19:24; 21:14–16). Nephi said that by likening the words of Isaiah to himself and his brothers, their belief in Jesus Christ as the Redeemer would increase (see 1 Nephi 19:23).

### Reread

We do not understand everything in a passage of scripture the first time we read it. In fact, it takes a lifetime of study to truly understand the scriptures. Often, we begin to see patterns, visualize better, and more deeply understand the scriptures after two or three readings. You may want to look for new teachings or ask different questions as you reread. Trying to rewrite a story or just a verse or two in your own words may help you discover whether or not you understood what you read and help you understand the scriptures better.



### *Write*

Some people keep a journal in which they write the main idea of what they read, how they feel about what they read, or how they think what they read applies to their life. If you are using this manual for home-study seminary, you are required to keep a notebook to receive credit. This notebook will be like a scripture journal.



It is also good to talk with others about what you read. Writing down some notes so that you remember what you want to talk about and discussing what you learned will help you understand and remember more of what you read.

### *Apply*

The real value of knowledge you gain from the scriptures comes when you live what you learn. Greater closeness to the Lord and feeling the peace He gives are just some of the blessings that come to those who live the gospel. In addition, the Lord said that those who live what they learn will be given more, while those who will not live what they learn will lose the knowledge they have (see Alma 12:9–11).

“Feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do” (2 Nephi 32:3).



## The Book of Mormon, Another Testament of Jesus Christ

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You may have been asked, or perhaps even wondered yourself, “What is the Book of Mormon?” The Lord declared that the Book of Mormon “contains a record of a fallen people, and the fulness of the gospel of Jesus Christ” (D&C 20:9). He also said that the Book of Mormon proves that the Bible is true and that God calls and inspires prophets today just as He did anciently (see D&C 20:10–12).

In 1982, to make it clear to the world what the Book of Mormon is, Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles, announced: “By recent decision of the Brethren the Book of Mormon will henceforth bear the title ‘The Book of Mormon,’ with the subtitle ‘Another Testament of Jesus Christ’” (in Conference Report, Oct. 1982, 75; or *Ensign*, Nov. 1982, 53).

The fundamental role of the Book of Mormon is, first, “the convincing of the Jew and Gentile [everyone] that Jesus is the Christ, the Eternal God, manifesting himself unto all nations” (title page of the Book of Mormon). A second purpose of the Book of Mormon is to prove to the world that Joseph Smith is a true prophet of God and, therefore, the Church is true and succeeding prophets speak in the name of God (see D&C 20:8–12). A third purpose is to “persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved” (1 Nephi 6:4).

## What Can a Study of the Book of Mormon Mean to Me?

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Some people wonder why we need the Book of Mormon in addition to the Bible. President Ezra Taft Benson, then President of the Quorum of the Twelve Apostles, taught:

“The Book of Mormon, the record of Joseph, verifies and clarifies the Bible. It removes stumbling blocks, it restores many plain and precious things. We testify that when used together, the Bible and the Book of Mormon confound false doctrines, lay down contentions, and establish peace. (See 2 Nephi 3:12.)

“We do not have to prove the Book of Mormon is true. The book is its own proof. All we need to do is read it and declare it! The Book of Mormon is not on trial—the people of the world, including the members of the Church, are on trial as to what they will do with this second witness for Christ.

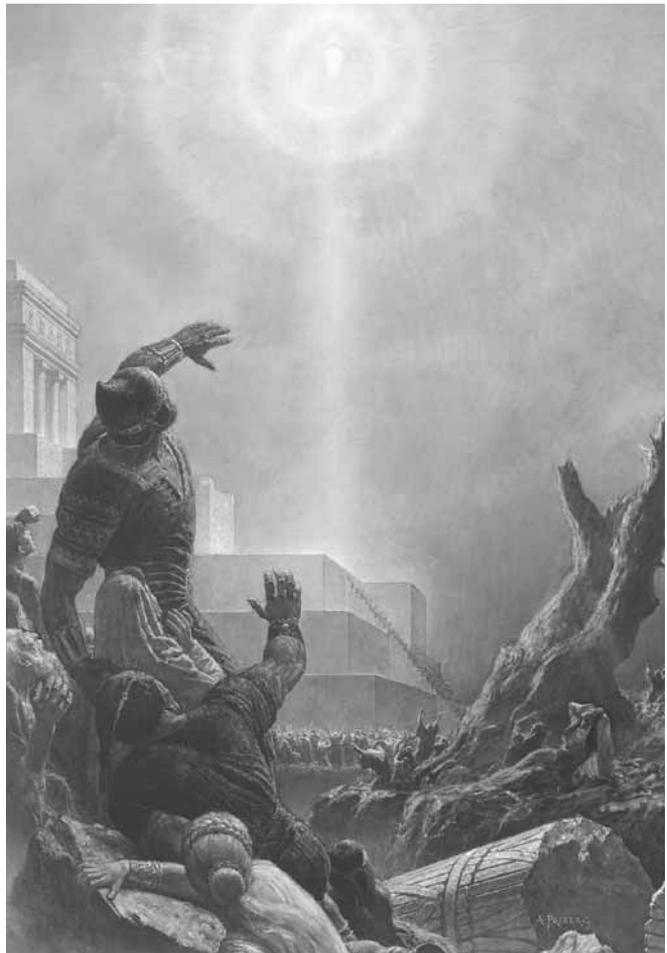
“I testify that the Book of Mormon is the word of God; and therefore Jesus is the Christ, Joseph Smith is a prophet, The

Church of Jesus Christ of Latter-day Saints is true, with its authorized servants to perform the ordinances of salvation today” (in Conference Report, Oct. 1984, 7; or *Ensign*, Nov. 1984, 8).

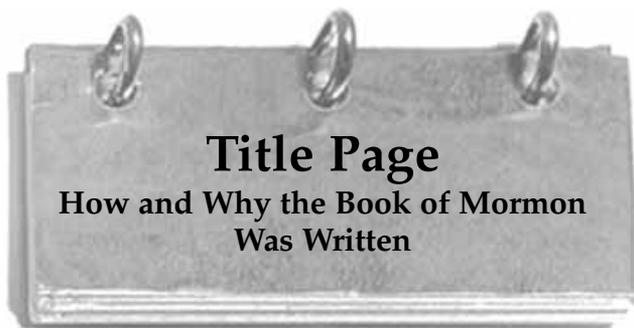
The Book of Mormon truly contains the “words of Christ” (see 2 Nephi 33:10–11; Moroni 10:26–27). As you begin your journey into this book, look for the Savior and feast on His words. You will find Him and be well fed. Pray and ponder. You will receive answers to your questions and concerns, either through inspired words that the Spirit will bring to your attention or through the unsurpassed spirit of the book itself, which will put you in harmony with the process of revelation.

Give frequent heed to Moroni’s promise that if you will “ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

“And by the power of the Holy Ghost ye may know the truth of all things” (Moroni 10:4–5).



# Introductory Pages to the Book of Mormon



## Title Page

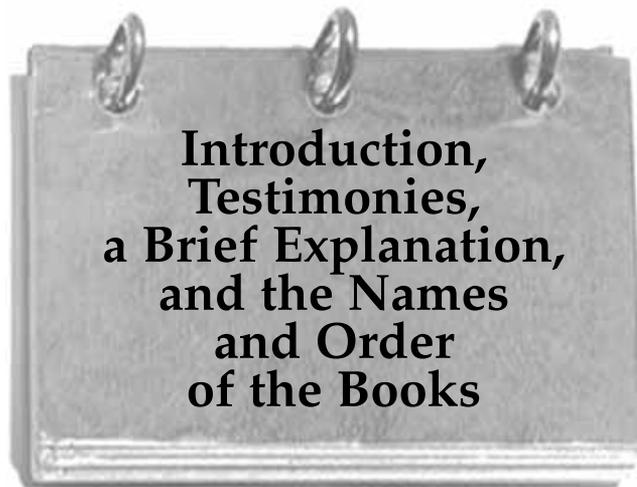
### How and Why the Book of Mormon Was Written

The title page of the Book of Mormon was written by Moroni, the son of Mormon. The Prophet Joseph Smith explained: "The title-page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general; and that said title page is not by any means a modern composition, either of mine or of any other man who has lived or does live in this generation" (History of the Church, 1:71).

The title page explains by what power the Book of Mormon was written and by what power it would come forth in the latter days. Moroni also gave several reasons why this sacred record was written and preserved to come forth in our day.

## A Find the Purposes

In the first paragraph of the title page, Moroni explained that the Book of Mormon was "written by way of commandment, and also by the spirit of prophecy and of revelation." In the second paragraph he gave several purposes, or reasons why God commanded that these records be kept. Find as many of those purposes as you can and write them in your notebook. Circle one that is most meaningful to you.



## Introduction, Testimonies, a Brief Explanation, and the Names and Order of the Books

These introductory pages contain valuable information to help you understand and appreciate the Book of Mormon. Do not skip over them. The insights contained in these pages will give you the foundation you will need for an understanding of the sacred record.

## Understanding the Scriptures



### Title page

**Abridgment**—Shortened version

**Confounded**—Confused

**Remnant**—A remaining part

### Title Page—What Is Meant by "House of Israel," "Jew," and "Gentile"?

Jacob, the son of Isaac and the grandson of Abraham, was given the name *Israel* by the Lord (see Genesis 32:28). "The house of Israel" refers to his descendants (see Bible Dictionary, "Israel," "Israel, kingdom of," p. 708). "Jew" referred originally to a person belonging to the tribe of Judah, but has also come to mean anyone from the kingdom of Judah, even if he or she is not actually of the tribe of Judah (see Bible Dictionary, "Jew," p. 713). "Gentile" means "nations," and refers to those who are not of the house of Israel or those who do not believe in the God of Israel (see Bible Dictionary, "Gentile," p. 679). In the Book of Mormon the word *Gentiles* can also refer to those who lived in or came from nations outside the land of Israel, regardless of their lineage.

## Studying the Scriptures



Do activity A as you study the title page of the Book of Mormon.

## Understanding the Scriptures



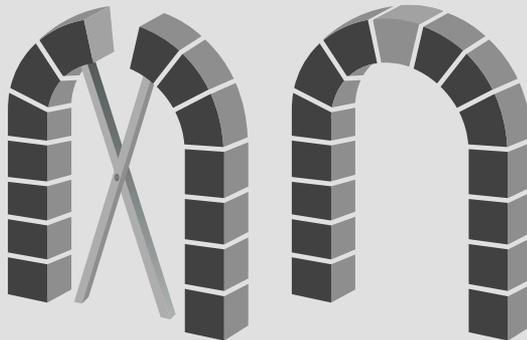
### Introduction

**Confounded the tongues** (paragraph 2)—Confused the languages

**Divinity** (paragraphs 7–8)—Being from God

**Precepts** (paragraph 6)—Commandments, principles

### Introduction, paragraph 6—What Is a Keystone?



The Book of Mormon is the keystone of our religion.

The Prophet Joseph Smith said that “the Book of Mormon was the most correct of any book on earth, and the keystone of our religion” (*History of the Church*, 4:461). He also said: “Take away the Book of Mormon and the revelations, and where is our religion? We have none” (*History of the Church*, 2:52).

President Ezra Taft Benson explained:

“A keystone is the central stone in an arch. It holds all the other stones in place, and if removed, the arch crumbles.

“There are three ways in which the Book of Mormon is the keystone of our religion. It is the keystone in our witness of Christ. It is the keystone of our doctrine. It is the keystone of testimony.



“The Book of Mormon is the keystone in our witness of Jesus Christ, who is Himself the cornerstone of everything we do. It bears witness of His reality with power and clarity. . . .

“The Book of Mormon is also the keystone of the doctrine of the Resurrection. As mentioned before, the Lord Himself has stated that the Book of Mormon contains the ‘fulness of the gospel of Jesus Christ’ (D&C 20:9). That does not mean it contains every teaching, every doctrine ever revealed. Rather, it means that in the Book of Mormon we

will find the fulness of those doctrines required for our salvation. And they are taught plainly and simply so that even children can learn the ways of salvation and exaltation. The Book of Mormon offers so much that broadens our understandings of the doctrines of salvation. Without it, much of what is taught in other scriptures would not be nearly so plain and precious.

“Finally, the Book of Mormon is the keystone of testimony. Just as the arch crumbles if the keystone is removed, so does all the Church stand or fall with the truthfulness of the Book of Mormon. The enemies of the Church understand this clearly. This is why they go to such great lengths to try to disprove the Book of Mormon, for if it can be discredited, the Prophet Joseph Smith goes with it. So does our claim to priesthood keys, and revelation, and the restored Church. But in like manner, if the Book of Mormon be true—and millions have now testified that they have the witness of the Spirit that it is indeed true—then one must accept the claims of the Restoration and all that accompanies it” (in Conference Report, Oct. 1986, 4–5; or *Ensign*, Nov. 1986, 5–6).

### Introduction—Prophets Testify of the Book of Mormon

President Marion G. Romney, who was a member of the First Presidency, said: “If we would avoid adopting the evils of the world, we must pursue a course which will daily feed our minds with and call them back to the things of the spirit. I know of no better way to do this than by daily reading the Book of

Mormon” (in Conference Report, Apr. 1980, 88; or *Ensign*, May 1980, 66).

All of the latter-day prophets have testified of the importance of studying the Book of Mormon. President Ezra Taft Benson said: “There is a power in the book which will begin to flow into your lives the moment you begin a serious study of the book. You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path. The scriptures are called ‘the words of life’ (D&C 84:85), and nowhere is that more true than it is of the Book of Mormon. When you begin to hunger and thirst after those words, you will find life in greater and greater abundance” (in Conference Report, Oct. 1986, 6; or *Ensign*, Nov. 1986, 7).

President Gordon B. Hinckley said: “I would like to urge every man and woman . . . and every boy and girl who is old enough to read to again read the Book of Mormon during this coming year. This was written for the convincing of the Jew and the Gentile that Jesus is the Christ. There is nothing we could do of greater importance than to have fortified in our individual lives an unshakable conviction that Jesus is the Christ, the living Son of the living God. That is the purpose of the coming forth of this remarkable and wonderful book. May I suggest that you read it again and take a pencil, a red one if you have one, and put a little check mark every time there is a reference to Jesus Christ in that book. And there will come to you a very real conviction as you do so that this is in very deed another witness for the Lord Jesus Christ” (*Teachings of Gordon B. Hinckley* [1997], 44).

### The Testimony of Three Witnesses

Grace of God the Father—  
God’s gifts and power



Oliver Cowdery



David Whitmer



Martin Harris

### Testimony of Three Witnesses—What Does It Mean to “Rid Our Garments of the Blood of All Men”?

Blood, as used in this phrase, is a symbol for sin. Those who receive a calling from the Lord to testify to the world are said to be clean from the blood of the world if they teach and testify faithfully. If they are not faithful in their calling, they will bear some of the responsibility for the sins of those they might have helped to learn the truth (see Jacob 1:18–19).

### The Testimony of Eight Witnesses

Hefted—Lifted

## Testimony of Eight Witnesses—Why Did God Call So Many Witnesses?

The Lord has declared that “in the mouth of two or three witnesses shall every word be established” (see 2 Corinthians 13:1). Elder Joseph Fielding Smith, then a member of the Quorum of the Twelve Apostles, explained: “[God’s] word has always been proclaimed by the mouth of duly appointed witnesses who were appointed to testify of his work. The Book of Mormon could not come forth in any way other than the way it did, and fulfill the law. Their prophets declared that the Lord would raise up ‘as many witnesses as seemeth him good,’ [see 2 Nephi 27:12–14] to establish his work” (*The Restoration of All Things* [1945], 107).

### Testimony of the Prophet Joseph Smith

**Supplication** (page 1, paragraph 2)—Asking, pleading

**Countenance** (page 1, paragraph 5)—Appearance

**The source from whence they sprang** (page 1, paragraph 7)—The place they originally came from

**Musing on the singularity** (page 2, paragraph 2)—Thinking about the unusual nature

**Indigent circumstances** (page 2, paragraph 4)—Poverty

**Attested by Divine affirmation** (page 3, paragraph 8)—As God said it would be

### A Brief Explanation about the Book of Mormon

**Secular history** (paragraph 2)—The history of kings, wars, and so on

**Abridgment** (paragraph 3)—Shortened version

**Subsequently** (paragraph 8)—Later

### Brief Explanation—How Are the Different Sets of Plates Represented in the Book of Mormon?

The illustration on page 12 of this manual helps explain how the different sets of plates fit together to make up the Book of Mormon record. Notice that there was much more written than Mormon and Moroni were able to include on the plates of Mormon (see Helaman 3:14–15; Ether 15:33).

## Studying the Scriptures

Do two of the following activities (A–F) as you study the introduction, testimonies, and brief explanation.

### A What Do They Mean to You?

In the quotation from the Prophet Joseph Smith in paragraph 6 of the introduction are the following three principles about the Book of Mormon. In your notebook, explain how each principle is true and what it means to you. Use the information in the introduction and in the “Understanding the Scriptures” section to help you.

1. The Book of Mormon is “the most correct of any book on earth.”
2. The Book of Mormon is “the keystone of our religion.”
3. A person will “get nearer to God by abiding by its precepts, than by any other book.”

### B Make a Keystone Arch

Using wooden blocks or other suitable material, construct an arch (see the picture of an arch on p. 9). Label the keystone “The Book of Mormon.” Take your arch to class and show how the keystone holds the arch together.

### C How Can I Know That the Book of Mormon Is True?

Read the last two paragraphs of the introduction and, in your notebook, explain what you must do to receive a witness from the Spirit that the Book of Mormon is true.

### D What Did They Witness?

1. List what the Three Witnesses saw and heard and what the Eight Witnesses saw and touched.
2. What does it mean to you that eleven other men testified that the Prophet Joseph Smith did indeed have the gold plates and that three of them saw an angel and heard the voice of the Lord?

### E What Impressed You?



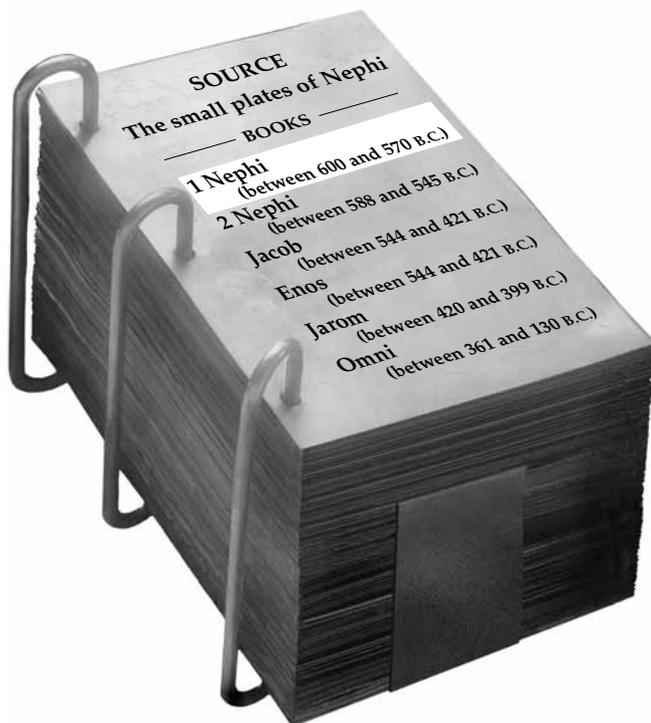
After reading the testimony of the Prophet Joseph Smith, write at least one thing that impressed you about his testimony.

### F Prophets Speak Out on the Book of Mormon

Make a chart with four columns. Label the first column “Promised Blessings,” the second “Counsel about Reading the Book of Mormon,” the third “What the Book Contains,” and the fourth “Testimonies of the Prophets.” Read “What is a Keystone?” and “Prophets Testify of the Book of Mormon” in the “Understanding the Scriptures” section. Look for statements that belong in one of the four categories and write them in the appropriate column.



# The First Book of Nephi



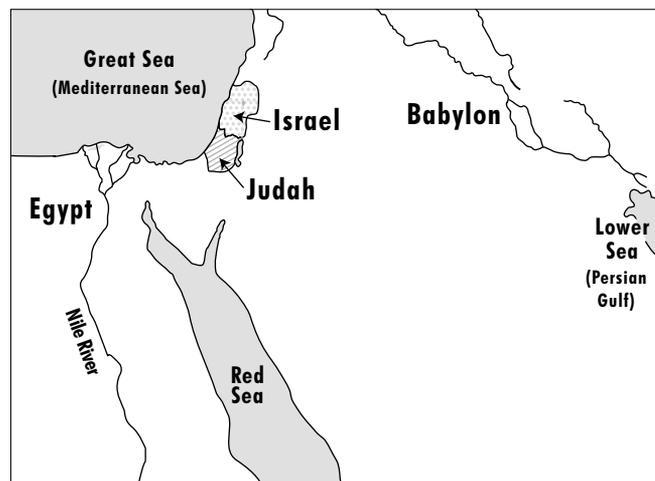
## What Do You Know about the Prophet Nephi?

You probably know that Nephi was one of the writers of the Book of Mormon, but what else do you know about him? As you read 1 and 2 Nephi you will find out that Nephi was also a scholar, a great hunter, a blacksmith, a shipbuilder, a navigator, a goldsmith, a record keeper, a refugee, a temple builder, a king, a warrior, a prophet, and a seer. Do you think a man with that kind of experience could teach us something about life?

## Where and When Did Nephi Live?

Nephi lived near Jerusalem, in the Southern Kingdom of Judah, about 600 years before the birth of Christ. The powerful nations of Babylon and Egypt were competing for control of that part of the world and that small kingdom of the Jews was caught in the middle.

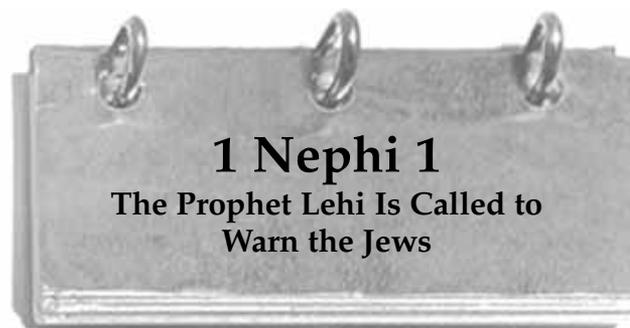
Because of wickedness, the Northern Kingdom of Israel had been conquered and its people carried away captive by the Assyrians more than 100 years before. At the time of Nephi, wickedness was widespread, and the Jews were subject first to one foreign power and then another. Prophets such as Jeremiah and Nephi's father, Lehi, prophesied that the kingdom of Judah would also be destroyed if the people did not repent. The prophets Ezekiel and Daniel also lived about this same time.



## Why Did Nephi Write This Book?

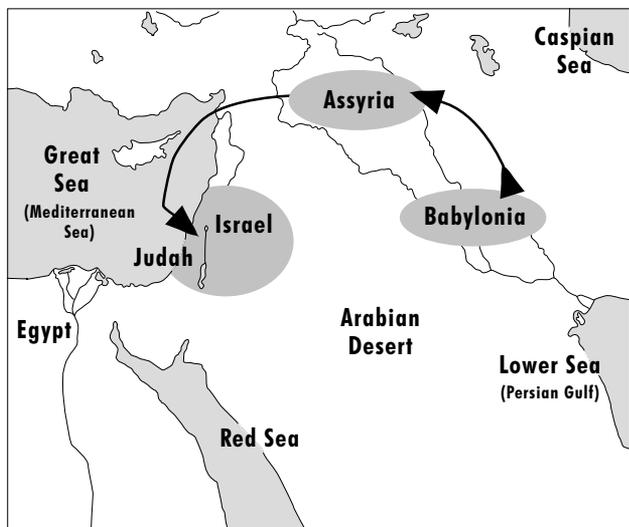
There are some specific truths that Nephi hoped we would learn by reading this book. His introduction gives a brief overview of his family and their travels and struggles (see the paragraph under the book title, before chapter 1). He wrote that he would show "that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance" (1 Nephi 1:20). He also explained that his purpose was to "write of the things of God" in order to "persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved" (1 Nephi 6:3-4; see also Jacob 1:1-4).

As you read 1 Nephi, therefore, be aware that he is teaching us to come unto Jesus Christ and be saved. He uses the experiences of his family to demonstrate the Lord's power to save the faithful both in this life and in the life to come.



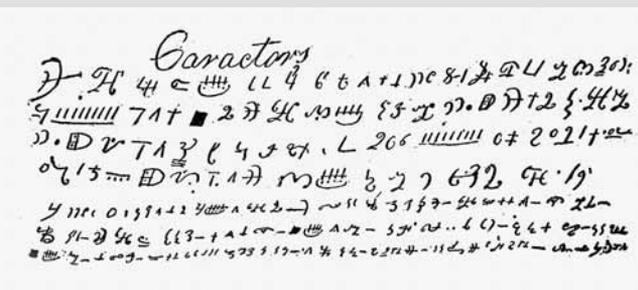
*The events in 1 Nephi begin six hundred years before the birth of Christ. At that time, the Jews, because of their wickedness, had fallen under the control of the powerful Babylonian empire. The prophet Jeremiah warned the Jews to submit to Babylon or be destroyed (see Jeremiah 27:12-13). The prophet Lehi was also called to warn them to repent (see 1 Nephi 1:18-19). The Jews, however, chose to listen to the counsel of false prophets who prophesied that Babylon, not Judah, would*

be destroyed (see Jeremiah 28:1–4). They rebelled against Babylon and about 586 B.C. the kingdom of Judah and its capital, Jerusalem, were destroyed and many Jews were taken captive into Babylon.



Babylon conquered Assyria and then went on to conquer all of Israel.

Have you wondered how the Lord calls and prepares true prophets? We learn something about this in 1 Nephi 1 where Nephi told us how the Lord called his father, Lehi, to prophesy to the Jews. As you read it, note how the calling of Lehi was similar to how other prophets have been called. (For example, see Isaiah 6:1–8; Ezekiel 1:1–3, 26–28; 2; Revelation 10:1–2, 8–11; Joseph Smith—History 1:15–35).



Sample characters from the Book of Mormon plates

### 1 Nephi 1:20—What Did Nephi Want to Teach Us?

In verse 20, Nephi told why he recorded the story of his family (see also “Why Did Nephi Write This Book?” on p. 13 of this manual). Watch for examples of this purpose as you read the two books he wrote.

## Studying the Scriptures

Do two of the following activities (A–C) as you study 1 Nephi 1.

### A How Is Your Life Like Nephi’s?

To begin his record, Nephi introduced himself.

- Carefully read 1 Nephi 1:1–3 and find key words and phrases that reveal what Nephi’s life was like. You might want to mark these words in your scriptures. In your notebook, write a sentence or two that summarize what Nephi told us about himself.
- Explain at least one way in which your life is similar to Nephi’s life.

### B Find the Pattern

- Search 1 Nephi 1:5–20 and list what happened to Lehi. The following questions will help you find the major points:
  - What did Lehi do first? (see v. 5).
  - What did he see? (see vv. 6–10).
  - What was he given? (see v. 11).
  - What did he learn? (see vv. 13–14).
  - What did he do with what he learned? (see v. 18).
  - How did the people respond to his message? (see vv. 19–20).
- Read the following scripture accounts and list words and phrases that show that other prophets have had experiences similar to the prophet Lehi’s experience: Ezekiel 1:1–3, 26–28; 2; Revelation 10:1–2, 8–11; Joseph Smith—History 1:15–35.
- What does this teach you about the calling of the Prophet Joseph Smith?

### C Write an Abridgment

Nephi read the record of his father and then made an abridgment, or shortened version, on his own plates. To make his abridgment, Nephi selected those parts that he felt would help us better understand the Savior and His desire to help us. Writing an abridgment is challenging because the person making the abridgment has to decide what to include and what to leave out. Write an abridgment of three verses from

## Understanding the Scriptures

### 1 Nephi 1

**Mysteries of God** (v. 1)—Truths that cannot be understood without revelation from God

**Numberless concourses** (v. 8)—A large assembly

**Luster** (v. 9)—Brightness

**Bade** (v. 11)—Asked, commanded

**Wo** (v. 13)—Sorrow, misery

**Abominations** (vv. 13, 19)—Sins; thoughts and acts that are offensive in the sight of God

**Suffer** (v. 14)—Allow

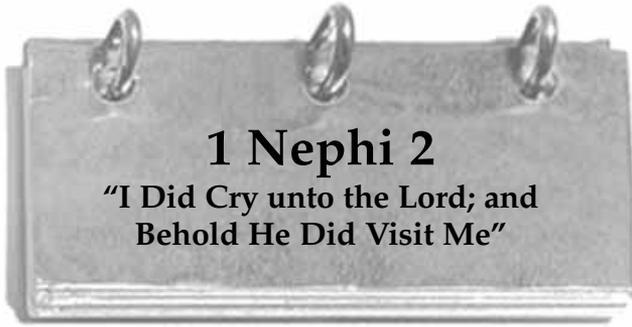
**Abridgment** (v. 17)—Shortened version

**Redemption of the world** (v. 19)—Deliverance of the world from sin through Christ’s sacrifice

### 1 Nephi 1:2—In What Language Did Nephi Write on the Plates?

Nephi referred to the “language of my father” and to the “language of the Egyptians.” Toward the end of the Book of Mormon, Moroni described his and his father’s writing as “reformed Egyptian” (Mormon 9:32). “It is unknown whether Nephi, Mormon, or Moroni wrote Hebrew in modified Egyptian characters or inscribed their plates in both the Egyptian language and Egyptian characters or whether Nephi wrote in one language and Mormon and Moroni, who lived some nine hundred years later, in another” (in Daniel H. Ludlow, ed., *Encyclopedia of Mormonism*, 5 vols. [1992], 1:179).

1 Nephi 1, abridging them to one sentence. Write it with the same purpose that Nephi had (see “Why Did Nephi Write This Book?” on p. 13 of this manual).



*Lehi was not the only prophet who angered the Jews by teaching the truth. Jeremiah was also persecuted and imprisoned about this same time. In 1 Nephi 2 you will read what the Lord did to save Lehi and his family, not only from the angry Jews but also from the coming destruction of Jerusalem. What do you learn from the different ways Lehi's children responded to what the Lord asked Lehi to do.*

## Understanding the Scriptures

### 1 Nephi 2

**Stiffneckedness** (v. 11)—  
Stubbornness, pride

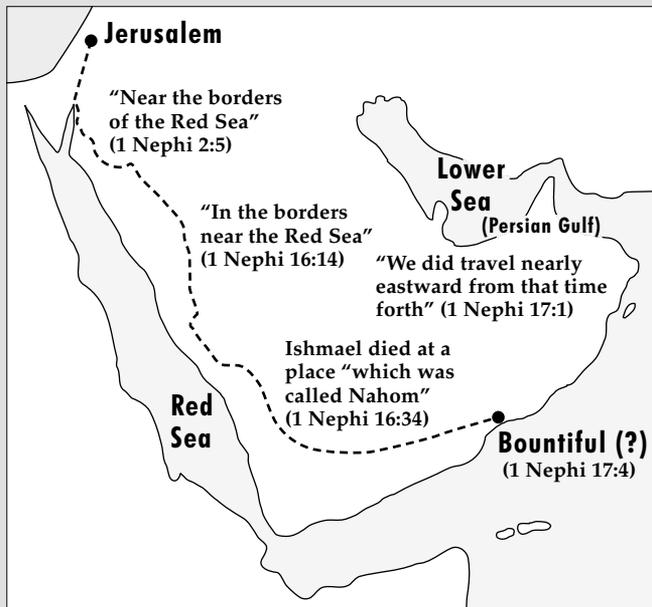
**Murmur** (v. 12)—Complain or disagree in a low voice

**Did confound them** (v. 14)—  
Made them confused and not able to answer

**Durst not utter** (v. 14)—Dared not speak

**Stature** (v. 16)—Physical size

**Scourge** (v. 24)—Affliction, curse, torment



## 1 Nephi 2:2–6—Where Was the Wilderness?

Lehi led his family from Jerusalem to the Red Sea near the Gulf of Aqaba. The distance is about 180 miles (290 kilometers). It was a hot and barren country, known for thieves who waited to rob unprepared travelers. After reaching the Red Sea, Lehi turned south and traveled three more days before camping in a river valley. It could have taken Lehi's family about fourteen days to travel from the city of Jerusalem to this point. Remember the time and distances involved as you read about their trips back to Jerusalem.

## 1 Nephi 2:11—What Is a “Visionary Man”?

Lehi was called a visionary man because he received visions, dreams, and other revelations from God. Most people would consider that to be a good quality, but Laman and Lemuel used the term to characterize Lehi as an impractical dreamer.

## Studying the Scriptures

Do either activity A or B and then do activity C as you study 1 Nephi 2.

### A Write a News Report

The Jews mocked and were angry with Lehi's public testimony against their wickedness. Pretend you are a newspaper reporter who went to see Lehi at his home and found that the whole family was gone. As you talked to the neighbors you learned the information in 1 Nephi 2:1–4. In your notebook, write a newspaper report describing the sudden disappearance of Lehi and his family.

### B Write a Note

Nephi described Laman and Lemuel as “stiffnecked” because they were stubborn in their unrighteousness. They did not believe that their father was inspired by God and were angry because they left their lands and wealth in Jerusalem and were suffering in the wilderness (see 1 Nephi 2:11–13). Their brother Nephi was “grieved because of the hardness of their hearts [and] cried unto the Lord for them” (v. 18). Write a note to Laman and Lemuel about the importance of honoring their father and being humble so that they might know “the dealings of that God who had created them” (v. 12).

### C Compare the Actions and the Results

Laman and Lemuel's reactions to their father's decision to leave Jerusalem were quite different than Nephi's.

- Review 1 Nephi 2:11–14 and list at least three reasons why Laman and Lemuel rebelled.
- Review verses 16–17 and describe what Nephi did that helped him not to rebel.
- From what you have learned in these verses, what should a person do to keep from rebelling against God's commandments?



# 1 Nephi 3-4

## Having Faith the Lord Will Help

If you tried to perform a difficult task your father had given you and you failed, would you try again? If you were nearly killed in a second attempt and you still failed, would you quit then? Would it make a difference in how you approached the task if you knew the assignment came from your Heavenly Father instead of your earthly father? In 1 Nephi 3-4, Lehi's sons were given an assignment like that. Notice who had faith the task could be completed and why he had that faith. Notice also that having faith did not make the task easy, just possible to accomplish.

### Understanding the Scriptures



#### 1 Nephi 3

**Genealogy of my forefathers, genealogy of my father** (vv. 3, 12)—The names and history of my father and other ancestors

**Engraven** (vv. 3, 12)—Cut or scratched into metal

**Lust after** (v. 25)—Uncontrolled desire, want  
**Were obliged** (v. 26)—Were forced  
**Iniquities** (v. 29)—Sins

#### 1 Nephi 3:11—What Does It Mean to “Cast Lots”?

Casting lots was used as a way of making a choice. The exact method is not known, but the modern practice of drawing straws or flipping coins are examples of the same idea. Anciently, however, it was believed the Lord determined the outcome (see Proverbs 16:33; Bible Dictionary, “lots, casting of,” p. 726).

#### 1 Nephi 3:3, 12-13, 23-27; 4:7-9, 12-13, 19-22—What Do We Know about Laban?

One Latter-day Saint writer pointed out a few things we can learn about Laban from these chapters: “We learn in passing that he commanded a garrison of fifty, that he met in full ceremonial armor with ‘the elders of the Jews’ (1 Nephi 4:22) for secret consultations by night, that he had control of a treasury, that he was of the old aristocracy, being a distant relative to Lehi himself, that he probably held his job because of his ancestors, since he hardly received it by merit, that his house was the storing place of very old records, that he was a large man, short-tempered, crafty, and dangerous, and to the bargain cruel, greedy, unscrupulous, weak, and given to drink” (Hugh Nibley, *Lehi in the Desert, and the World of the Jaredites* [1988], 97).

#### 1 Nephi 4

**Hither and thither** (v. 2)—Here and there

**Wroth** (v. 4)—Very angry

**Constrained** (v. 10)—Commanded, compelled, forced

**Dwindle** (v. 13)—Fall gradually away, become weak

**Every whit** (v. 19)—Every part of it

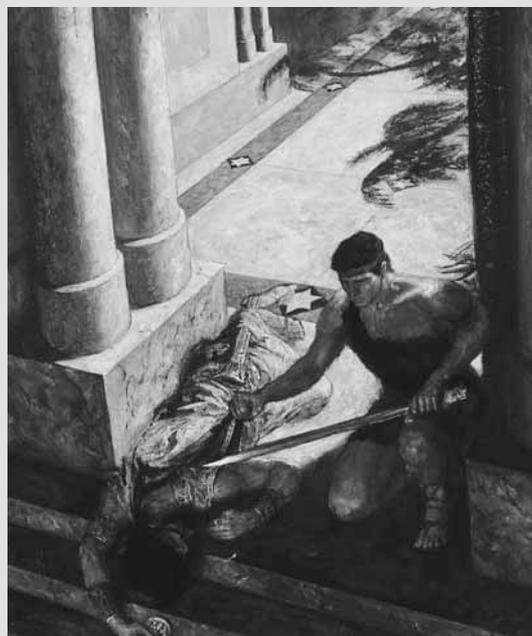
**Gird on** (v. 19)—Put on

**Tarry** (v. 35)—Stay

#### 1 Nephi 4:10-18—Why Did Nephi Kill Laban?

The Prophet Joseph Smith said:

“That which is wrong under one circumstance, may be, and often is, right under another.



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“God said, ‘Thou shalt not kill’ [Exodus 20:13]; at another time He said, ‘Thou shalt utterly destroy’ [Deuteronomy 20:17]. This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 256).

#### 1 Nephi 4:30-38—The Power of an Oath in Nephi’s Day

“As the Lord liveth, and as I live” (1 Nephi 4:32) is an example of a solemn oath and was considered most sacred in the ancient Middle East. “To be most binding and solemn an oath should be by the *life* of something, even if it be but a blade of grass. The only oath more awful than that ‘by my life’ or (less commonly) ‘by the life of my head,’ is . . . ‘by the life of God,’ or ‘as the Lord Liveth’” (Hugh Nibley, *An Approach to the Book of Mormon*, 2nd ed. [1964], 104).

Notice how quickly Zoram calmed down at Nephi’s words (see 1 Nephi 4:35) and how quickly the brothers trusted Zoram after he made an oath to go with them (see v. 37). In our day, when promises often seem to be considered less sacred, what happened between Nephi and Zoram is remarkable. See also 1 Nephi 3:15, where Nephi made an oath that they would get the brass plates.

## Studying the Scriptures

Do two of the following activities (A–C) as you study 1 Nephi 3–4.

### A Scripture Mastery—1 Nephi 3:7

1. Read 1 Nephi 3:1–8, and then in your notebook write: I will \_\_\_\_\_ and \_\_\_\_\_ for I \_\_\_\_\_. Review verse 7 and write one word in each blank. Explain how this sentence summarizes why Nephi did not murmur like his brothers did.
2. Rewrite verse 7, substituting your own name in the place of the word *Nephi*. Then write about at least one time when you, like Nephi, had the faith and courage to do something difficult that the Lord asked you to do.
3. Summarize the meaning of 1 Nephi 3:7, writing it as a short, easily remembered statement, such as “Lengthen your stride” or “Every member a missionary.”

### B What Can We Learn from That Mission?

1. Nephi and his brothers tried three times to get the brass plates from Laban. The first two attempts are described in 1 Nephi 3:11–27. Draw a chart in your notebook like the one following. From your reading, fill in the boxes to tell what happened in the first two attempts and explain why you think those attempts failed.

	First Attempt	Second Attempt	Third Attempt
Who went?			
What did they, or he, do?			
What happened?			
Why do you think it failed or succeeded?			

2. Review 1 Nephi 4, fill in the boxes for the third attempt, and answer the following questions to help you think about what you studied:
  - a. What differences do you notice between what Nephi’s brothers trusted in to get the plates the first two times and what Nephi trusted in on the third try? (see 1 Nephi 3:11–13, 24; 1 Nephi 4:5–12).
  - b. How can what you learned about the success of the third attempt help you succeed in the challenges you face?
  - c. From the Lord’s command for Nephi to kill Laban, what can you learn about the value He places on the scriptures?
3. Apply Nephi’s experience to your own life. Describe at least one challenge you face where following Nephi’s example could help you make the right choice.

### C Do Miracles Create Faith?

After two failed attempts, Laman and Lemuel blamed Nephi for what happened and began to beat him and Sam with a rod.

1. Review 1 Nephi 3:28–31 and describe in your notebook what happened to stop them.
2. Even after what happened, the older brothers still did not have faith that God was more powerful than Laban (see v. 31). Write a short paragraph explaining why you think Laman and Lemuel refused to believe.
3. Review 1 Nephi 4:1–3 and write another paragraph explaining why you think Nephi had such strong faith.



*How valuable are the scriptures? In 1 Nephi 4, Nephi learned that “it is better that one man should perish than that a nation should dwindle and perish in unbelief” (v. 13). In 1 Nephi 5 is an account of the emotional price it cost Lehi and Sariah to send their sons back for the scripture plates, as well as what Lehi found on those plates that showed their efforts and sacrifices were worthwhile. In 1 Nephi 6 you will read how Nephi felt about the scriptures he was writing. As you read these chapters, think about how valuable the scriptures are to you.*

## Understanding the Scriptures

### 1 Nephi 5

**Mourned** (v. 1)—Been very sad : **Preserved** (vv. 14–15)—Saved  
**Commencement** (vv. 12–13)—Beginning

### 1 Nephi 6

**Sufficeth** (v. 2)—Is enough : **Persuade** (v. 4)—Convince

### 1 Nephi 6:3–6—Why Did Nephi Keep a Record?

Most books are written to inform, persuade, or entertain, but their ultimate goal is to gain and please an audience. Nephi explained that his record was not written to please the world but to please God (see 1 Nephi 6:5). For more information on Nephi’s purpose for writing, see 1 Nephi 9.

## Studying the Scriptures

Do two of the following activities (A–C) as you study 1 Nephi 5–6.

### A Write a Diary Entry

- After reading 1 Nephi 5, write a diary entry as if you were Sariah and explain how you think Sariah felt in verses 1–9. Include the following points:
  - What she complained about
  - What Lehi said to her
  - What happened that strengthened her testimony
- Write a paragraph explaining some experiences you have had that helped you know that God keeps His promises and blesses those who love and serve Him.

### B Make a List

- Make a list of what Lehi found on the plates of brass by completing the following sentences in your notebook (see 1 Nephi 5:10–16):
  - The plates contained the five \_\_\_\_\_.
  - And also a record of \_\_\_\_\_ from \_\_\_\_\_ down to the reign of \_\_\_\_\_.
  - And also the prophecies \_\_\_\_\_, including many from \_\_\_\_\_.
  - Also a genealogy of \_\_\_\_\_, which told him he was a descendant of \_\_\_\_\_.
- Review 1 Nephi 5:17–22 and tell what effect reading the scriptures had on Lehi. What effect does the Spirit have on you when you read the scriptures?

### C Follow Nephi’s Example

- From what you read in 1 Nephi 6, what did Nephi want to include in his record? What did he want to leave out? Why?
- Following Nephi’s example, list five things you might say as part of a testimony that would be “pleasing unto God and unto those who are not of the world” (v. 5).



## 1 Nephi 7 Ishmael Joins Lehi in the Wilderness

*Nephi and his brothers were directed to make another trip to Jerusalem. This time they were sent to bring Ishmael and his family to join them in the wilderness. Why did the Lord choose Ishmael’s family? Why would Ishmael choose to join Lehi? How did Laman and Lemuel react to this assignment? As you read 1 Nephi 7, look for possible answers to these questions.*

## Understanding the Scriptures

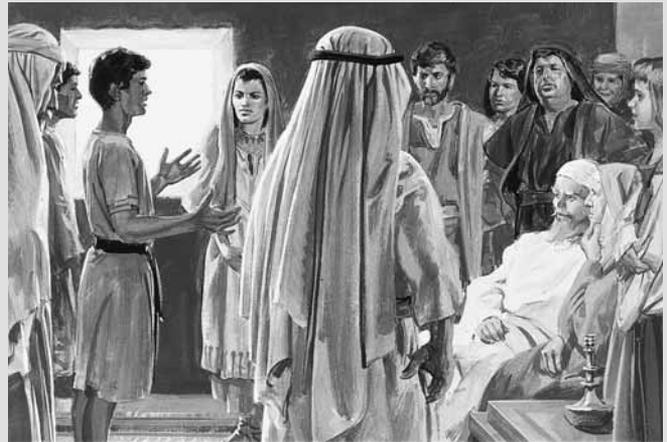
### 1 Nephi 7

**Meet** (v. 1)—Proper or wise  
**Ceaseth** (v. 14)—Stops  
**Strive** (v. 14)—Work hard

**Constraineth** (v. 15)—  
Commands

### 1 Nephi 7:2—Why Did the Lord Choose Ishmael’s Family?

The Lord commanded Lehi to send his sons to Jerusalem and bring Ishmael and his family into the wilderness. Ishmael must have been chosen, at least in part, because he was willing to follow the Lord. Nephi wrote that they “did speak unto him the words of the Lord” (1 Nephi 7:4) and the “Lord did soften the heart of Ishmael” (v. 5).



## Studying the Scriptures

Do activity A or B as you study 1 Nephi 7.

### A List What Happened

List the major events in 1 Nephi 7. Especially consider verses 1, 4–6, 8, 16, 18–19, and 22.

### B Analyze and Apply What Happened

- Review 1 Nephi 7:1–5 and explain why you think the Lord chose Ishmael and his family to join Lehi in the wilderness (see the “Understanding the Scriptures” section for additional help).
- In verses 10–12, Nephi repeated the same phrase three times. What is the phrase? How could forgetting be a reason for Laman and Lemuel’s rebellion? List at least three ideas or experiences from your life that could help you be more obedient if you always remembered them.
- Write a short paragraph describing how 1 Nephi 7:16–19 gives an example of the “tender mercies” Nephi promised to show us when he began his book (see 1 Nephi 1:20).



# 1 Nephi 8

## Lehi's Dream

*Lehi's inspired dream symbolically represents our life in mortality. We can find ourselves represented in it and can see where our lives are headed if we remain on our present path. Notice what brought Lehi joy and sorrow. Watch also for what Lehi's children did in the dream. Why were some of them in danger? Think about how Lehi might have felt as he pondered what the Lord revealed to him in this dream.*



## Understanding the Scriptures

### 1 Nephi 8

**Bade** (v. 6)—Asked

**Beckoned** (v. 15)—Signaled to come

**Strait** (v. 20)—Narrow and direct (using two words that have similar meanings, *strait* and *narrow*, is a poetic form)

**Commence** (v. 22)—Begin

**Scoffing** (v. 28)—Making fun of, mocking

## Studying the Scriptures

Do two of the following activities (A–C) as you study 1 Nephi 8.

### A Find the Key

In his dream, Lehi found himself in a dark wasteland for many hours (see 1 Nephi 8:4–9). What did Lehi do to get out of the darkness? How is the darkness Lehi experienced like the world in which we live? How can what Lehi did to get out of darkness also help you?

### B Match the Scripture to a Phrase

Lehi's dream helps us understand important principles about life and our efforts to live the gospel. The images in the dream are symbolic, and they represent real challenges that we face every day. Write out what Lehi saw, as listed below, and then, from your reading of 1 Nephi 8, choose the phrase that best describes the image.

What Lehi Saw	Which Statement Best Describes It?
1. "Dark and dreary wilderness" (v. 4)	a. A pleasant place b. A fearful place
2. "Man . . . dressed in a white robe" (v. 5)	a. Helped Lehi feel at ease b. Increased Lehi's fear
3. "Large and spacious field" (v. 9)	a. Also a dark and dreary place b. A neutral place
4. A tree with wonderful fruit (see v. 10)	a. The center of the dream b. The source of Lehi's concern
5. "River of water" (v. 13)	a. A danger b. A blessing
6. "Rod of iron" (v. 19)	a. Marked the path to the tree b. Protected travelers from the river
7. Narrow path beside the river (see v. 20)	a. Easy to follow b. Difficult to follow
8. "Mist of darkness" (v. 23)	a. Made travel difficult b. Caused by the many people
9. "Great and spacious building" (v. 26)	a. Stood by the tree of life b. Stood across the river

### C Write a News Interview

Lehi told us that the fruit of the tree in his dream "was desirable to make one happy" (1 Nephi 8:10) and tasting the fruit filled him with "exceedingly great joy" (v. 12). In his dream, Lehi saw four groups of people that represent people in this life:

- Those who tried to get to the tree but were lost in the mist of darkness (see vv. 21–23)

- Those who made it to the tree but fell away when the multitudes mocked them (see vv. 24–25, 28)
  - Those who desired the great and spacious building more than the fruit of the tree (see vv. 26–27, 31–33)
  - Those who got to the tree and were not ashamed (see v. 30)
1. Imagine you are a news reporter and you interviewed a person from each of the four groups. From what you read about each group, write how you think each person would answer the following questions:
    - a. Where were you trying to go? *Why?*
    - b. Did you get to where you were going? *Why, or why not?*
    - c. Do you like the place where you finished? *Why, or why not?*
  2. Suppose you could interview those same people in the next life. Write how you think they would answer the last question from that point of view.



*Nephi kept two sets of records. One was the secular history of his people (the large plates of Nephi); the second was a sacred record (the small plates of Nephi). As you read 1 Nephi 9, look for the reasons Nephi gave for keeping those two records. In the “Understanding the Scriptures” section you will learn what we know today about the reasons for his keeping two sets of plates. This event teaches us that the Lord has a plan that takes into account our failings as well as our successes.*

## Understanding the Scriptures



### 1 Nephi 9

Reign (v. 4)—Rule



Contentions (v. 4)—  
Disagreements, arguing

### 1 Nephi 9:3–6—For a Wise Purpose

In 1828 the Prophet Joseph Smith was translating the Book of Mormon and had finished 116 handwritten pages. Martin Harris pled with Joseph several times to let him show the translation to his family. The Lord at first said no, but finally gave permission if Martin would promise to show them only to a chosen few.

Martin Harris broke his promise and the 116 pages were lost. Joseph was heartsick, but through this experience he learned a valuable lesson about obedience and how impossible it is for the wicked to prevent Heavenly Father from accomplishing His work (see D&C 3:1–10).



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The Lord knew what Martin Harris would do and planned for it more than two thousand years in advance. The Lord told Nephi to make two sets of records covering the same time period. One, the large plates, contained the secular history of the Nephites. The other, the small plates, was reserved for their sacred history. Joseph Smith began translating from Mormon’s abridgment of the large plates, so the 116 pages that Martin lost contained information on the secular history.

The Lord also knew that the Prophet’s enemies would change the stolen pages so that if Joseph translated the same material again they would say that he was not a prophet because he could not translate it the same way twice (see D&C 10:10–19). The Lord told Joseph not to translate that part again, but to translate the small plates of Nephi, which covered the same time period but contained the more important sacred record (see D&C 10:30–45; see also “The Main Sources for the Book of Mormon,” p. 12).

## Studying the Scriptures



Do activities A and B as you study 1 Nephi 9.

### A Make a Marginal Note

In 1 Nephi 9, Nephi used the phrases “these plates” and “other plates” to refer to the two sets of plates the Lord commanded him to make. In the margin of your scriptures, write a note like the following to help you remember which set of plates he was referring to: *these plates = small plates* and *other plates = large plates*.

### B Apply It to Your Life

Nephi obeyed the Lord and made two sets of plates even though he was not told why. How can Nephi’s example of faith and obedience inspire you to live the commandments you may not fully understand?

# 1 Nephi 10

## The Prophecies of Lehi

Chapters 1–8 of 1 Nephi are largely Nephi’s summary of the record of his father, Lehi, and chapter 9 is Nephi’s explanation for keeping two sets of plates. In 1 Nephi 10, Nephi began a record of his own life and ministry (see 1 Nephi 10:1). He included a prophecy by his father concerning the future. As you read this prophecy, notice how much detail Lehi received by revelation concerning future events. Notice also the effect Lehi’s words had on Nephi.

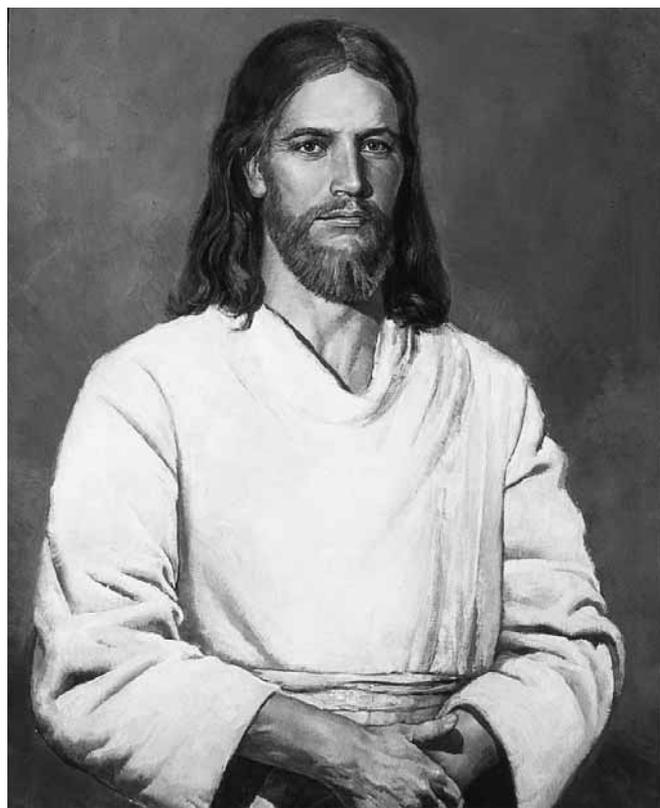
Lehi compared the house of Israel to an olive tree whose branches would be scattered all over the world because of their unbelief. He saw his own family as a part of that scattering. (See 1 Nephi 10:11–13.)

He also prophesied that after the gospel had been taken to the Gentiles, the scattered branches of the house of Israel would be gathered again. Lehi then explained that to be “grafted in” to the tree, which represents the house of Israel, means to “come to the knowledge of the true Messiah” (v. 14). In other words, the way a person truly becomes a member of the house of Israel is to hear and accept the gospel of Jesus Christ.

### Studying the Scriptures

Do activity A or B as you study 1 Nephi 10.

#### **A** Read for the Answer



### Understanding the Scriptures

#### 1 Nephi 10

**Make himself manifest** (v. 11)—Reveal Himself

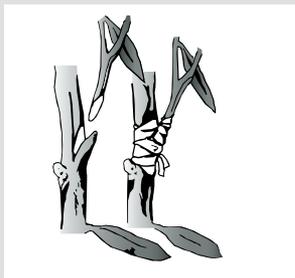
**With one accord** (v. 13)—Together in unity

**Remnants** (v. 14)—Remaining parts

**Grafted in** (v. 14)—Joined

**Expedient** (v. 15)—Appropriate, desirable

**Probation** (v. 21)—Trial or testing (meaning our life on earth)



#### 1 Nephi 10:14—The Scattering and Gathering of Israel

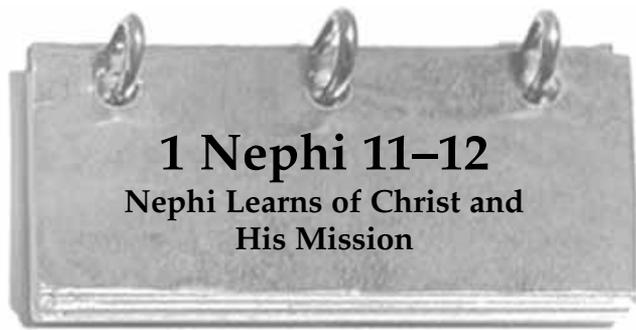


In 1 Nephi 10:4–11 Nephi recorded Lehi’s description of an event that would take place six hundred years in their future. Read those verses to help you answer the following questions about the Holy One of Israel:

1. Why is there a need for a Redeemer?
2. What would happen to the Messiah?
3. How would the Gentiles learn of Christ?

#### **B** Fill in the Blanks

In 1 Nephi 10:17–22, Nephi shared his testimony of the power of the Spirit to help us understand the things of God. Summarize Nephi’s testimony of the power of the Spirit and tell how it can apply to your life.



# 1 Nephi 11–12

## Nephi Learns of Christ and His Mission

What do you do when you read a passage of scripture or receive counsel from Church leaders that you know is important but you do not understand? In 1 Nephi 10:17–19, Nephi testified that we can understand the things of God through the power of the Holy Ghost, and he helped us understand what we must do. Nephi desired to “see, and hear, and know” (v. 17) what his father had been shown in an inspired dream.

In 1 Nephi 11–14 is a record of how the Lord granted Nephi’s desire and showed him not only what Lehi saw, but also gave him the meaning of many of the symbols. As you read chapter 11, notice what Nephi did to be ready to receive such a wonderful revelation. In chapter 12, look for ways that Nephi applied this revelation to his own people.

## Understanding the Scriptures

### 1 Nephi 11

**Abide upon** (v. 27)—Rested upon

**Ministering unto, minister unto** (vv. 28, 30)—Serving, giving what is needed

**Tongues** (v. 36)—Languages

### 1 Nephi 11:16–36—What Is the “Condescension of God”?

“To condescend is literally to ‘go down among.’ The ‘condescension of God’ is to be understood . . . in two ways.



The first aspect is the condescension of God the Father, meaning Elohim [see 1 Nephi 11:16–23]. “The condescension of God lies in the fact that he, an exalted Being, steps down from his eternal throne to become the Father of a mortal Son, a Son born “after the manner of the flesh” ([Bruce R. McConkie,] *The Mortal Messiah*, 1:314). . . .

“The second aspect of the condescension of God was that of the Son, meaning

Christ [see 1 Nephi 11:24–32]. Jehovah—the father of heaven and of earth, the creator of all things from the beginning, the great I AM and God of Abraham, Isaac, and Jacob—would come to earth, leave his divine throne, take a body of flesh and bones, submit

himself to the frailties of the flesh and the vile and vicious dispositions of humanity, and work out his own salvation as a mortal man; such is the doctrine of ‘the condescension of God’” (Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [1987–92], 1:78, 82).

### 1 Nephi 12

**Tumultuous** (v. 4)—Loud

**Rent** (v. 4)—Tore apart

**Vapor** (v. 5)—Fog or mist

**Gulf** (v. 18)—Wide gap, deep place in the earth

**Dwindle in unbelief** (v. 22)—Fall gradually away or become weak because of lack of faith

### 1 Nephi 11–12—What Did Nephi Learn about Lehi’s Dream?

The following chart summarizes some of what Nephi learned about his father’s dream:

Symbol from Lehi’s Dream	The Interpretation Nephi Was Given
The tree with white fruit (see 1 Nephi 8:10–11)	The love of God, which He showed by giving His Son to be our Savior (see 1 Nephi 11:21–25; called the “tree of life” in 15:22)
The river of (filthy) water (see 8:13)	The depths of hell into which the wicked fall (see 12:16; called “filthiness” in 15:27)
The rod of iron (see 8:19)	The word of God, which can lead us safely to the tree (see 11:25)
The mist of darkness (see 8:23)	The “temptations of the devil,” which blind people so they lose their way and cannot find the tree (see 12:17)
The great and spacious building in the air (see 8:26)	The pride and vain imaginations of the world (see 11:36; 12:18)
People who start on the path to the tree but are lost in the mist (see 8:21–23)	Nephi did not identify specific people with all of the multitudes in the dream, but he saw the following kinds of people: <ul style="list-style-type: none"> <li>• People who heard Jesus but “cast him out” (see 11:28)</li> <li>• People who crucified Jesus even after He healed the sick and cast out devils (see vv. 31–33)</li> <li>• People who gathered together “in a large and spacious building” to fight against the Twelve Apostles (see vv. 34–36)</li> <li>• Nephites and Lamanites who were “gathered together to battle” (see 12:1–4, 13–15)</li> <li>• Nephites who, because of pride, were destroyed by the Lamanites (see vv. 19–23)</li> </ul>
People who make it to the tree by holding on to the rod but fall away when they are mocked (see 8:24–25, 28)	
People who desire the great and spacious building more than the tree (see 8:26–27, 31–33)	
People who held on to the rod, fell down at the tree, and partook of the fruit; they ignored the mockers and did not fall away (see 8:30, 33).	Those who partake of the greatest of all of God’s gifts—eternal life (see 15:36)

## Studying the Scriptures

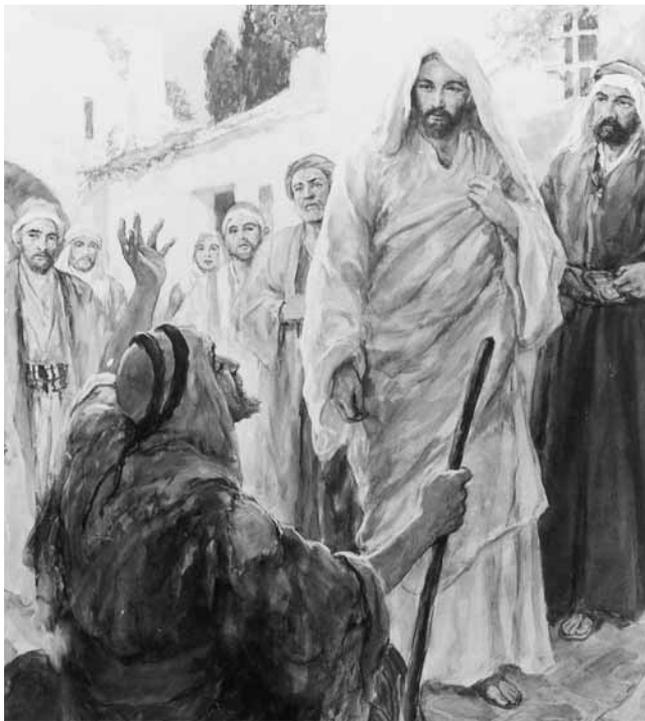
Do activity A and one of the other two activities (B or C) as you study 1 Nephi 11–12.

### **A** Discover the Meaning of the Dream

From your reading of 1 Nephi 11 and 12, answer the following questions to describe what Nephi learned about his father's dream. Use the "Understanding the Scriptures" section if needed. (You may want to write in your notebook the meaning of the symbols next to the matching verses in 1 Nephi 8.)

1. What characteristics or qualities does the tree with the delicious fruit have that make it an effective symbol for God's love for His children and the Atonement of Jesus Christ?
2. How is the word of God (the scriptures and the words of the prophets) like the iron rod that Lehi saw?
3. How has the word of God helped you "taste" the joy that comes from God's love?
4. How is temptation like "mists of darkness," and what is the key to not getting blinded and lost?
5. What is the difference between the people who made it to the tree and then fell away and those who made it to the tree and remained?

### **B** Find What Nephi Learned about Jesus



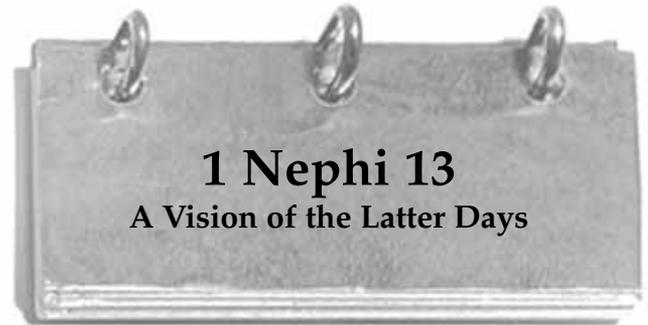
When Nephi was shown the meaning of his father's dream, he learned many things about what Jesus would do when He came to earth nearly 600 years later.

1. Review 1 Nephi 11–12 and list at least eight events Nephi was shown about the life of the Savior.

2. What does this prophecy teach you about the accuracy of God's knowledge of the future?

### **C** Make a Warning Sign

Make a diagram or a sign that shows the large and spacious building, the tree, and the gulf that separated them (see 1 Nephi 12:18). Label each symbol, and then write a slogan or warning message on the poster that would help convince others to avoid the building. Be creative and try to use a new idea or approach with your poster.



*The vision Nephi received in answer to his "pondering" about his father's dream is recorded in 1 Nephi 11–14. Chapters 11–12 contain a prophecy about Jesus Christ's mortal ministry, His Atonement, and His visit to the Nephites on the American continent. Nephi's vision continues in chapter 13 with a prophecy about what will happen on the American continent after Nephi's seed is destroyed. Notice how detailed and accurate this prophecy is. Notice also how much Nephi knew about the future of his people on the promised land before they even left the area around the Red Sea.*

## Understanding the Scriptures

### 1 Nephi 13

**Abominable** (vv. 5–6)—Wicked, hateful

**Harlots** (vv. 7–8)—Immoral persons or prostitutes

**Wrought upon** (v. 12)—Influenced, inspired

**Smitten** (vv. 14, 34)—Punished, afflicted

**Their mother Gentiles** (v. 17)—The people in the countries they came from

**A book** (v. 20)—The Bible

**Pervert** (v. 27)—Change to evil

**Utterly** (v. 30)—Completely

**Remnant** (v. 34)—Remaining part

**Tidings** (v. 37)—News, messages

**Other books** (v. 39)—The Book of Mormon and other scripture

**Tongues** (v. 40)—Languages

### **1 Nephi 13:3—What Are the "Kingdoms of the Gentiles"?**

Nephi used the word *gentiles* here to refer to all nations outside the land of Israel. For a more complete definition see the Bible Dictionary, "Gentile," 679.

## 1 Nephi 13:5–9—What Is Meant by the “Church Which Is Most Abominable”?



It is incorrect to think that any particular church or denomination is the “great and abominable church” mentioned by Nephi. Any group of people that follows Satan’s ways are part of the kingdom of the devil and are enemies of Christ and His Church (see 2 Nephi 10:16). They are like those who live in the great and spacious building seen in Lehi’s dream.



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## 1 Nephi 13:12—Who Was the “Man among the Gentiles”?

Nephi saw “a man among the Gentiles” whom the “Spirit of God” inspired to sail to where the descendants of Lehi would be in the promised land. Christopher Columbus is a remarkable match for the man Nephi described. Columbus wrote: “From my first youth onward, I was a seaman and have so continued until this day. . . . *The Lord was well disposed to my desire, and He bestowed upon me courage and understanding; knowledge of seafaring He gave me in abundance. . . . Our Lord unlocked my mind, sent me upon the sea, and gave me fire for the deed.* Those who heard of my [enterprise] called it foolish, mocked me, and laughed. But *who can doubt but that the Holy Ghost inspired me?*” (from Jacob Wassermann, *Columbus, Don Quixote of the Seas*, 19–20, 46; italics added; cited in McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, 1:91).

## Studying the Scriptures

Do any two of the following activities (A–C) as you study 1 Nephi 13.

### A Make a Comparison

In 1 Nephi 13:1–9 Nephi described an “abominable church” whose goal was to destroy the Saints of God (see the “Understanding the Scriptures” section above).

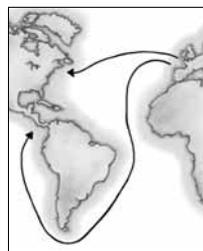
- As you read these verses, list what Nephi said are the desires of those under the influence of Satan. Then make another list of some of the blessings that are most important to members of the Church.
- Write a short paragraph explaining why the blessings on the faithful member’s list will bring greater happiness than what is written on the other list.

### B Match a Headline to a Verse

In 1 Nephi 13:10–19 is a record of Nephi’s vision of the discovery of the American continents by European explorers. He also saw the conflicts the European settlers would have with the descendants of Lehi over their homelands.

- Copy the following headlines into your notebook. Then, after each one, write a verse number from 1 Nephi 13:10–19 that could go along with the headline:

- Pilgrims Sail to New World for Religious Freedom
- Although Outnumbered, Revolutionary Armies Victorious
- Ships Cross 3,000 Miles of Atlantic Ocean
- Columbus Sails for New World
- Native Americans Driven from Their Homes
- U.S. Most Prosperous Nation
- Gentiles Prosper in America

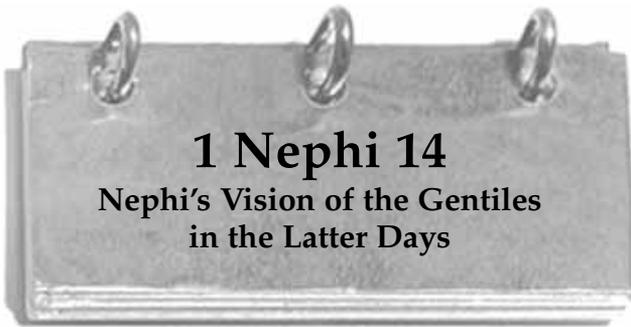


- What do you know about the history of your country that shows the hand of the Lord in preparing it to receive the gospel?

### C Summarize the Prophecies

Nephi was shown how the Bible, the Book of Mormon, and other scripture would come forth in the latter days. Summarize what Nephi saw by answering the following questions:

1. What did he see would happen to the Bible, after it was written by the prophets and apostles, that would cause the Gentiles to “stumble”? (see 1 Nephi 13:20–29).
2. What would the Lord do for Nephi’s seed, or descendants, when the Gentiles came to the Americas? (see 1 Nephi 13:30–31).
3. What would the Lord do to help the Gentiles, the Jews, the descendants of Lehi, and members of His Church today learn the true gospel? (see 1 Nephi 13:32–41).
4. How does the message of verse 37 apply to you and your future decisions?



*Nephi's vision concludes in 1 Nephi 14. In it he was shown the struggle that would take place between the Church of the Lamb of God and the great and abominable church of the devil. Notice the promises the Lord makes to the Gentiles who accept the gospel in the latter days. Even though you may be of Israel, unless you are Jewish or a descendant of Lehi, you would be numbered with the Gentiles Nephi wrote about. As you read this chapter, look for what your role is in the latter-day work of the Lord.*

### Understanding the Scriptures

#### 1 Nephi 14

**Confounded** (v. 2)—Mixed with other people so that their identity can no longer be distinguished

**Abominable** (v. 3)—Wicked, hateful

**Utter** (v. 3)—Complete, total  
**Great and marvelous work** (v. 7)—This refers to the Restoration of the gospel and the Church

**Temporally** (v. 7)—Physically

**Whore** (v. 10)—The church of the devil is a whore in the sense that its people have forsaken God and followed after Satan.

**Dominion** (v. 11)—Area of influence, stronghold

### 1 Nephi 14:7–10—Why Are There “Two Churches Only”?

The “church of the devil” does not refer to a specific church but to any person, group, organization, or philosophy that works against the church of Jesus Christ and the salvation of the children of God. Truth and goodness can certainly be found outside The Church of Jesus Christ of Latter-day Saints, but the fulness of the gospel, which is only found in the restored Church, is essential for the salvation our Heavenly Father desires for His children. The Restoration of the gospel, that “great and . . . marvelous work” (1 Nephi 14:7), as the angel told Nephi, would divide people, “either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction” (v. 7).

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, taught: “There is only light and darkness; there is no dusky twilight zone. Either men walk in the light or they cannot be saved. Anything less than salvation is not salvation. It may be better to walk in the twilight or to glimpse the first few rays of a distant dawn than to be enveloped in total darkness, but salvation itself is only for those who step forth into the blazing light of the noonday sun (*The Millennium Messiah: The Second Coming of the Son of Man* [1982], 54).

### Studying the Scriptures

Do any two of the following activities (A–C) as you study 1 Nephi 14.

#### A Find the “If-Then” Promises

In 1 Nephi 14:1–3, the angel told Nephi of conditional blessings available to the Gentiles, which includes us. These blessings are stated in “if-then” promises—if you do this, then God will do that. Find the promises and complete the following statements in your notebook.

If:

- The Gentiles . . .
- And harden . . .

Then:

- They shall be numbered . . .
- They shall be a . . .
- They shall be no more . . .
- And that great pit . . .

#### B Find Evidence in a Newspaper

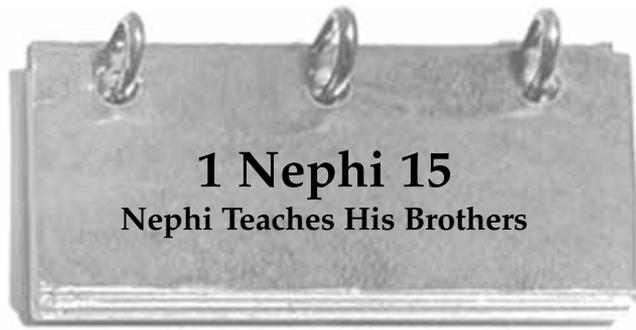
In 1 Nephi 14:7–10, the angel told Nephi that people decide between two choices.

1. Review those verses and summarize what those two choices are (see also the “Understanding the Scriptures” section).
2. Look through the articles and advertisements in a newspaper and find at least two examples of people, groups, or philosophies that Satan wants us to trust in instead of the gospel of Jesus Christ. Explain why those things cannot bring us “peace and life eternal” (v. 7).

## C Write Your Own Test Questions

At the end of his vision, Nephi saw the struggle that would take place between the “church of the Lamb of God” and the church of the devil. He also learned that another prophet would be given a similar revelation many years later.

1. Search 1 Nephi 14:11–30 and write from six to eight test questions that you think are important questions to answer from these verses. Be sure to also give the answers.
2. What did you learn in these verses about what your own future might be like?



*In 1 Nephi 11–14 is an account of a marvelous vision Nephi received in answer to his desire to “behold the things which [his] father saw” (see 1 Nephi 11:3). Notice in 1 Nephi 15 what Nephi discovered about Laman and Lemuel when he returned from being instructed by angels. As you read this chapter, look for the reasons Nephi was able to walk by the light of divine revelation and his brothers stumbled in darkness. Notice also the additional explanations Nephi gave that help us understand the revelations he and his father, Lehi, received.*

## Understanding the Scriptures

### 1 Nephi 15

**Disputing, disputations** (vv. 2, 6)—Arguing, arguments  
**Manifested** (v. 13)—Shown  
**Confounded** (v. 20)—Mixed with other people so that their identity can no longer be distinguished  
**Pacified** (v. 20)—Calmed  
**Fiery darts of the adversary** (v. 24)—Fierce attacks of Satan

**Faculty** (v. 25)—Ability, power  
**Ascendeth** (v. 30)—Rises  
**Days of probation** (v. 31)—Time of testing and proving (meaning this earth life, mortality)  
**Temporal** (v. 31)—Physical  
**Pertaining to** (v. 33)—Having to do with, relating to

### 1 Nephi 15:13, 16—What Is Grafting?

For an explanation of how the house of Israel is like a tree and an illustration of grafting see the “Understanding the Scriptures” section for 1 Nephi 10:14 (p. 21).

## Studying the Scriptures

Do one of the following activities (A–C) as you study 1 Nephi 15.

### A Find the “If-Then” Pattern

Nephi heard his brothers say they did not understand their father’s dream.

1. Review 1 Nephi 15:1–9 and explain what Nephi did, that the brothers did not do, to understand what their father had said.
2. In your notebook, finish the following statements to show the “If-Then” pattern for receiving revelation that Nephi gave in verse 11:

If:

- Ye will not . . .
- And ask . . .
- With . . .

Then:

- Surely these things . . .

3. Think about the “If” statements and what you could do to increase your readiness to receive answers from Heavenly Father.

### B Place the Statements in Order

In response to his brothers, Nephi likened the house of Israel to an olive tree. Use 1 Nephi 15:12–20 to help you place the following statements in their proper order:

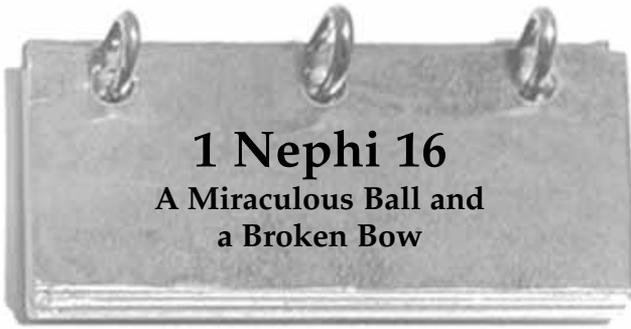
- The gospel goes to the Gentiles because the Jews and the Lamanites rejected it.
- The Gentiles will accept the gospel and be grafted into the olive tree representing Israel.
- The Nephites are a branch broken off from the tree of Israel.
- The tree will be restored to fulfill the promises made to Abraham.
- The descendants of Lehi will hear and accept the gospel.

### C Apply a Quotation



Elder Neal A. Maxwell, a member of the Quorum of the Twelve Apostles, said: “Real disciples absorb the fiery darts of the adversary by holding aloft the quenching shield of faith with one hand, while holding to the iron rod with the other. . . . There should be no mistaking; it will take both hands!” (in Conference Report, Apr. 1987, 87; or *Ensign*, May, 1987, 70).

Carefully read 1 Nephi 15:21–36, and then write a paragraph telling how faith and holding on to the word of God can help you resist the temptations you face.



# 1 Nephi 16

## A Miraculous Ball and a Broken Bow

*Have you ever noticed that when you are in tune with the Spirit it is much easier to deal patiently with the things that go wrong in your life? On the other hand, most people find that as the distance between them and the Lord grows, their control of their temper shrinks. In 1 Nephi 16 you will read about both kinds of experiences. Discover how the Lord sometimes uses adversity to teach important lessons.*

### Understanding the Scriptures



#### 1 Nephi 16

**Hard things** (vv. 1–2)—Truths difficult to accept

**Cutteth them to the very center** (v. 2)—Exposes their guilt

**Exhort** (v. 4)—Urge, encourage

**Provisions** (v. 11)—Food and supplies

**Slings** (v. 15)—Weapons used for hurling stones



Slings are still used in some places today.

**Much fatigued** (v. 19)—Worn out, exhausted

**Chastened** (v. 25)—Scolded, corrected



### 1 Nephi 16:10—What Was the “Round Ball of Curious Workmanship”?

*Curious* in this verse means carefully made, detailed, and intricate. The Lord prepared the ball to guide Lehi and his little colony in the wilderness. We learn from Alma that this ball, which served as a director or compass, was called Liahona (see Alma 37:38).

Lehi and his family discovered that the Liahona had two spindles, or pointers, that showed them which direction to travel (see 1 Nephi 16:10). There was also a place on the ball where writing appeared and was miraculously “changed from time to time” (v. 29; see vv. 26–30). This director would only work according to their faith (see vv. 28–29).

### Studying the Scriptures

Do activity C (activities A and B are optional) as you study 1 Nephi 16.

#### A Write a Definition

Nephi’s brothers complained because Nephi spoke unto them “hard things” (1 Nephi 16:1).

1. Study verses 1–3 and explain what you think they meant by “hard things.”
2. Explain why those same truths were not “hard things” to Nephi.

#### B Draw a Picture

Study 1 Nephi 16:10–30 and draw a picture of how you think the Liahona might have looked. Include a description of its features.

#### C Summarize What Happened

Lehi’s family suffered in the wilderness when Nephi’s bow broke.

1. Summarize what happened in each of the following passages from 1 Nephi 16, and then explain what you think Lehi’s family might have learned from each experience:
  - a. Verses 17–19
  - b. Verses 20–21
  - c. Verses 22–23
  - d. Verses 24–29
  - e. Verses 30–31
2. How could the experience of Nephi’s broken bow help you if you suddenly lost a job that provided the necessary money to feed and clothe your family?
3. Even though Lehi murmured, why do you think Nephi went to him for counsel on where to hunt for food?

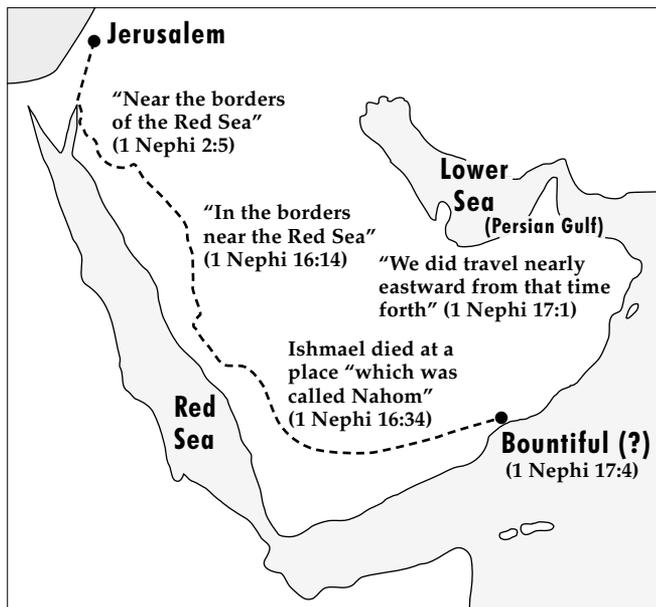
# 1 Nephi 17

## "Thou Shalt Construct a Ship"

Lehi's little colony finally ended their wilderness journey when the Lord guided them to a fertile place on the seashore, which they called Bountiful. In 1 Nephi 17, Nephi gave some details of their experience in the wilderness that he had not mentioned before. Look for how long they traveled in the wilderness, what they ate, and how they were able to survive on such a diet. Notice also why Laman and Lemuel started murmuring again.



Photo: Warren Aston, courtesy Foundation for Ancient Research and Mormon Studies.



Possible route of Lehi's travels in the wilderness

## Understanding the Scriptures



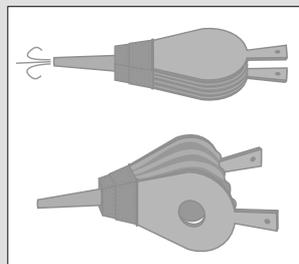
### 1 Nephi 17

**Sojourn** (vv. 3–4)—Stay for awhile

**Notwithstanding** (v. 6)—Even though

**Molten** (vv. 9, 16)—Melt

**Bellows** (v. 11)—A device for blowing air on a fire to make it hotter



Bellows

**Statutes** (v. 22)—Laws, rules

**Bondage** (vv. 24–25)—Slavery

**Laden** (v. 25)—Loaded, burdened

**Reviled against** (vv. 30, 42)—Spoke evil of, insulted

**Esteemeth all flesh in one** (v. 35)—Considers all of His children equally

**Straitened** (v. 41)—Disciplined, corrected

**Asunder** (v. 45)—Apart

**Rent with anguish** (v. 47)—Torn with great sorrow

**Consuming** (v. 48)—Destroying

**Wither** (v. 48)—Shrink, dry up

**Naught** (v. 48)—Nothing

## Studying the Scriptures



Do any two of the following activities (A–E) as you study 1 Nephi 17.

### A What Did Nephi Teach about the Wilderness Journey?

- Review 1 Nephi 17:1–6, 12 and answer the following questions about the wilderness journey:
  - How long did it take them to travel from Jerusalem to Bountiful?
  - What did they mainly eat in the wilderness?
  - Why do you think Nephi said, "Great were the blessings of the Lord upon us" (v. 2)?
- Find the "thus we see" lesson by identifying the "If-Then" pattern in verse 3:
 

If "the children of men \_\_\_\_\_

Then "He doth \_\_\_\_\_ and \_\_\_\_\_ and provide \_\_\_\_\_
- You may not be wandering through a desert, but your life still has difficult challenges. Explain how you could apply that "thus we see" lesson in your life.

### B Describe a Modern Example

The Lord told Nephi to build a ship—a task that was beyond his natural ability. Study 1 Nephi 17:7–11 and notice what the Lord did and what He required Nephi to do. Then write an account of a person today who is asked to do something difficult and must rely on the Lord to know how to accomplish it.

### C Compare the Brothers

1. Study 1 Nephi 16:1–3, 18–20, 37–38; 17:17–21, 48 and list reasons why Laman and Lemuel murmured, or were angry, and why they “did rejoice.”
2. Study 1 Nephi 16:4–5; 17:19, 47 and list reasons why Nephi was joyful and why he was sorrowful.
3. What do you learn about the character of these men from the differences in the two lists?
4. Compare what Laman and Lemuel said they knew in 1 Nephi 16:38; 17:19, 22 with what they said they knew in 1 Nephi 17:55. What changed their understanding?
5. What have you learned from 1 Nephi 17 that can help you be more like Nephi and less like Laman and Lemuel?

### D Write It in Your Own Words

Nephi reminded his brethren of the story of Moses leading the children of Israel out of Egypt and compared it to Lehi leading his family out of Jerusalem (see 1 Nephi 17:23–45).

1. Review those verses and list at least four similarities between what happened to Moses’ people and what happened to Lehi’s colony.
2. Read carefully 1 Nephi 17:45 and explain what you think it means to “feel” the words of the Lord, or tell of a time when you felt the scriptures speak to you.

### E Explain the Picture

Nephi’s brethren were not happy and only the power of the Lord could keep them from taking his life. At right is a depiction of a scene from 1 Nephi 17:48–55. Explain what is happening in the picture and tell which verses it represents.



*How much suffering did they endure before they changed their behavior? Who else was affected by their behavior? Laman and Lemuel had such an experience in 1 Nephi 18. Look for what finally motivated them to repent. Notice also the effect their stubbornness had on the rest of their family.*



## Understanding the Scriptures



### 1 Nephi 18

**Curious** (v. 1)—Exceptional, unique

**Had begat** (v. 7)—Became the father of

**Provisions** (v. 8)—Food and other supplies

**Breathe out** (v. 17)—Speak out

**Stricken in years** (v. 17)—Old

## Studying the Scriptures



Do two of the following activities (A–C) as you study 1 Nephi 18.

### A Interview a Character

Lehi’s family was ready to sail to an unknown land in a ship of unusual design (1 Nephi 18:1–7). If you were a reporter hired to interview the members of the family before their departure, what do you think they would say? Pick three members of Lehi’s group and suggest two questions you might ask as a reporter. Then write what you think those people would say in answer to your questions.

### B Don’t Miss the Details!

The story of Lehi’s family sailing to the promised land is interesting and contains some significant details that might easily be missed. After reading 1 Nephi 18, answer the following questions:

1. What two new members of Lehi’s family are mentioned for the first time in this chapter?
2. Why do you think the Lord allowed Nephi to remain tied up for so long instead of freeing him miraculously as He did in 1 Nephi 7:18; 16:39; and 17:48?
3. What happened in this chapter that fulfills what the Lord prophesied in 1 Nephi 17:13?

## 1 Nephi 18

### The Journey to the Promised Land

*Have you known people who were suffering because of their sins but did not want to change? Did they eventually repent?*

## C Find the Lessons for Life

The story of the voyage to the promised land can also be seen as a metaphor (symbol) for our earth life. For example, many people, such as Nephi's brethren in 1 Nephi 18:9, concentrate on earthly interests and forget God and their dependence on His power. Answer the following questions to explore how this story is like experiences we could have:

1. How is what Nephi did for his brothers in verse 10 like what our conscience (the light of Christ) does for us?
2. How are the non-working compass and the storm like what happens to us when we "bind" our conscience?
3. What could Nephi's being freed compare to in our lives?
4. What happened whenever Nephi prayed? How can you apply this to your life? (see especially vv. 1–3, 21–23).
5. How can Nephi's description of the rude behavior of his brethren, the sons of Ishmael, and their wives (see v. 9) apply to some of today's behavior and lack of respect for others?



*Why do some people love the scriptures and find a wealth of comfort, hope, and encouragement in them, while others seem to have no interest in them or think of them as meaningless? Nephi told us that what he wrote would not be pleasing to the world but would be pleasing to God and to "those who are not of the world" (1 Nephi 6:5). Why do you think people who have their hearts set on the things of this life have little interest in the things of eternity? As you study 1 Nephi 19, look for what the Lord has done and is doing to encourage His children to come home and live with Him again.*

## Understanding the Scriptures

### 1 Nephi 19

**Transpired** (v. 2)—Happened  
**Err** (v. 6)—Make a mistake  
**Sepulchre** (v. 10)—Burial place (often a tomb or cave)  
**Rend** (v. 12)—Tear apart

**Scourged** (v. 13)—Afflicted, punished  
**A hiss and a byword** (v. 14)—A persecuted people

## 1 Nephi 19:1–6—Two Sets of Plates



In 1 Nephi 9, Nephi wrote that he had made two sets of plates. The first set, the large plates of Nephi, contained a detailed account of his people; the second set, the small plates of Nephi, was a sacred religious record. In 1 Nephi 19, the phrase "first plates" or "other plates" refers to the large plates of Nephi and the phrase "these plates" refers to the small plates (see "The Main Sources for the Book of Mormon," p. 12).

Nephi hoped that future generations would find these writings helpful in bringing them to Christ.

## 1 Nephi 19:10—Who Were Zenock, Neum, and Zenos?

Nephi quoted Zenock, Neum, and Zenos as prophets of Old Testament times whose detailed prophecies of Jesus Christ were recorded on the plates of brass. Their testimonies are not found in the Old Testament we have today. Their writings are apparently some of the "plain and most precious" truths that were removed by the "great and abominable church" (1 Nephi 13:26). Without the Book of Mormon, we would know nothing about those three faithful prophets of Old Testament times or their prophecies.

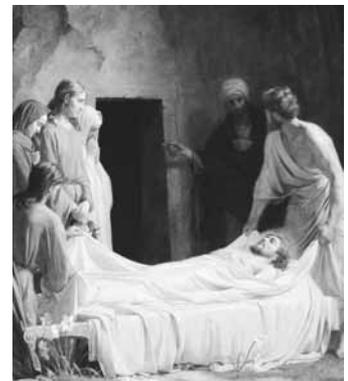
## Studying the Scriptures

Do any two of the following activities (A–C) as you study 1 Nephi 19.

### A List the "Plain and Precious Parts"

The Lord commanded Nephi to include on his second set of plates (the small plates) many of the plain and precious parts that would be missing from the Bible (see 1 Nephi 19:3 and the "Understanding the Scriptures" section).

1. Review 1 Nephi 19:8–14 and list the truths Nephi learned about the birth, life, and death of Jesus Christ, and also what would happen to the house of Israel after His death.
2. For the truths you listed, identify those which Nephi said he learned from the angel and the ones he learned from the writings of Zenock, Neum, or Zenos.

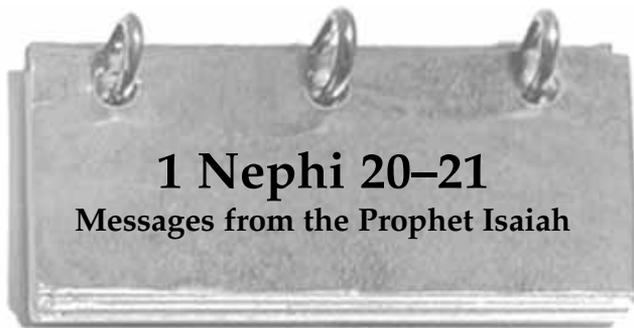


## B Analyze How Things Might Be Different

Think about the detailed prophecies about Jesus' life that the Book of Mormon restores (see 1 Nephi 19:8–14). How do you think the beliefs of the Jews and other Christians might be different if those truths were still in our Old Testament?

## C Scripture Mastery—1 Nephi 19:23

Nephi read many things to his family from the writings of the prophet Isaiah. Read 1 Nephi 19:22–24 and explain why Nephi wanted his family (and us) to know the words of Isaiah.



*Nephi read to his people from the prophecies of Isaiah to “more fully persuade them to believe in the Lord their Redeemer” (1 Nephi 19:23). In 1 Nephi 20–21 are recorded some of those important prophecies of Isaiah from the plates of brass, which are similar to those found in the Old Testament. As you read these chapters, look for what Isaiah taught about the house of Israel. Why has Israel been so afflicted over the centuries, and what is the Lord doing to bring His covenant people back to Him again? As part of the modern house of Israel, we can also apply Isaiah’s words to our lives.*

## Understanding the Scriptures

### 1 Nephi 20

- Swear** (v. 1)—Make covenants, promise
- Stay themselves upon** (v. 2)—Rely on, depend on, remain faithful to
- Obstinate** (v. 4)—Stubborn
- Treacherously** (v. 8)—Dishonestly, without loyalty
- Transgressor** (v. 8)—One who breaks the commandments
- Defer** (v. 9)—Hold back, put off, postpone
- Refined** (v. 10)—Purified
- Spanned** (v. 13)—Reached across
- Seed . . . offspring of thy bowels** (v. 19)—Descendants (children, grandchildren, and so forth)
- Clave** (v. 21)—Split

### 1 Nephi 20:1—What Are the “Waters of Judah”?

Elder Bruce R. McConkie wrote: “Isaiah says that the ‘house of Jacob’ has ‘come forth out of the *waters of Judah*’ (Isa. 48:1), a statement of great interest to Latter-day Saints in view of the fact that his words as recorded on the brass plates added the phrase, ‘or out of the *waters of baptism*’ (1 Ne. 20:1), thus preserving in purity an Old Testament text about baptism” (*Mormon Doctrine*,

2nd ed. [1966], 832). This is an excellent example of “plain and precious” truths being taken from the Bible (1 Nephi 13:29).

### 1 Nephi 20:1–2—“They Call Themselves of the Holy City”

As quoted in 1 Nephi 20:1–2, the prophet Isaiah chastised the house of Israel for claiming to follow the Lord without keeping His commandments. They felt that because they were His covenant people and lived in the holy city of Jerusalem, God would always protect them. Isaiah reminded them that it is not *where* you live but *how* you live that is important (see vv. 18–22). That same principle is true today.



Jerusalem, the Ancient Holy City

### 1 Nephi 20:3–8—“I Have Declared the Former Things. . . I Have Showed Thee New Things”

The Lord has given His children many evidences or reasons to believe His words and His prophets. In 1 Nephi 20:3–8, He cited some of those evidences and explained why those prophecies were necessary. From the beginning, God has revealed many events that would occur far into the future. One of His purposes in these long-range prophecies was to prevent wicked men from giving credit to idols or false gods for His marvelous works (see vv. 3–5). God has also revealed events that have occurred suddenly, so the wicked could not say, “I knew that” (see vv. 6–8).

### 1 Nephi 20:14–17—The Lord Sustains His Prophets

The Lord loves His prophets and “will fulfil his word which he hath declared by them” (v. 14). In a modern revelation, the Lord declared: “Whether by mine own voice or by the voice of my servants, it is the same” (D&C 1:38).

### 1 Nephi 21

- Pastors** (v. 1)—Shepherds; in this case, the religious leaders of the Jews
- From the womb** (v. 1)—Before I was born
- Quiver** (v. 2)—Container for carrying arrows
- For naught and in vain** (v. 4)—For nothing
- Abhorreth** (v. 7)—Hate, detest
- Desolate heritages** (v. 8)—Empty or barren inheritances
- Graven** (v. 16)—Cut, scratched, or marked
- Too strait** (v. 20)—Too small or narrow; when the Lord gathers His children to Zion, they will again be very numerous.
- To and fro** (v. 21)—Back and forth



### 1 Nephi 21:1—An Important Restoration from the Plates of Brass

The entire first sentence of Isaiah’s prophecy quoted in 1 Nephi 21:1 is not found in the corresponding chapter in the book of Isaiah (see Isaiah 49:1). This material was evidently on the plates of brass that Nephi used but has been lost from our current Bible. Isaiah 49 (or 1 Nephi 21) tells about the coming of the Messiah, the gathering of Israel, and the taking of the gospel to the Gentiles. From the Book of Mormon version we learn that this message was particularly directed to those Israelites (like Lehi’s family) who were broken off like branches from the main body of Israel and scattered abroad. We also learn that the reason for their scattering was the wickedness of their leaders in Jerusalem.

### 1 Nephi 21:1–9—Who Was the One That God Called before He Was Born?

Verses 1–9 describe the Savior, Jesus Christ, who was called before His birth (see v. 1), whose words cut to the hearts of the wicked like a sharp sword (see v. 2), whose life is unblemished like a polished shaft (see v. 2), who is a light unto the Gentiles (see v. 6), and who is despised of men (see v. 7). Because the lives of prophets are sometimes seen as types, or examples, of the Savior, these verses could also properly be applied to Isaiah. They might also be applied to the Prophet Joseph Smith:

- *He was foreordained.* He testified: “Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose I was ordained to this very office in that Grand Council” (*Teachings of the Prophet Joseph Smith*, 365; see also 2 Nephi 3:7–15).
- *His words were sharp and his life a polished shaft.* He said: “I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, . . . lying editors, suborned judges and jurors, . . . backed by mobs, blasphemers, licentious and corrupt men and women—all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty” (*Teachings of the Prophet Joseph Smith*, 304).
- *He was sent to be a light unto the Gentiles.* The Lord declared to him, “This generation shall have my word through you” (D&C 5:7–10; see also D&C 86:11).

- *He was despised of men.* The angel Moroni prophesied that both good and evil would be spoken about Joseph among all people (see Joseph Smith—History 1:33).



## Studying the Scriptures

Do any two of the following activities (A–E) as you study 1 Nephi 20–21.

### A Find the Answers

Isaiah saw the failings of the children of Israel. He called on them to repent so that they might carry out the work the Lord had given them and receive His blessings. Read 1 Nephi 20:1–11, 20 and answer the following questions:

1. What has the Lord done to prove to His people who He is? (see vv. 3–8; see also “Understanding the Scriptures” for 1 Nephi 20:3–8).
2. Why do you think Isaiah used the image of an iron neck (see v. 4) to describe the children of Israel?
3. Even though the people had been rebellious in the past, what did the Lord say He would do for them? Why? (see vv. 9–11).
4. What did the Lord say the people must do? (see v. 20; see also Mosiah 26:29–30).
5. How might these teachings of Isaiah apply to our time “for our profit and learning” (1 Nephi 19:23)?

### B Explain the Similes

In 1 Nephi 20:11–17 the Lord declared His role as Creator and Savior. These verses also tell of His love and support for His prophets. In verses 18–22, Isaiah described what would have happened to the children of Israel had they been consistently obedient. He then called for them to repent.

1. Review 1 Nephi 20:18–22 and explain how the similes (comparisons using *as* or *like*) Isaiah used—a river, waves, sand, and gravel—describe the Lord’s promises to the faithful.
2. Why do you think the wicked have no peace? (see v. 22).

### C Prophecy Can Be Fulfilled in More than One Way

A characteristic of many of Isaiah’s prophecies is that they can have more than one application and fulfillment.

1. Study 1 Nephi 21:1–10 and explain how these verses describe Jesus Christ.
2. Explain how these verses can also describe the prophet Joseph Smith (see also the “Understanding the Scriptures” section).

## D How Do You Remember the Savior?



*"Yet will I not forget thee,  
O house of Israel"*

1. When the Lord could not bless Israel (Zion) because of the people's disobedience, what did the people feel had happened? (see 1 Nephi 21:14).
2. What did the Lord say would always remind Him of His people? (see v. 16).
3. Write a paragraph explaining what helps you remember the Savior, both at church and at other times.

## E Put the Ideas in Order

In 1 Nephi 21:22–26 is Isaiah's promise that the Lord will save His people. Following are several important ideas from these verses. Rearrange them so they are in the order in which they appear in the passage.

- The Lord will deliver those who are in captivity to sin and wickedness.
- People of power and influence will support the work of the Church.
- Every person will know that Jesus Christ is the Savior.
- The Lord will battle those who fight against His Church.
- Those who trust in the Lord will not be ashamed of the gospel.
- The Lord will restore the Church among the Gentiles as a standard of righteousness for the world.
- Those who fight the Church will destroy themselves.



## 1 Nephi 22 Events of the Last Days

*Nephi knew that the words of Isaiah were difficult for some people to understand. In fact, Nephi's own family asked him to explain what he had quoted in 1 Nephi 20–21 (see 1 Nephi 22:1). As you read 1 Nephi 22, note Nephi's explanation of many of the important truths found in 1 Nephi 20–21. In particular, notice what Nephi said about the scattering of Israel and the role the Gentiles would play in Israel's gathering in the latter days. Remember that members of His Church today, even though we are of the*

*house of Israel by lineage and by covenant, are included among the "Gentiles" mentioned in this chapter and have a role in the gathering of Israel.*

## Understanding the Scriptures



### 1 Nephi 22

**Manifest** (v. 2)—Shown, made known

**Make bare his arm** (v. 10)—Show His power

**Obscurity** (v. 12)—A state of being unknown

**Ensnares** (v. 14)—Trap, capture

**Execute judgment** (v. 21)—Carry out judgment

**Dominion** (v. 24)—Power, control, authority

### 1 Nephi 22:8—What Is the "Marvelous Work" the Lord Will Do in the Latter Days?



For most of their long history, the children of Israel were unfaithful to that God who made them His chosen people. In spite of His blessings, they frequently preferred the ways of the world to the ways of God. As a result, most of them were scattered throughout the world and lost their identity. Lehi's descendants are an example of how one family was scattered and retained their identity. They knew who they were. The marvelous work of the latter days will be to gather as

many of the descendants of scattered Israel as are willing to return to the Lord. Even though members of the Church today are of the house of Israel, Nephi referred to us as Gentiles because we come from gentile nations.

## Studying the Scriptures



Do any two of the following activities (A–D) as you study 1 Nephi 22.

### A The Scattering of Israel: Who, Where, When, and Why?

Isaiah's words concerning the scattering of Israel are found in 1 Nephi 21:1. Nephi explained more about that scattering in 1 Nephi 22:3–5. Summarize the additional information we learn about the scattering from Nephi. Be sure to explain who was scattered, when and where they were scattered, and why.

## B Match the Idea with the Verse

In 1 Nephi 21:22, Isaiah spoke of the role of the Gentiles in gathering Israel. In 1 Nephi 22, Nephi gave us more information about that gathering. Copy each of the following statements in your notebook and after each one list the verse or verses from 1 Nephi 22:6–12 that contain that idea:

- The power of the Lord is necessary for the Gentiles to bless all people with the gospel.
- The wealth and prosperity of the gentile nations will be used to support the missionary work required to gather scattered Israel.
- Israel will be gathered by their coming to a knowledge of Jesus Christ as their Savior.
- A great gentile nation will scatter the descendants of Lehi.
- The Gentiles will bless the entire house of Israel by teaching them the gospel.
- The Lord will bring the gospel to the great gentile nation. That nation will in turn bless the descendants of Lehi by sharing the gospel with them.
- The covenants of the Lord will be revealed to the world through the power of the Lord.



## C Write a Newspaper Headline

In 1 Nephi 22:13–18, Nephi described the judgment that would come on the wicked in the last days. For each of those verses, write a newspaper headline that summarizes the event Nephi described.

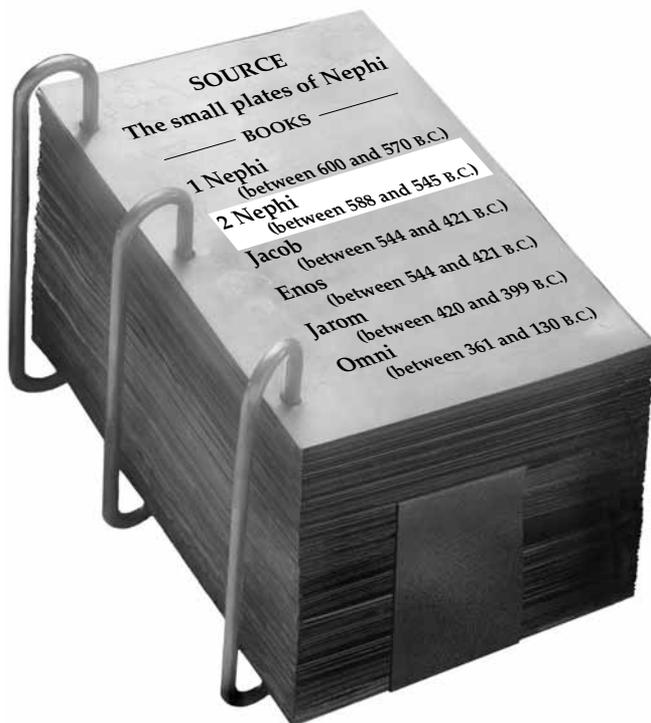
## D Make a Comparison

Nephi explained some of the differences between what will happen to the righteous and what will happen to the wicked in the last days.

1. Study 1 Nephi 22:16–26 and list the promises to the righteous. Make another list of the punishments that will come upon the wicked.
2. Read 1 Nephi 22:28–31 and explain what Nephi wanted us to learn from what he wrote.



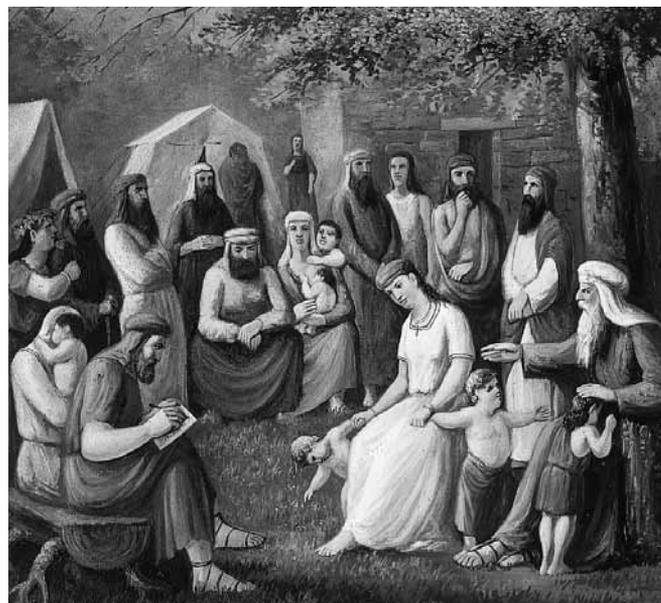
# The Second Book of Nephi



Second Nephi begins many years after Lehi's family left Jerusalem and after their arrival in the land of promise. In the first four chapters Nephi recorded the final words of counsel his father gave before he died. As you read 2 Nephi, notice what happened to the family after Lehi died.



*Lehi's counsel in 2 Nephi 1 was especially directed to Laman and Lemuel. Before you read it, think of what you might want to say to Laman and Lemuel if you were their parent. Note what Lehi said and consider what effect you think it might have had on his sons.*



## Understanding the Scriptures



### 2 Nephi 1

**Rehearsed unto** (v. 1)—Reminded, recited

**Notwithstanding our afflictions** (v. 5)—Even though we have had challenges and trials

**Covenanted** (v. 5)—Made a sacred promise

**Inheritance** (vv. 5, 8–9)—Possession or family property

**Consecrated** (vv. 7, 32)—Especially set aside or dedicated for sacred purposes

**Molest** (v. 9)—Trouble, harm

**Dwindle** (v. 10)—Fall gradually away

**Visitations** (v. 12)—The sending of punishments; events that demonstrate God's judgment

**Redeemed** (v. 15)—Saved; a more literal meaning is "purchased from bondage"

**Statutes** (v. 16)—Laws, commandments, rules

**Anxiety** (v. 16)—Worry

**Incur** (v. 22)—Bring upon you

**Obscurity** (v. 23)—A state of being unknown

**Sharpness** (v. 26)—A rebuke

**Restrain** (v. 26)—Hold back

**Utterance** (v. 27)—Speech

## Studying the Scriptures



Do activities A and B as you study 2 Nephi 1.

### A Finish These Sentences

In 2 Nephi 1:5–12 are Lehi's words to his sons about the land of their inheritance, which includes North and South America. Complete the following statements that summarize these

teachings of Lehi. Try to phrase them in your own words, but be sure your sentence fully covers what Lehi taught:

1. In addition to Lehi's descendants, the land is an inheritance to . . . (See vv. 5–7.)
2. If those who live in this promised land will serve God and keep His commandments, then . . . (See vv. 7, 9–12.)
3. The Lord kept other nations from knowing about the land at that time because . . . (See v. 8.)

## B “Be Men”

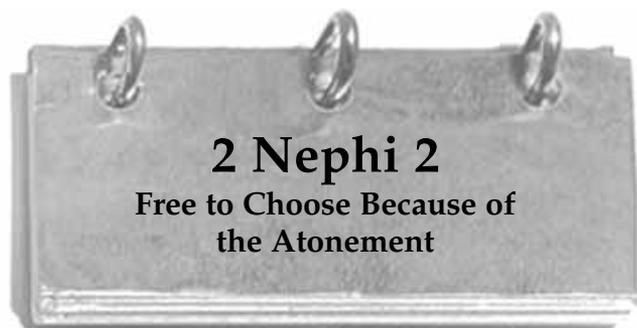


Elder Carlos E. Asay, who was a member of the Presidency of the Seventy, related an experience he had as an eighteen-year-old priest in the Aaronic Priesthood when he refused to join a group of his peers in their inappropriate activities. He wrote: “As I walked away . . . , my companions taunted me by shouting, ‘When are you going to grow up?’ ‘When will you stop being a sissy and a religious fanatic?’ ‘When are

you going to be a man?’” (*In the Lord’s Service* [1990], 46; see also Conference Report, Apr. 1992, 58; or *Ensign*, May 1992, 40). Lehi asked his sons to “be men” (2 Nephi 1:21), but he meant something quite different from what the young men in the story meant. For this activity complete number 1, and then do either 2 or 3.

1. Based on what Lehi taught in 2 Nephi 1:13–24, list at least five characteristics that Lehi associated with being a man of God. With each characteristic, write the verse in which it is found.
2. Write a paragraph about the differences between the characteristics you listed and how the boys in Elder Asay’s story and many other worldly people would define what it means to be a man.
3. Review verses 13 and 15 and write a paragraph comparing the state of righteous men, like Lehi, with the state of worldly men, like Laman and Lemuel.

Jesus Christ taught: “What manner of men ought ye to be? Verily I say unto you, even as I am” (3 Nephi 27:27).



Jacob was the first of two children born to Lehi and Sarah in the wilderness (see 1 Nephi 18:7). Consequently, he experienced many trials while growing up—both from the

difficulty of traveling and from the “rudeness of his brethren” (2 Nephi 2:1). Lehi’s counsel in 2 Nephi 2 was especially for Jacob, and helps explain how it is possible to experience peace and joy in a world of misery and opposition. This is one of the chapters in the Book of Mormon that tells us much about Heavenly Father’s plan of happiness.

## Understanding the Scriptures



### 2 Nephi 2

**Tribulation** (v. 1)—Suffering

**Consecrate** (v. 2)—Set apart for a sacred purpose

**Redeemer** (v. 3)—One who pays the price to save another from spiritual bondage (Jesus Christ)

**Justified** (v. 5)—Shown to be free from sin or guilt, forgiven

**Contrite** (v. 7)—Sorrowful for sin, humble

**Merits** (v. 8)—Gracious and good works (in this case, the Savior’s Atonement—which includes His suffering, death, and Resurrection)

**Grace of the Holy Messiah** (v. 8)—Power of Jesus Christ (see Bible Dictionary, “grace,” p. 697)

**Intercession** (vv. 9–10)—Acting as a mediator to help two parties resolve a problem or difference (in this case it is the Savior’s help for all people who have become separated from Heavenly Father through sin)

**Inflicting** (v. 10)—Applying, imposing

**Affixed** (v. 10)—Attached

**Compound** (v. 11)—A mixture of two or more things put together to form one thing

**Naught** (v. 12)—No purpose, nothing

**Enticed** (v. 16)—Tempted, persuaded

**Prolonged** (v. 21)—Lengthened

**State of probation** (v. 21; see also v. 30)—Time of testing or proving

**Transgression, transgressed** (vv. 21–22)—To break or violate a law

**Save** (v. 26)—Except

**Expedient** (v. 27)—Necessary, essential

**Mediator** (vv. 27–28)—One who works to bring into harmony two parties who are not in agreement (in this case, Jesus Christ)

**Object** (v. 30)—Purpose

### 2 Nephi 2:3–10—“The Way Is Prepared . . . and Salvation Is Free”

The Atonement of Jesus Christ frees all of mankind from the effects of the Fall and provides a conditional escape from the effects of personal sin (see the accompanying diagram). As Lehi told Jacob, “salvation is free” (2 Nephi 2:4). We are not saved because of any act of ours but because of the Atonement of Jesus Christ. There are requirements we must fulfill, however, to receive all of the benefits of the Savior’s Atonement. Lehi said that salvation is granted only to those “who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered” (v. 7). If we would claim the conditional benefits of Christ’s Atonement, we must exercise faith in Him sufficient to repent of all our sins. There is no other way to receive the full benefits of this redemptive act. (See *Book of Mormon Student Manual* [Religion 121–22, 1996], 23).

## The Results of Adam's Fall from Which We Need to Be Saved

- Physical death: We are all born with mortal bodies that will eventually die.
- Spiritual death: We are all born into a fallen world and are separated from our Heavenly Father.
- We live on a telestial, fallen earth.

## The Unconditional Blessings of the Atonement

- All who have ever lived will be resurrected with an immortal physical body (see Alma 11:42–44).
- All will be brought back into God's presence for judgment (see Alma 11:44; Helaman 14:15–17).
- The earth will be made celestial (see D&C 88:18–20).



## The Results of Our Own Fall from Which We Need to Be Saved

- As we become accountable for our choices, our sins make us unworthy to return to our Heavenly Father's presence (see Mosiah 16:2–5).

## The Conditional Blessings of the Atonement

- If we have faith in Jesus Christ, repent, and are baptized, we can be cleansed from our sins. Through the gift of the Holy Ghost we can become sanctified and worthy to remain in the Father's presence and become as He is (see Alma 34:13–17; 42:15; Moroni 10:32–33; D&C 76:58; 132:19–20; Moses 5:5–11).

### 2 Nephi 2:5—"By the Law No Flesh Is Justified"

To be justified means to be declared not guilty, to be forgiven of sin. It is to be acceptable or righteous before God. Lehi taught that no one is justified (made righteous) by the law, but that because of violations of the law, men are cut off from God (see 2 Nephi 2:5). As the Apostle Paul taught, "all have sinned, and come short of the glory of God" (Romans 3:23). "So by the law, that is, speaking as though there were nothing but the law operating, men would be cut off both temporally and spiritually. They would be cut off temporally because they cannot keep the law perfectly and they would be cut off spiritually because violation of the law makes one unclean and 'no unclean thing can dwell . . . in his presence' (Moses 6:57; see also 2 Nephi 9:6–10)" (Gerald N. Lund, "The Fall of Man and His Redemption," in Monte S. Nyman and Charles D. Tate Jr., eds., *The Book of Mormon: Second Nephi, the Doctrinal*

*Structure* [1989], 90). "Redemption cometh in and through the Holy Messiah" because "he offereth himself a sacrifice for sin, to answer the ends of the law" (2 Nephi 2:6–7).

## Studying the Scriptures

Do three of the following four activities (A–D) as you study 2 Nephi 2.

### A Explain How Salvation Is Free

1. Study 2 Nephi 2:3–9 and explain Lehi's statement that "salvation is free" (v. 4) and his statement that salvation is granted to those who believe in and follow Jesus Christ (see v. 9) are both true. (See the "Understanding the Scriptures" section for help, if needed.)
2. Search 2 Nephi 2:5–8 and explain what price the Savior paid to save us temporally and spiritually. What would be our situation if there were no Savior? (see v. 5).

### B Laws of God: Keys to Happiness

Some people think that all laws are manmade—that there are no eternal laws and, therefore, no such condition as sin. They believe people should be able to do whatever they want so long as they do not hurt anyone. After teaching about the need for "opposition in all things" (2 Nephi 2:11), Lehi explained how God's laws relate to our happiness. Read 2 Nephi 2:13 and write in your notebook the principle you think Lehi was teaching Jacob.

### C Scripture Mastery—2 Nephi 2:25

1. This short verse states a simple truth about the Fall. Read also 2 Nephi 2:22–23, which explains what would have happened had Adam not transgressed and partaken of the forbidden fruit. Write "Because Adam fell . . ." and finish the sentence by listing the consequences of the Fall mentioned in 2 Nephi 2:22–25. (Lehi sometimes explained what would *not* have happened without the Fall; rephrase those consequences to explain what *did* happen.)
2. Lehi said, "Men are, that they might have joy" (v. 25). Review the verses in 2 Nephi 2 that have the words *happiness*, *joy*, *misery*, and *miserable* (vv. 5, 10–11, 13, 18, 23, 25, 27). What did Lehi teach in those verses about how and why we can have joy and who wants us to be miserable?



### D Scripture Mastery—2 Nephi 2:27

In your notebook, draw a diagram that illustrates the important doctrine taught in this verse. Make it so that you could hang it in a place where you will see it frequently, to remind you of these important truths.

## 2 Nephi 3

### Joseph Prophecies about Another Joseph

*In 2 Nephi 3, Lehi mentioned four different men named Joseph. His words are directed to his youngest son, Joseph. Lehi spoke of the great prophet Joseph who was sold into Egypt. It was from this Joseph that Lehi's family descended. Lehi quoted a prophecy Joseph of Egypt made before he died. In that prophecy Joseph spoke of the latter days and of two other men named Joseph who would also be his descendants. As you study this chapter, learn who these two latter-day Josephs are and why they are important.*

descendants and to the whole house of Israel. The prophecy said that this latter-day Joseph would also have a father named Joseph. This latter-day prophet is the Prophet Joseph Smith. Thus, there are four different Josephs spoken of in 2 Nephi 3: Joseph of Egypt; Lehi's son Joseph; the Prophet Joseph Smith; and Joseph Smith Sr., who was the Prophet Joseph Smith's father).



## Understanding the Scriptures



### 2 Nephi 3

**The fruit of . . . loins** (vv. 5–7, 11–12, 18–19, 21)—  
Descendants

**Manifest** (v. 5)—Shown, made known

**Seer** (vv. 6–7, 11, 14)—A person who can know of things past, present, and future (see Mosiah 8:13–17)

**Esteemed** (v. 7)—Valued, respected

**Confounding, confounded** (vv. 12, 14)—Throwing, or thrown, into disorder; confusing, or confused

**Laying down of** (v. 12)—  
Stopping

**Commence** (v. 13)—Begin

**Hearken** (v. 23)—Listen and obey

**Restoration** (v. 24)—To bring back (in this case, to bring back Israel to their God, the truth, their covenants, and their lands)

### 2 Nephi 3:6–21—Where Is Joseph's Prophecy Found?

The prophecy of Joseph, who was sold into Egypt, quoted by Lehi to his son Joseph is not found in the Bible we have today. It was restored, however, to the Prophet Joseph Smith and is found in the Joseph Smith Translation as Genesis 50:24–38. Lehi found it on the brass plates that his sons obtained from Laban in Jerusalem (see 1 Nephi 3:3, 19–20; 5:10–16; 2 Nephi 4:1–2).

### 2 Nephi 3:6–18—The Latter-day Josephs

The ancient prophecy of Joseph referred to a latter-day Joseph who would be a great prophet and a blessing both to Lehi's

## Studying the Scriptures



Do activity A and, if you desire, activity B as you study 2 Nephi 3.

### A Analyze the Prophet's Mission

1. The seer referred to in 2 Nephi 3:6–21 is the Prophet Joseph Smith. List what you learn about his mission from this prophecy. (There are at least ten things mentioned.) Try to put each in your own words.
2. Select one part of the Prophet Joseph Smith's mission and explain how it has had an important effect on your life.

### B A Prophecy Fulfilled in Our Day

There are two books mentioned in 2 Nephi 3:12—one written by Joseph's descendants (the Book of Mormon) and one written by Judah's (the Bible).

1. List what the prophecy said these two books together would accomplish.
2. Describe how having both of these books has accomplished the purposes you listed.
3. Read the recent addition to the title of the Book of Mormon. In what ways is this book "Another Testament of Jesus Christ"?

Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles, said that the Bible and the Book of Mormon "are now woven together in such a way that as you pore over one you are drawn to the other; as you learn from one you are enlightened by the other. They are indeed one in our hands. Ezekiel's prophecy [in Ezekiel 37:15–19] now stands fulfilled" (in Conference Report, Oct. 1982, 75; or Ensign, Nov. 1982, 53).



## 2 Nephi 4 Nephi's Psalm

Some of the last words the great prophet Lehi spoke are recorded in 2 Nephi 4. After his father's death, Nephi recorded some thoughts and feelings about his own spirituality. He wrote about them in a poetic form—much like the psalms of the Old Testament. Consequently, 2 Nephi 4:16–35 has often been called the “psalm of Nephi.” This psalm can be a source of strength for any who love the Lord and want to serve Him but feel weighed down by their weaknesses.

### Understanding the Scriptures



#### 2 Nephi 4

**Answered upon the heads of your parents** (v. 6)—Your parents will be held accountable

**Waxed** (vv. 12, 24)—Grew

**Admonitions** (v. 13)—Corrections for sins

**Constrained** (v. 14)—Commanded, compelled

**Wretched** (v. 17)—Miserable, worthless

**Grieveth** (v. 17)—Is saddened

**Encompassed** (v. 18)—Surrounded

**Beset** (v. 18)—Trouble

**Confounded** (v. 22)—Thrown into disorder, confused

**Bidden** (v. 25)—Commanded

**Condescension of the Lord** (v. 26)—Jesus Christ, a divine being, ministering to others

**Slacken** (vv. 26, 29)—Lessen

**Broken** (v. 32)—Humbled, without pride

**Contrite** (v. 32)—Humble, sorrowful for sin

**Hedge** (v. 33)—Block

**Arm of flesh** (v. 34)—Man's wisdom

**Liberally** (v. 35)—Abundantly, generously

**Amiss** (v. 35)—Improperly, for the wrong reasons

### B Write the Things of Your Soul

In 2 Nephi 4:15–35, we read some of “the things of [Nephi's] soul” (v. 15). This is a good block of scripture to read aloud. After you have read it, choose five phrases or sentences from what Nephi said that are also a part of “the things of [your] soul.” Explain why you feel each is important to you.



## 2 Nephi 5 A Divided Family

Despite Lehi's counsel to be united (see 2 Nephi 1:21), there was a division in the family because of Laman and Lemuel's continued jealousy and anger toward their brother Nephi. But, just as Nephi testified in 1 Nephi 1:20, the Lord was merciful in delivering the faithful. As you read 2 Nephi 5, notice the difference in the way the two groups of people lived as a result of their attitudes and actions.

### Understanding the Scriptures



#### 2 Nephi 5

**Sufficeth** (vv. 4, 34)—Is enough

**Statutes** (v. 10)—Laws, rules

**Sow** (v. 11)—Plant

**Reap** (v. 11)—Harvest

**Enticing** (v. 21)—Tempting, attractive

**Loathsome** (v. 22)—Disgusting, hateful

**Idle** (v. 24)—Lazy

**Subtlety** (v. 24)—Sneakiness, trickery, cunning

**Scourge** (v. 25)—Affliction, curse, torment

**Consecrate** (v. 26)—Set apart for a sacred purpose

#### 2 Nephi 5:20–25—“The Cursing” Was Not “a Skin of Blackness”

“The cursing” that the Lord caused to come upon the rebellious Lamanites was to be cut off from His presence (see 2 Nephi 5:20–21). The Lord caused “a skin of blackness to come upon them” so that the Nephites would not mix, or intermarry, with them and bring the curse upon themselves (see vv. 21–23).

### Studying the Scriptures



Do activities A and B as you study 2 Nephi 4.

#### A Remembering the Prophet Lehi



Review Lehi's last words in 2 Nephi 4:1–11. Consider what you have learned from and about Lehi since 1 Nephi 1 and list three examples of his character that should be remembered about him. For each item, explain why you chose it and how you think remembering it would be a blessing to his descendants.

### Studying the Scriptures



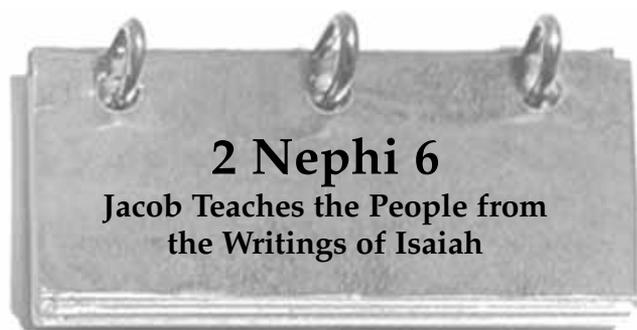
Do activity A as you study 2 Nephi 5.

#### A Identify the Differences

1. Draw a chart like the following in your notebook and fill it in with information you find in the references given:

Nephites	What to Look For	Lamanites
	How did the leaders feel? What did they do? (see 2 Nephi 5:1–4, 12, 14–18, 26, 29, 31–32).	
	What did the people do? (see vv. 6–11, 15, 17, 20–22, 24–27).	
	What were the results? (see vv. 11, 13, 16, 20–22, 25–27, 34).	

2. The Nephites “lived after the manner of happiness” (2 Nephi 5:27). Review 2 Nephi 5, use the index or Topical Guide to find other scriptures on “happiness,” and list three ways to live “after the manner of happiness.”



*In 2 Nephi 5:26, we read that Nephi set apart Jacob and Joseph to be “priests and teachers” to the Nephites. Some of Jacob’s teachings are recorded in 2 Nephi 6–10, which is a two-day sermon he gave to the Nephite people. In much of chapters 6–8, Jacob quoted the prophet Isaiah (Isaiah 49:22–52:2). He also explained why he quoted those passages and what the people should do to understand them better. You may want to first read chapters 6–10, keeping the following information in mind. Then go back and study each chapter using the helps in this study guide.*

- “That ye may learn and glorify the name of your God” (2 Nephi 6:4). As you read chapters 6–8, look for what Jacob taught about God and how he encouraged his people to glorify Him (to love and follow Him with humility and respect).
- “They may be likened unto you” (2 Nephi 6:5). This is the second time a Book of Mormon prophet has said to liken the words of Isaiah to ourselves (see 1 Nephi 19:23; see also “Liken the Scripture,” p. 4 of this study guide).
- In 2 Nephi 6:8–15, Jacob explained the meaning of some of the passages he read to his people.
- “I have read these things that ye might know concerning the covenants of the Lord” (2 Nephi 9:1). As you read chapters 6–8, consider what is taught about the covenants of the Lord—what they are and why the Lord is so committed to fulfilling them.

- “I speak unto you these things that ye may rejoice” (2 Nephi 9:3). As you read the words of Isaiah, think about how they give you reason to rejoice.
- In 2 Nephi 9:4–54, Jacob discussed the doctrine behind Isaiah’s message.
- In 2 Nephi 10, Jacob concluded the sermon he had begun the previous day.

## Understanding the Scriptures

### 2 Nephi 6

**Anxiety** (v. 3)—Feelings of concern and caring  
**Exhorted** (v. 3)—Urged, encouraged  
**Standard** (v. 6)—Something set up by authority as a rule by which others are judged; also a signal (in this case, the signal is the gospel)  
**Manifest** (vv. 9, 14)—Show, make known  
**Scourge** (v. 9)—Beat with a whip that has jagged pieces of bone or stone in the ends  
**Smitten and afflicted** (v. 10)—Punished and suffer physical and mental pain

**To and fro** (v. 11)—Back and forth  
**Suffered to perish** (v. 11)—Allowed to be entirely destroyed  
**Tempest** (v. 15)—A violent storm  
**Pestilence** (v. 15)—Plague, disease  
**Prey** (vv. 16–17)—Victims of an enemy  
**Captive delivered** (v. 16)—Prisoner set free  
**Contend with** (v. 17)—Fight against  
**Oppress** (v. 18)—Treat unjustly

### 2 Nephi 6:6–18—In What Order Will These Events Occur?

The events written of in 2 Nephi 6 are not listed in the order in which they happened or will happen. If the events were placed chronologically, the approximate order of the verses would be 8–11, 6–7, 11–18. The following outlines the topics dealt with in these verses:

- Verses 6–7 contain Isaiah’s prophecy of the gathering of Israel in our day, assisted by the Gentiles.



- Verses 8–9 tell of the fall of Jerusalem, the captivity of the Jews in Babylon, and their return to Jerusalem under Cyrus the Great, of Persia (see the chronological tables in the Bible Dictionary, pp. 639–40).
- Verses 9–11 foretell the first coming of Jesus Christ to the Jews and how they will suffer and be scattered for rejecting Him.

- Verses 11–18 contain Jacob’s further explanation of Isaiah’s prophecy in verses 6–7 concerning the latter-day gathering of Israel.

### 2 Nephi 6:7, 13—“Wait” for the Lord

The word *wait*, as used by Isaiah, means to remain strongly attached while staying put, or still, until something expected occurs. To “wait upon the Lord” is to remain true to Him until the time when He sees fit to pour out the full measure of His blessings.

### 2 Nephi 6:12—The “Great and Abominable Church”

See the “Understanding the Scriptures” section for 1 Nephi 13:5–9 (p. 24).

### 2 Nephi 6:14—The Lord Will Recover His People a Second Time

The first time the Lord recovered His people, Israel, was when He brought them out of Egypt and sought to establish them in their promised land. The second time He seeks to recover His people is in this dispensation. The Prophet Joseph Smith taught: “The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again the second time to recover the remnants of his people” (*Teachings of the Prophet Joseph Smith*, 14). The keys of this gathering were restored by Moses in the Kirtland Temple in 1836 (see D&C 110:11).

## Studying the Scriptures

Do activity C and either A or B as you study 2 Nephi 6.

### A Why Should I Listen?

1. Imagine you are living at the time of Jacob. From what you read in 2 Nephi 6:1–4, list at least three reasons you would give to encourage a friend to join you and listen to Jacob’s teachings.
2. Explain how those reasons apply to listening to our priesthood leaders today.

### B Explain the Difference

1. Read Jacob’s account of the first and second times Jesus Christ would “manifest himself” (see 2 Nephi 6:8–10, 14–15). Compare the two appearances by noting their similarities and differences.
2. Why do you think the Savior’s second coming will be so different from His first coming?

### C Liken the Scriptures

Nephi and Jacob told their people that they should liken or apply the scriptures, especially the words of Isaiah, to themselves (see 1 Nephi 19:23; 2 Nephi 6:5). To liken the scriptures to ourselves is to learn what a passage of scripture means, determine what the principles are, and apply those principles to our lives. Study 2 Nephi 6:6–18 and list at least three principles, or truths, and tell how they apply to your life.



*Isaiah’s remarkably detailed prophecy of the Messiah, found in Isaiah 50 in the Bible, is also recorded in 2 Nephi 7. See the introduction to 2 Nephi 6 for a more detailed introduction to this and other chapters taken from the writings of Isaiah.*

## Understanding the Scriptures

### 2 Nephi 7

- |   |   |
|---|---|
| <b>Bill</b> (v. 1)—Legal document   | <b>Plucked off the hair</b> (v. 6)—Pulled the hair out of my beard; this was a sign of disrespect |
| <b>Creditors</b> (v. 1)—Those to whom money is owed   | <b>Confounded</b> (v. 7)—Humiliated   |
| <b>Sackcloth</b> (v. 3)—Clothing made of coarse goat or camel hair worn during times of sadness | <b>Flint</b> (v. 7)—A very hard stone   |
| <b>Smiter</b> (v. 6)—Someone who beats or whips another   | <b>Justifieth</b> (v. 8)—Forgives   |
|   | <b>Compass</b> (v. 11)—Surround   |

## Studying the Scriptures

Do activities A and B as you study 2 Nephi 7.

### A Find a Message

Search 2 Nephi 7 and find a message you think would help the following people. Write the message in your notebook and explain why you think it would help each of the people.

1. A person who has not obeyed the commandments and feels that the Lord will not help him or her anymore.
2. A person who is having a difficult time understanding why it is important to follow the Lord’s commandments.

### B A Prophecy



Which verses in 2 Nephi 7 were written by Isaiah yet sound as though they were spoken by Jesus Christ? Explain why.



## 2 Nephi 8

“Awake, Awake!”

Is there anything or anyone you can always depend on in this life? Isaiah’s answer to that question can be found in 2 Nephi 8. As you read that chapter, ponder what a blessing it is to build your life on a foundation that will never fail.

### Understanding the Scriptures



#### 2 Nephi 8

**Hewn** (v. 1)—Cut

**Arm** (vv. 5, 9)—Strength, power

**Abolished** (v. 6)—Done away with

**Reproach** (v. 7)—Blame or disapproval

**Revilings** (v. 7)—Insults, abusive language

**Ransomed** (v. 10)—Redeemed, rescued from captivity (this verse seems to refer to Israel’s exodus from Egypt in the days of Moses and their crossing the Red Sea)

**Fury of the oppressor** (v. 13)—The fierce or violent anger of the enemy

**Captive exile** (v. 14)—A person in bondage outside of his or her native land

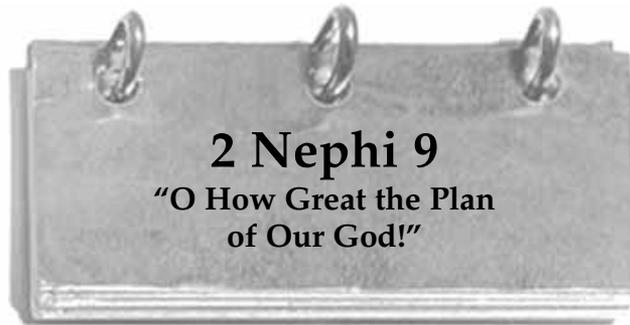
**Hasteneth** (v. 14)—Hurries

**Dregs** (vv. 17, 22)—The sediment and foreign matter that settle at the bottom of a container of wine; to “drink the dregs” of something is to drink the worst part of it

**Rebuke** (v. 20)—Chastisement given for correction

**Uncircumcised** (v. 24)—Not of the covenant; people who do not respect or obey the Lord

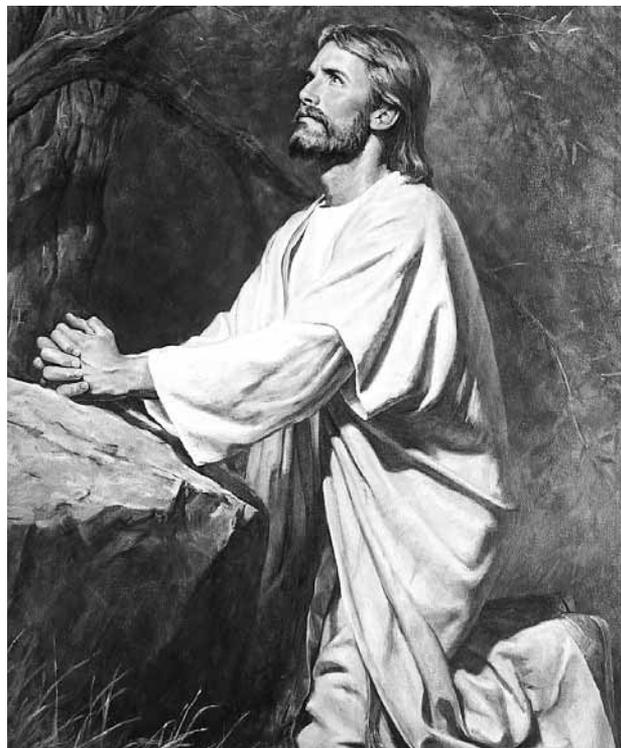
1. “I know I should repent and return to church and live according to gospel teachings, but I’m worried about what my friends and employer will think and say. I would have to change my life a lot!”
2. “I’ve been trying to repent, but I feel guilty all the time. Can I ever really be forgiven and feel clean again? And even if I repent—I’ve already hurt so many others through my sins. What’s the use?”
3. “Why should I repent? How is living a religious life better than the way I am living now?”



## 2 Nephi 9

“O How Great the Plan of Our God!”

The chapters of Isaiah that Jacob quoted in 2 Nephi 6–8 revealed much about the power of the Lord to deliver His people. Although Isaiah testified of what the Lord will do for the house of Israel to deliver them from their enemies and gather them to their promised lands, Jacob encouraged the likening of Isaiah’s words to our individual lives (see 2 Nephi 6:5). A great example of likening Isaiah’s teachings is found in 2 Nephi 9 as Jacob taught and testified of the Lord’s power to deliver us from our greatest enemies—death and hell. This chapter contains important truths about Heavenly Father’s plan for His children, including the importance of the Atonement of Jesus Christ in that plan.



### Studying the Scriptures



Do activities A and B as you study 2 Nephi 8.

#### A In Your Own Words

In 2 Nephi 8:17–21 (see also Isaiah 51:17–21) the Lord invited Israel to awake to the fact that there is neither peace nor comfort in sin. In contrast, the Lord testified of the peace and comfort that come from following Him. Read 2 Nephi 8:3, 6–8, 11–12, 22–24 and list, using your own words, what the Lord said to Israel about those who trust and follow Him.

#### B Liken the Scriptures

Select one of the following statements and write what you might say to a friend who expressed such feelings. Use what you learned in 2 Nephi 8 and include one or more of the Lord’s promises you identified in activity A.

## Understanding the Scriptures



### 2 Nephi 9

**Bestow upon** (v. 3)—Give to  
**Expedient** (vv. 5, 47–48)—Necessary, essential  
**Behooveth** (v. 5)—Is necessary or proper  
**Become subject** (vv. 5, 8)—Be under the authority or control of  
**Corruption** (v. 7)—This refers to the mortal body, which will die  
**Incorruption; incorruptible** (vv. 7, 13)—This refers to the resurrected body, which will live forever  
**The first judgment** (v. 7)—“Thou shalt surely die” (Genesis 2:17) was the first judgment of God pronounced upon man  
**Beguiled** (v. 9)—Deceived, misled  
**Nigh unto** (v. 9)—Resembling  
**Immortal** (vv. 13, 15)—Able to live forever (especially in a resurrected state)  
**Executeth** (v. 17)—Performs, completes

**Despised, despiseth** (vv. 18, 42)—Hated  
**Condemnation** (v. 25)—Judged to be guilty  
**Cunning** (v. 28)—Deceitful  
**Vainness** (v. 28)—Pride, self-centeredness  
**Frailties** (v. 28)—Weaknesses  
**Profiteth them not** (v. 28)—Does them no good  
**Yielding to the enticings** (v. 39)—Giving in to the temptations  
**Carnally-minded** (v. 39)—Worldly, given to bodily appetites or desires  
**Prudent** (v. 43)—Careful, wise  
**Constrained** (v. 46)—Compelled, obliged  
**Prey** (v. 46)—Victim  
**Harrow up** (v. 47)—Torment  
**Abhorreth** (v. 49)—Hates, detests  
**Condescensions** (v. 53)—The ministering of Jesus Christ, a divine being, to others

## C Scripture Mastery—2 Nephi 9:28–29

- How does the doctrine taught in 2 Nephi 9:20 relate to the problem Jacob said some people had? (see vv. 28–29).
- Use 2 Nephi 9:28–29 to help you explain what you might say to a Church member who made the following statements:
  - “I’m not going to try very hard to get an education. It’s all unnecessary and only temporary.”
  - “It’s alright to drink a little alcohol. Some scientists say that people who drink a little are more healthy than those who do not drink at all.”
  - “I don’t know why they called him to that position in the Church. I have much more experience than he does and he’s really not that smart when it comes to the scriptures.”

## D Draw a Picture

Sketch a drawing with the images mentioned in 2 Nephi 9:41–42.



*Jacob again discussed the future of the house of Israel in 2 Nephi 10. He prophesied concerning what would happen to the Jews, what would happen to his own people, and what would happen to the Gentiles who inherit the lands of his people. Look for why the Jews were scattered and for what must happen before they are gathered home again. Notice also what Jacob said we must do before we can be “received into the eternal kingdom of God” (v. 25).*

## Studying the Scriptures



Do two of the following activities (A–D) as you study 2 Nephi 9.

### A God’s Divine Nature

The Prophet Joseph Smith taught that one of the things necessary in order to “exercise faith in God unto life and salvation” is to have “a correct idea of [God’s] character, perfections, and attributes” (*Lectures on Faith* [1985], 38). List what you learn about God from Jacob’s exclamatory statements (the statements that begin with the exclamation “O”) in 2 Nephi 9:8, 10, 13, 17, 19–20.

### B Write the Questions

One method of studying the scriptures is to ponder on the fact that what you are reading contains important answers from God and then to ask yourself “What were the questions?” Many important truths about Heavenly Father’s plan of salvation for His children are contained in 2 Nephi 9:5–27. Write at least five important doctrinal questions that can be answered from these verses. After each question, include the answer from 2 Nephi 9.

## Understanding the Scriptures



### 2 Nephi 10

**Must needs be expedient** (v. 3)—Is necessary  
**Wrought** (v. 4)—Performed  
**Priestcrafts** (v. 5)—Preaching for profit and praise (see 2 Nephi 26:29)  
**Dispersion** (v. 8)—Scattering  
**Fortify** (v. 12)—Strengthen  
**Bond** (v. 16)—Servant or slave  
**Consecrate** (v. 19)—Set apart for a sacred purpose  
**Reconcile yourselves** (v. 24)—Be obedient to, be in harmony with  
**Grace divine** (v. 25)—Power from God

## Studying the Scriptures

Do activity A or B as you study 2 Nephi 10.

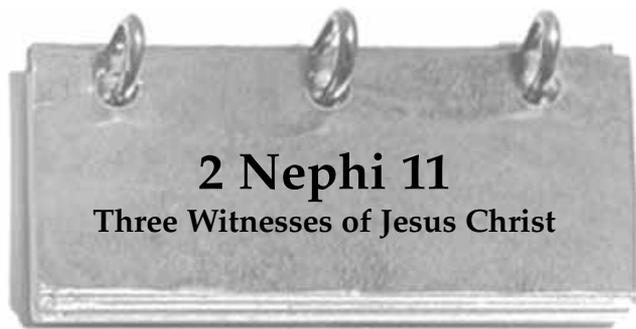
### A Finish the Sentences

1. The Jewish nation was the only nation on earth that would . . . (See 2 Nephi 10:3–4.)
2. The people in Jerusalem crucified Jesus because of their . . . (See vv. 4–5.)
3. Because of their sins, the Jews . . . (See v. 6.)
4. The Jews will be gathered . . . (See vv. 7–9.)

### B What to Remember



1. From his testimony in 2 Nephi 10:23–24, what two main ideas did Jacob want his people to remember? What does it mean to be “reconciled unto God”?
  2. How would your life be different if you always remembered those two truths?
3. Write about two ways you are going to try to remember those two truths in the next week.



After reading Jacob's words in the previous five chapters, we return again to the words of Nephi. Nephi also quoted from the prophet Isaiah, and in 2 Nephi 11 he gave some of his reasons for doing so.

In the introductory pages of the Book of Mormon you read the testimony of three special witnesses to the Book of Mormon. In 2 Nephi 11 you will read about three special witnesses in the Book of Mormon. Look for what they are witnesses of.

## Understanding the Scriptures

### 2 Nephi 11

Sufficeth (v. 1)—Are enough  Typifying (v. 4)—Symbolizing

## 2 Nephi 11:4—How Are “All Things Which Have Been Given of God” Symbolic of the Savior?

Nephi testified that “all things which have been given of God” are types or symbols of Jesus Christ, His life, ministry, and Atonement. To the prophet Moses, the Lord declared, “All things are created and made to bear record of me” (Moses 6:63). The life and mission of Moses is a good example of how this is true. What Moses did for the Israelites in his day is an example, or pattern, of what Jesus Christ would do for all mankind. Moses was a deliverer, a savior, a lawgiver, a judge, and a guide for his people. On a far grander scale, Jesus Christ is all that and more to all of Heavenly Father’s children.

It is not just the prophets’ lives that remind us of the Savior. Jesus Himself used many ordinary things to symbolize His role in our lives. For example, He taught that He was like bread (see John 6:35), water (see John 7:37–38), light (see John 8:12), a vine (see John 15:5), and even a hen (see Matthew 23:37). Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, taught: “If we had sufficient insight, we would see in every gospel ordinance, in every rite that is part of revealed religion, in every performance commanded of God, in all things Deity gives his people, something that typifies the eternal ministry of the Eternal Christ” (*The Promised Messiah: The First Coming of Christ* [1978], 378).

## Studying the Scriptures

Do activity A or B as you study 2 Nephi 11.

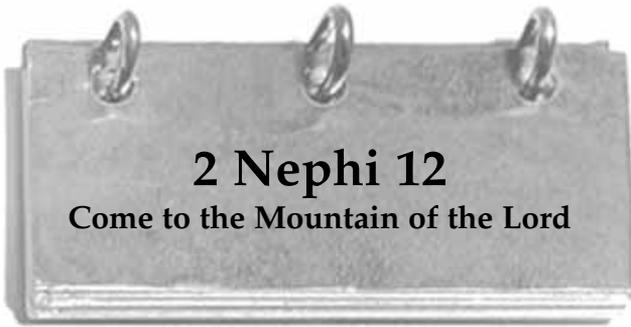
### A Who? Where? Why?

1. *Who* are the three special witnesses of Christ mentioned in 2 Nephi 11?
2. Using the study helps in your scriptures, write the scripture reference showing *where* each man’s witness can be found.
3. *Why* do you think Nephi wanted us to know of these witnesses? In your answer, use what Nephi said in 2 Nephi 11 as well as your own thoughts.



### B What Brings You Enjoyment?

1. Find the five times Nephi said “my soul delighteth” in 2 Nephi 11. List what he said brought him enjoyment and satisfaction.
2. Write three “my soul delighteth” statements of your own—in the same style as Nephi’s—that represent what brings you enjoyment and satisfaction, and explain why.



## 2 Nephi 12

### Come to the Mountain of the Lord

The next thirteen chapters, 2 Nephi 12–24, are quoted from the book of Isaiah (see Isaiah 2–14). Nephi said he included Isaiah’s words because they contained Isaiah’s testimony of Christ and so that all who read them might “lift up their hearts and rejoice for all men” (2 Nephi 11:8; see also v. 2). Repeating what he and his brother Jacob had taught before, Nephi said to “liken” the words of Isaiah to ourselves (2 Nephi 11:8; see also 1 Nephi 19:23; 2 Nephi 6:5). We liken the scriptures to ourselves when we try to identify how something that happened in the scriptures has application in our lives today.

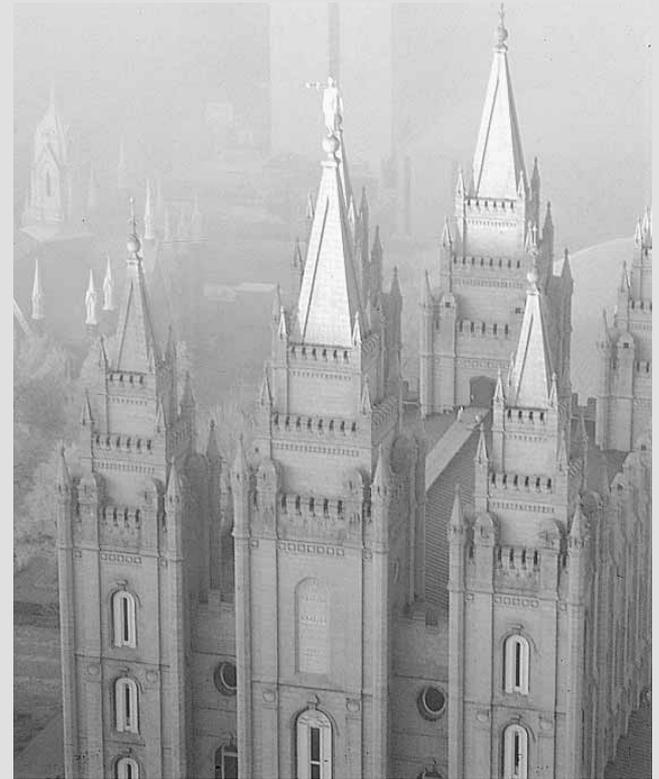
After quoting from the book of Isaiah, Nephi wrote about understanding the message of Isaiah. You may want to read 2 Nephi 25:1–8 before reading 2 Nephi 12–24 and find what Nephi taught about the prophecies of Isaiah. Isaiah wrote in a different style from other writers in the Book of Mormon. He used poetry and symbolic language after the manner of the Jews to convey his message. As you look for the principles of the gospel represented by his poetry and symbolism and liken them to our day and to yourself, you will find many passages in these chapters that are very meaningful to you.

When Isaiah prophesied, there were two kingdoms of Israelites—the southern kingdom of Judah and the northern kingdom of Israel (also called Ephraim). Many Israelites in both kingdoms had turned from the Lord and had put their trust in idols and in their own wisdom and strength. In addition, both nations were continually threatened by war with hostile neighbors, particularly the powerful nation of Assyria. Isaiah’s messages clearly identified the sins of the Israelites, the consequences of those sins, what the people could do to repent, and the tender mercies of the Lord available to them if they would repent. These messages may be likened to all covenant people who have strayed from the Lord.

**Soothsayers** (v. 6)—People who try to foretell future events, fortune-tellers  
**Lofty** (vv. 11–12)—Proud  
**Haughtiness** (vv. 11, 17)—Pride  
**Utterly abolish** (v. 18)—Completely destroy

**Cast** (v. 20)—Throw away  
**Cease ye from man** (v. 22)—Stop trusting in man  
**Accounted of** (v. 22)—Regarded, considered

### 2 Nephi 12:2–4—“The Mountain of the Lord’s House”



In Isaiah’s day, the phrase “mountain of the Lord’s house” specifically referred to the temple in Jerusalem. Prophets in our day have taught that it refers also to all temples, which become “mountains of the Lord” where people may come and learn of God’s ways so they can walk in His paths. President Howard W. Hunter taught that Isaiah’s vision applies both to individuals and to the whole world. After encouraging members to make “temple worship and temple covenants and temple marriage, our ultimate earthly goal and the supreme mortal experience,” he gave the following invitation and promise:



“May you let the meaning and beauty and peace of the temple come into your everyday life more directly in order that the millennial day may come, that promised time when ‘they shall beat their swords into plowshares, and their spears into pruninghooks: nations shall not lift up sword against nation, neither shall they learn war any more . . . [but shall] walk in the light of the Lord’ (Isa. 2:4–5)” (in Conference Report, Oct. 1994, 118; or *Ensign*, Nov. 1994, 88).

## Understanding the Scriptures



### 2 Nephi 12

**Exalted** (vv. 2, 11, 17)—Raised up high, put in a high place

**Rebuke** (v. 4)—Call to repentance, reprimand

**Be replenished from the east** (v. 6)—Take their spiritual nourishment from the pagan religions of Assyria and Babylon

## 2 Nephi 12:12—"The Day of the Lord"

"The day of the Lord" is a phrase that refers to a time of judgment. For the many Israelites, it was when the Assyrians and the Babylonians came to conquer. The Second Coming of Christ will be a "day of the Lord" when the wicked will be destroyed. On an individual level, the day of the Lord may be the day we die and return to God or simply a time when we realize our circumstances are beyond our control and we need the Lord's help. As quoted in 2 Nephi 12:10–22, Isaiah dramatically described how earthly things that seem so valuable to some will mean nothing at that day.

## Studying the Scriptures

Do activity A as you study 2 Nephi 12.

### A Picture the Message

As quoted in 2 Nephi 12:2–4, Isaiah prophesied of the blessings that would come to Israel when they placed the temple and its ordinances and covenants above all earthly things. In 2 Nephi 12:5–9 is his description of what the people felt was important and what they trusted in instead of the Lord. Draw a picture that represents Isaiah's message in 2 Nephi 12:1–9. You could draw it, make a collage using pictures from magazines and newspapers, or use a combination of both. Include what you think are modern examples of the idols and false ways of obtaining guidance that Isaiah spoke about in verses 6–9.



*In 2 Nephi 13:1–12 is the continuation of Isaiah's discussion of what would happen if the Israelites persisted in putting their trust in false religions. Isaiah called the Israelites the "daughters of Zion" (v. 16), which represents the idea that they are children of the covenant, and he likened them to a prideful woman who becomes humiliated. In contrast, in 2 Nephi 14 is Isaiah's description of what would happen when the daughters of Zion humble themselves, repent, and turn to the Lord.*

## Understanding the Scriptures

### 2 Nephi 13

**The stay and the staff** (v. 1)—All of their support

**Cunning artificer** (v. 3)—Skilled craftsman

**Eloquent orator** (v. 3)—Pleasing and persuasive speaker

**Oppressed** (v. 5)—Overpowered, overburdened

**Base** (v. 5)—The lowest

**Provoke** (v. 8)—Stir up to anger

**Countenance** (v. 9)—Appearance

**Spoil** (v. 14)—Things taken from another through threats or violence

**Wanton** (v. 16)—Lustful, with no respect for the law of chastity

**Mincing** (v. 16)—Walking in a way to attract attention

**Discover their secret parts** (v. 17)—Expose them, put them to shame

### 2 Nephi 14

**Reproach** (v. 1)—Shame, disgrace

**Comely** (v. 2)—Attractive

**Purged** (v. 4)—Cleansed, purified

**Cauls** (v. 18)—Hairnets

**Round tires like the moon** (v. 18)—Necklaces with crescent shapes indicating worship of a moon goddess

**Mantles . . . wimples . . . crimping-pins** (v. 22)—Cloaks, hoods, and hair curlers

**Girdle** (v. 24)—Belt

**Rent** (v. 24)—Tear or rip

**Stomacher** (v. 24)—Robe

**Sackcloth** (v. 24)—Clothing made of coarse goat or camel hair worn during times of sadness

**Lament** (v. 26)—Cry, moan

**Desolate** (v. 26)—Empty; deserted by God

**Tabernacle** (v. 6)—Shelter

**Refuge** (v. 6)—Peace and safety

**Covert** (v. 6)—Shelter

### 2 Nephi 13–14—When Will Isaiah's Prophecy Be Fulfilled?

A characteristic of many of Isaiah's prophecies is that they can have more than one fulfillment. A fulfillment of the tragedy described in 2 Nephi 13 (Isaiah 3) can be seen in the events surrounding the fall of Judah and Jerusalem (see 2 Nephi 13:8; Isaiah 3:8) at the hands of the Babylonians about 587 B.C. Notice, however, that the heading to 2 Nephi 14 clearly places one fulfillment of those events in the "millennial day." When we look at 2 Nephi 13 symbolically, it is not difficult to see described in those verses the sins of these last days.



## 2 Nephi 14:1—Seven Women

Continuing with the image of the daughters of Zion that was begun in 2 Nephi 13, chapter 14 contains Isaiah's description of women who were so humbled by their situation that seven of them would be willing to be married to the same man. The Lord frequently uses marriage to symbolize the covenant relationship between Him and His Church; the Lord is the groom and the Church is the bride. By being unfaithful and worshiping idols, Israel had symbolically left the Lord and married another. As described in 2 Nephi 12–13, however, those idols provide no protection and are destroyed in "the day of the Lord" (see 2 Nephi 12:12–13). Then Israel realizes that what she put her trust in provides no help (see 2 Nephi 13:18). And 2 Nephi 14:1 symbolically describes the humility of the daughters of Zion as they seek to become married again, or return to the Lord. That kind of humility results in their redemption and cleansing (see 2 Nephi 14:2–4).

## Studying the Scriptures

Do activity A as you study 2 Nephi 13–14.

### **A** Find the Topics

In 2 Nephi 13–14 are several powerful images Isaiah used to describe what keeps people from coming unto Christ, as well as important principles that relate to coming unto Christ. Write the following topics in your notebook. After each topic, write words and phrases from 2 Nephi 13–14 that describe what Isaiah taught about them and the verses where you found the words and phrases.

1. Pride and worldliness
2. Sorrow for sin
3. God's power to cleanse us from sin and guilt
4. The power of keeping covenants in protecting us from evil



*In 2 Nephi 15 (Isaiah 5) is Isaiah's continued identification of the sins of the children of Israel and their consequences if the people did not repent. If you read carefully, you will see that the sins of the people of Isaiah's day are much like sins people commit today.*

## Understanding the Scriptures

### 2 Nephi 15

**Touching** (v. 1)—About  
**Hedge** (v. 5)—Protecting fence  
**Judgment** (v. 7)—Justice, fairness  
**Oppression** (v. 7)—Unjust or cruel treatment  
**Desolate** (v. 9)—Empty  
**Ten acres . . . bath, and . . . homer . . . ephah** (v. 10)—The fields will produce far less than they should (see Bible  
**Dictionary**, "weights and measures," pp. 788–89)  
**Famished** (v. 13)—Starved  
**Pomp** (v. 14)—Splendor  
**Sanctified** (v. 16)—Made holy  
**Draw** (v. 18)—Pull  
**Prudent** (v. 21)—Careful, wise  
**Justify** (v. 23)—Consider guiltless  
**Chaff** (v. 24)—Light outer covering, or husk, of grain

### 2 Nephi 15:8—"Them That Join House to House"

Each family in Israel was assigned a certain portion of land when they entered the promised land in the days of Moses and Joshua. This land was not to be sold (see Leviticus 25:23–24; 1 Kings 21:1–3), but greedy people would try to obtain it anyway. "Joining house to house" refers to attempts of the greedy to buy up all the land in Israel.

## Studying the Scriptures

Do activity A as you study 2 Nephi 15.

### **A** Modernize the Message

The word *wo* refers to a condition of deep sadness. Isaiah used it six times as he identified the sins of the Israelites (see 2 Nephi 15:8–22). He knew that if they did not repent, the consequences of their sins would bring deep sadness—especially at the time of judgment. If Isaiah were a prophet on earth today, he would probably find the same kinds of sins. Write a modern "wo" statement for each of the six things Isaiah condemned. Each should contain an example of the way people commit, or are tempted to commit, these sins today.



*Nephi said that Isaiah had seen the Lord (see 2 Nephi 11:2). Isaiah's account of his vision and his calling to be a prophet is quoted in 2 Nephi 16. The Prophet Joseph Smith said: "Every*

man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was" (Teachings of the Prophet Joseph Smith, 365).

## Understanding the Scriptures



### 2 Nephi 16

**Train** (v. 1)—The edge of his robe; the description of it filling the temple is symbolic and represents the greatness of the Lord

**Seraphim** (vv. 2, 6)—Heavenly beings, angels

**Undone** (v. 5)—Ruined, destroyed

**Purged** (v. 7)—Cleansed, purified

**Perceived not** (v. 9)—Did not recognize or understand

**Forsaking** (v. 12)—Leaving, deserting

### 2 Nephi 16:2—Why Did the Seraphim Have Wings?

The wings represented their power to move, to act, and to do other things (see D&C 77:4).

### 2 Nephi 16:8—Isaiah Followed the Savior's Example

Isaiah's response to the call to serve was similar to the way Jesus Christ responded in the premortal life (see Moses 4:1; Abraham 3:27).

### 2 Nephi 16:9–11—What Was Isaiah Supposed to Do When He Preached?



Verse 9 explains that although Isaiah would make the truth known to his people, they would reject it. The tone of verse 10 is therefore ironic or sarcastic. The Lord said that the more Isaiah taught the truth, the more the people would close their eyes and ears to it. Therefore, Isaiah's calling was to teach and testify until the people's ears were entirely shut and their eyes entirely closed or, as verse 11 says, until there is no one to

preach to. Mormon and Moroni were given a similar calling later in the Book of Mormon (see Moroni 9:6).

## Studying the Scriptures



Do activity A as you study 2 Nephi 16.

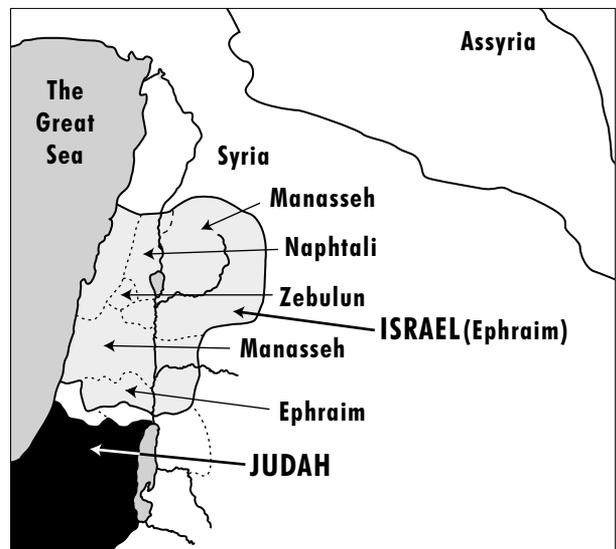
### A What Is the Lesson?

1. How did Isaiah feel in the presence of the Lord? (see v. 5).
2. What changed the way he felt? (see vv. 6–7).
3. What does this teach us about what we must do in order to stand in the presence of the Lord with confidence?

## 2 Nephi 17–19 Prophecies of the Messiah



Chapters 17–19 of 2 Nephi (Isaiah 7–9) center around specific historical events and people from Isaiah's time (he prophesied from approximately 740–700 B.C.). The kingdom of Judah—to whom Isaiah prophesied in these chapters—was threatened by the northern kingdom of Israel (called Ephraim), who joined with Syria to attack Judah (see 2 Nephi 17:1–2). The Lord's message through the prophet Isaiah was that the people of Judah should trust the Lord and He would deliver them. They were not to join with other nations for protection (see 2 Nephi 18:11–12) nor listen to any other advice (see vv. 19–22), but simply trust the Lord (see vv. 8–10, 13–17).



Places referred to in 2 Nephi 17–19

Perhaps the most important reason the Lord promised to deliver the kingdom of Judah was because when He came to fulfill His mortal ministry He would be born in the family of Judah as a direct descendant of King David. Consequently, He would preserve His people until that promised event occurred (see 2 Nephi 20:27; remember that the word Messiah means “the anointed one”). As you read these chapters, look for important prophecies about the birth and mission of Jesus Christ that are found throughout Isaiah’s words to the Jews. Also consider how Isaiah’s message of trusting in the power of the Lord’s deliverance applies to you personally, as well as to all who are waiting for the Second Coming of the Messiah.

fulfillment of the prophecy that would be realized in the birth of Jesus Christ” (*Christ and the New Covenant* [1997], 79).



In 2 Nephi 18 we read that Isaiah’s wife had a baby and the Lord said to name him Maher-shalal-hash-baz, which means “to speed to the spoil, he hasteneth the prey,” or “destruction is about to occur.” The king of Judah rejected Isaiah’s counsel and instead of God being with them, they would experience destruction at the hands of the Assyrians. As recorded in later prophecies of Isaiah, however, the Lord did not allow the Assyrians to entirely destroy the people of Judah. He preserved the

city of Jerusalem for another 100 years, when they would be taken captive by a less destructive conqueror—the Babylonians. Eventually, this merciful protection of the Lord provided a way for Jews to return to Jerusalem and for Jesus to be born of the Jews in the land prophesied in scripture, and thus give greater fulfillment to the prophecy given to Ahaz by Isaiah (see 2 Nephi 17:14).

## Understanding the Scriptures



### 2 Nephi 17

**The house of David** (v. 2)—The king of Judah

**Confederate** (v. 2)—Joined in a treaty

**Conduit** (v. 3)—Channel for moving water

**Smoking firebrands** (v. 4)—Torches whose flame had gone out and were just smoking

**Vex** (v. 6)—Irritate, torment

**Make a breach therein for us** (v. 6)—Force our way in

**Immanuel** (v. 14)—Hebrew word meaning “God with us”; refers to Jesus Christ

**The land that thou abhorrest** (v. 16)—The countries of your enemies

**Uttermost** (v. 18)—Farthest

**Mattock** (v. 25)—Type of hoe used for breaking up the soil

### 2 Nephi 17:8, 16—A Prophecy against the Enemies of Judah

This prophecy of the destruction of Ephraim (the northern kingdom of Israel) and Syria was fulfilled in 721 B.C. when they were conquered by Assyria (see also 2 Nephi 18:4). The Assyrians carried away captive many Israelites of the northern kingdom (see 2 Kings 17:22–23) and they became known as “the lost tribes of Israel” (see 3 Nephi 15:15; 17:4).

### 2 Nephi 18

**Breadth** (v. 8)—The whole width

**Associate yourselves . . . gird yourselves** (v. 9)—Get ready for battle

**Naught** (v. 10)—Nothing

**Sanctuary** (v. 14)—Place of safety and protection

**A gin and a snare** (v. 14)—A trap

**Hardly bested** (v. 21)—In a difficult or hazardous situation

**Fret** (v. 21)—Be irritated or annoyed

### 2 Nephi 18:1–8—Maher-shalal-hash-baz

In 2 Nephi 17, we read that the Lord promised Ahaz, the king of Judah, that He would be with the people of Judah and preserve them. As a sign, the Lord told Ahaz that a woman would have a son and his name would be Immanuel, which means “God with us.” Elder Jeffrey R. Holland, a member of the Quorum of the Twelve Apostles, taught: “There are plural or parallel elements to this prophecy, as with so much of Isaiah’s writing. The most immediate meaning was probably focused on Isaiah’s wife, a pure and good woman who brought forth a son about this time, the child becoming a type and shadow of the greater, later

### 2 Nephi 19

**More grievously afflict** (v. 1)—Trouble a lot more, torment

**Spoil** (v. 3)—Property taken from their enemies in war

**Yoke** (v. 4)—A wooden frame placed around the necks of animals or people so they can pull or carry heavy loads; here it symbolizes bondage or slavery

**Staff, rod** (v. 4)—Sticks used to correct or to beat animals or slaves and sometimes used for aid in walking

**Zeal** (v. 7)—Eager desire

**Stoutness** (v. 9)—Boldness or strength

**Adversaries** (v. 11)—Enemies

**Hypocrite** (v. 17)—A person who pretends to be what he or she really is not

**Folly** (v. 17)—Foolishness

**Briers** (v. 18)—A prickly plant or shrub

### 2 Nephi 19:1–7—Prophecies about the Area of Galilee



The northernmost part of Israel, near the sea of Galilee, was the area of Israel first attacked by enemies who came from the north (see the map on p. 48). When those conquering armies came, this area suffered the most destruction. Isaiah’s prophecy quoted in 2 Nephi 19:1–7 promised this area deliverance through a child, a descendant of David, who was also their “Mighty God.” This area of Galilee

is where Jesus spent much of His mortal ministry. As recorded in 2 Nephi 19:5, He removed their captivity and burdens not with physical battle, but by the inner burnings of the Holy Ghost (see also D&C 19:31).

## Studying the Scriptures

Do activity A as you study 2 Nephi 17–19.

### **A** Prophecies about Jesus Christ

1. What verse from 2 Nephi 17 (Isaiah 7) does Matthew 1:20–23 show was fulfilled? You may want to cross-reference these two scriptures.
2. List the names and titles of Jesus Christ found in 2 Nephi 18:13–14; 19:6. Next to each, write why it is an appropriate name or title for Him.



*The Lord allowed the Assyrians to conquer the northern kingdom of Israel. He also allowed them to destroy many parts of the kingdom of Judah. In 2 Nephi 20 (Isaiah 10), we read what the Lord said about the Assyrians and about why they were not allowed to entirely conquer Judah.*

*As you read this chapter, think of ways that Isaiah's words might apply to the Lord's people in the last days and to those who persecute them. The teachings in this chapter may also be likened to a person who has turned from the Lord and feels God's judgments upon him or her and who wonders if there is any hope for a return to Him.*

## Understanding the Scriptures

### 2 Nephi 20

**Decree unrighteous decrees** (v. 1)—Give wicked orders or rules

**Grievousness** (v. 1)—Injustice, sorrow

**Prescribed** (v. 1)—Ordered

**Judgment** (v. 2)—Justice, fairness

**Prey** (vv. 2, 6)—Victim

**Indignation** (vv. 5, 25)—Anger, disgust

**Mire** (v. 6)—Deep mud

**Did excel** (v. 10)—Surpassed

**Stout** (v. 12)—Bold, proud

**Heweth** (v. 15)—Cuts, chops

**Standard-bearer** (v. 18)—Person who carried the flag into battle

**Remnant** (vv. 20–22)—Remaining part

**Stay upon** (v. 20)—Depend upon

**Consumption** (vv. 22–23)—Destruction

**Stir up a scourge** (v. 26)—Incite a punishment

**Lop the bough** (v. 33)—Cut off the branch

**Haughty** (v. 33)—Proud

### **2 Nephi 20:28–34—Cities in Israel and Judah**

These verses describe an army coming from the north toward Jerusalem, destroying cities along the way.

When the army reached Jerusalem, the Lord would cut the enemies down and the Jews would be preserved. One historical fulfillment of this is recorded in Isaiah 36–37.

## Studying the Scriptures

Do activity A as you study 2 Nephi 20.

### **A** Identify the Principle

1. According to 2 Nephi 20:13–16, what attitudes of the Assyrians angered the Lord? (These same attitudes caused the Israelites to bring trouble upon themselves; see 2 Nephi 12:8–9; 15:21). What are ways that people show these same attitudes today?
2. According to verses 20–22, what change will a remnant of the children of Israel make that will bring them back to the Lord? How might this apply to people today who want to, or need to, return to the Lord?



*When Moroni visited the Prophet Joseph Smith in 1823, he told Joseph that Isaiah 11 (which is quoted in 2 Nephi 21) “was about to be fulfilled” (Joseph Smith—History 1:40). That helps us understand that Isaiah's prophecies quoted in 2 Nephi 21–22 are about the last days and the millennial reign of Christ.*

*These chapters would have been a source of hope to Israelites who understood that even though the Lord would cut down His people for their wickedness, out of the stem, or stump that would be left after the cutting was done, would come the Messiah (see 2 Nephi 21:1). This message can also give hope*

to individuals who feel they have had misfortunes in their lives. God has the power to make great things come out of that which appears devastated. Those who take advantage of His merciful blessings may feel to sing praises to God like those found in 2 Nephi 22.

## Understanding the Scriptures



### 2 Nephi 21

**Rod** (v. 1)—New growth, a branch

**Stem** (v. 1)—The main body of the tree or plant

**Reprove** (vv. 3–4)—To scold or correct with kindly intent

**Equity** (v. 4)—Justice, fairness

**Meek** (v. 4)—Lowly, humble

**Rod** (v. 4)—Discipline (different from the meaning of *rod* in v. 1)

**Girdle of his loins, girdle of his reins** (v. 5)—Both of these phrases refer to a belt

**Sucking** (v. 8)—Very young, nursing

**Ensign** (vv. 10, 12)—A flag or banner to which those who have allegiance to that flag gather

**Dispersed** (v. 12)—Scattered

**Envy** (v. 13)—Be jealous of

**Adversaries** (v. 13)—Enemies

**Vex** (v. 13)—Irritate, torment

**Spoil** (v. 14)—Destroy and take the riches

**Dry shod** (v. 15)—Without getting their feet wet

### 2 Nephi 21: 1–5—Jesus Christ Is the Branch



Elder Jeffrey R. Holland, speaking of 2 Nephi 21, taught: “It is clear from the Book of Mormon and the Doctrine and Covenants that the principle character in this passage is Jesus Christ” (*Christ and the New Covenant*, 86; see also 2 Nephi 30:7–9; D&C 113:1–6). Jesse, referred to in 2 Nephi 21:1, was the father of King David and, consequently, the father of the kingly line in Israel. Although kings from

David’s line no longer reigned in Judah at the time of Christ’s birth, Jesus was born to that kingly line (see Matthew 1:1–17). Jesus fulfilled the prophecy of Isaiah and was born in a time when the kingdom of Judah was more like a stump than the mighty growing tree it once was in the time of David and Solomon.

## Studying the Scriptures



Do activity A as you study 2 Nephi 21–22.

### A Learn More about Jesus Christ

1. List what you learn about the Savior from 2 Nephi 21:1–5; 22:1–6.

2. Choose one item from your list that inspires you to “lift up your heart and rejoice,” as Nephi hoped in 2 Nephi 11:8. Explain why it inspires and lifts you.



## 2 Nephi 23–24 The Fall of Babylon

Photo by Gerald Silver on Lynn Hilton Expedition, 1976



The kingdom of Judah was spared from destruction at the hands of the Assyrians in 721 B.C. However, because of the increasing wickedness of the people of Judah, the Babylonians conquered them about 587 B.C. It was to escape that destruction that the Lord led Lehi and his family away from Jerusalem. Babylon was a very worldly, idolatrous nation. These

prophecies of Isaiah show that even though the Lord used Babylon to punish Judah, Babylon’s day of judgment would come just as Judah’s had.

Because of Babylon’s worldliness and wickedness, it became a symbol for all worldliness and wickedness (see D&C 1:16; 133:14). The destruction of the spiritual Babylon will occur at the Second Coming of Jesus Christ. Consider how these prophecies of Isaiah will apply at that time and how they can encourage you to be faithful in a world where Babylon seems to have power. Note also in 2 Nephi 24 (Isaiah 14) that Isaiah compared the king of Babylon to Lucifer. From that passage we learn how Lucifer fell in the premortal life.

## Understanding the Scriptures



### 2 Nephi 23

**Burden** (v. 1)—Message of judgment

**Sanctified ones** (v. 3)—Righteous covenant people, Saints

**Tumultuous** (v. 4)—Confused, disorderly

**Mustereth** (v. 4)—Calls together

**Desolate** (vv. 9, 22)—Empty

**Arrogancy** (v. 11)—Pride, feelings of being above others

**Ravished** (v. 16)—Seized and carried away by violence, raped

**Fruit of the womb** (v. 18)—Small children

**Doleful creatures** (v. 21)—Sorrowful creatures; this is referring to wild beasts that live in the desert

**Satyrs** (v. 21)—Male goats or demons

**Prolonged** (v. 22)—Lengthened

## 2 Nephi 23:11, 15, 19—The Sin of Pride

We read in 2 Nephi 23–24 that God condemned Babylon for the same kinds of sins that He condemned in the Israelites and the Assyrians—all centering around pride (see 2 Nephi 12:10–12; 13:15–26; 15:15, 21; 18:9–10; 20:12–15).

### 2 Nephi 24

**Cleave** (v. 1)—Join with

**Opressors** (vv. 2, 4)—Those who rule over and mistreat them

**Proverb** (v. 4)—A short saying that teaches a truth

**Ceased** (v. 4)—Stopped being powerful

**Scepters** (v. 5)—Staffs representing authority to rule

**Hindereth** (v. 6)—Prevents or stops it

**Pomp** (v. 11)—Splendor

**Ascend** (vv. 13–14)—Go up

**Carcass** (v. 19)—Dead body

**Renowned** (v. 20)—Famous, celebrated for great achievements

**Bittern** (v. 23)—A fish-eating bird, a heron

**Besom** (v. 23)—Broom

**Disannul** (v. 27)—Cancel, make ineffective

**Rod** (v. 29)—Stick used for punishment or aid in walking

**Out of the serpent's root shall come forth a cockatrice, and . . . a fiery flying serpent**

(v. 29)—From a lesser, nonpoisonous snake will come forth a poisonous snake

**Root** (v. 30)—Source, origin

**Dissolved** (v. 31)—Destroyed, ended

## B Summarize the Doctrine

1. Write several statements that summarize what you learn from 2 Nephi 24:4–20 about how Lucifer became Satan and what will eventually happen to him and those who serve him.
2. What else do you learn about Satan and his followers from Doctrine and Covenants 76:25–30, 33, 36–38, 44–46 and Moses 4:1–4?

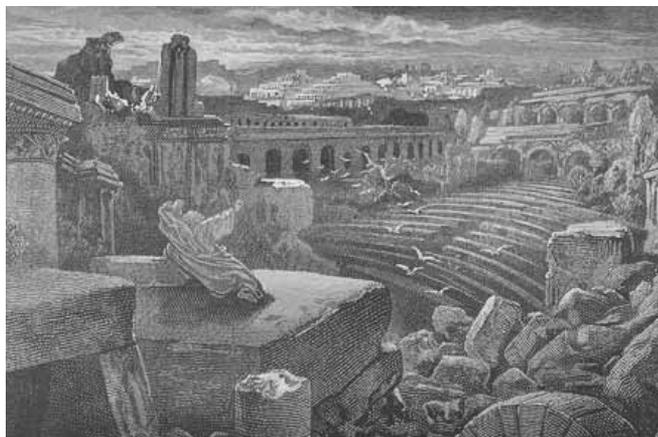


*One of the reasons Nephi gave for including the words of Isaiah on the small plates was Isaiah's testimony of Christ (see 2 Nephi 11:1, 4, 6, 8). After Nephi finished quoting from Isaiah, he explained that he knew the words of Isaiah would be hard to understand, but very valuable. Look for the ways Nephi said we might better understand Isaiah's prophecies (see 2 Nephi 25:1–8 in particular). Look also for Nephi's own prophecy of Christ, which he gives in "plainness" (2 Nephi 25:4).*

## Studying the Scriptures

Do either activity A or B as you study 2 Nephi 23–24.

### A Write a Quiz



Isaiah's prophecy of the destruction of Babylon and its king is quoted in 2 Nephi 23–24. Write a ten-question quiz that focuses on what you think are the most important concepts taught in these two chapters. Write the answers in parentheses after each question.

## Understanding the Scriptures

### 2 Nephi 25

**Abominations** (v. 2)—Sins; thoughts and acts that are offensive to God

**Confine** (v. 8)—Limit

**Scourged** (v. 16)—Punished

**Expedient** (vv. 16, 30)—Necessary, essential

**Reconciled** (v. 23)—To be brought back again into unity after being in disagreement

**Grace** (v. 23)—The power of Jesus Christ (see also Bible Dictionary, "grace," p. 697)

**Steadfastness** (v. 24)—Firmness of mind or purpose

**Sufficient** (v. 28)—Enough

**In nowise** (v. 29)—Not in any manner or degree

### 2 Nephi 25:1–8—Five Keys to Understanding Isaiah

Nephi, while explaining why the words of Isaiah were "hard for many of my people to understand" (2 Nephi 25:1), provided the following keys for gaining a better understanding of Isaiah:

1. *Understand the Jews* (vv. 1–2, 5). The "manner of prophesying among the Jews," such as their use of symbolism and dual meanings, and other "things of the Jews" were unique.
2. *Use modern scripture* (vv. 3–4). Modern scripture is the best commentary on Isaiah. Nephi prophesied in "plainness" many of the same things Isaiah spoke of in beautiful symbolism. The better we understand the gospel, the easier it will be to understand it in Isaiah.

3. Pray for the “spirit of prophecy” (v. 4). As we live worthy of the gifts of the Spirit, all things will be revealed to us according to the will of the Lord and as we are able to receive those things (see also Alma 12:9–11).
4. Study the geography of the Holy Land (v. 6). Isaiah often used the setting of the Holy Land—the people, nations, and places—to illustrate his message.
5. Watch for the fulfillment of prophecy (vv. 7–8). Those parts of Isaiah’s prophecies that remain unclear to us will become clear as we see them come to pass in these last days.

### 2 Nephi 25:23—We Are Saved by Grace, after All We Can Do

We are saved by the power of the Atonement of Jesus Christ. We must, however, come unto Christ on His terms in order to obtain all the blessings that He freely offers us. We come unto Christ by doing “all we can do” to remember Him, keep our covenants with Him, and obey His commandments (see D&C 20:77, 79; see also Abraham 3:25).

## Studying the Scriptures

Do activities A and B as you study 2 Nephi 25.

### A Make a Time Line

Make a time line in your notebook, labeling it “Nephi’s Day” on one end and “The Second Coming of Jesus Christ” on the other. Fill it in with at least five of Nephi’s prophecies in 2 Nephi 25:10–19. You may want to add to this time line as you read the next few chapters in 2 Nephi.

### B Answer a Nonmember’s Question

1. Imagine that someone who is not a member of the Church asked, “Do Latter-day Saints worship or even believe in Christ?” List five or more truths from 2 Nephi 25:20–30 you could point out that illustrate our beliefs in Jesus Christ and our relationship with Him.
2. What personal feelings and testimony about Christ would you share with that person?



## 2 Nephi 26

### Nephi Prophecies about His Descendants

*After prophesying in 2 Nephi 25 of the destruction and scattering of the Jews, Nephi prophesied in chapter 26 of the destruction and scattering of his own people. Notice why he said it would happen and how he and the Lord felt about it.*

*Nephi also spoke about the Gentiles of the last days and of their relationship to his people. In this case, the Gentiles are nations and people of the world who are not Jews or descendants of Lehi. Because they lived in “Gentile” nations, the Prophet Joseph Smith and others who were part of the Restoration of the gospel would be considered Gentiles in the prophecies of Nephi.*

## Understanding the Scriptures

### 2 Nephi 26

**Contentions** (v. 2)—

Arguments, disagreements

**Stubble** (vv. 4, 6)—Short dry stalks that remain after the grain is harvested

**Well nigh consumeth me**

(v. 7)—Nearly takes away all of my strength

**Naught** (v. 10)—Nothing

**Yield** (v. 10)—To give way, surrender

**Strive** (v. 11)—Work hard

**Dwindled** (vv. 15, 17, 19)—Fallen gradually away

**Laid siege** (v. 15)—Attacked

**Envyings** (v. 21)—Jealousy

**Strifes** (v. 21)—Arguments

**Malice** (vv. 21, 32)—Desire to harm another

**Flaxen cord** (v. 22)—A rope made of linen

**Welfare** (v. 29)—Happiness and well-being

**Zion** (vv. 29–31)—The Lord’s kingdom on earth

**Whoredoms** (v. 32)—Sexual sins

**Heathen** (v. 33)—Nonbelievers

### 2 Nephi 26:20—The Gentiles’ Great Stumbling Block

According to Nephi’s teachings in 1 Nephi 13:29, the Gentiles stumbled because “plain and precious things” were removed from the scriptures, leaving them with an unclear picture of the true doctrines of the gospel of Jesus Christ.

## Studying the Scriptures

Do two of the following three activities (A–C) as you study 2 Nephi 26.

### A Design a Picture

Draw a full-page picture in your notebook that represents the ideas in 2 Nephi 26:3, 8, 10 about why the Nephites were destroyed.

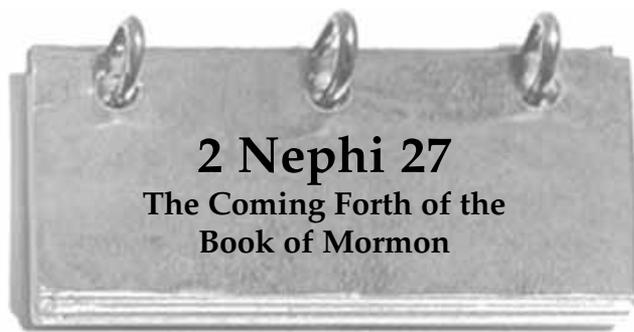
### B Important Gospel Topics for Our Day

1. President Ezra Taft Benson said: “The record of the Nephite history just prior to the Savior’s visit reveals many parallels to our own day as we anticipate the Savior’s second coming” (in Conference Report, Apr. 1987, 3; or *Ensign*, May 1987, 4). Based on what Nephi taught about that time period in 2 Nephi 26:1–11, list three gospel topics you would include if you were assigned to give a talk on preparing to be with the Savior at His Second Coming. Next to each topic, list the verse in 2 Nephi 26 where it is found.
2. Add four more topics to your list, based on what Nephi taught in 2 Nephi 26:20–22, 29–32 about the Gentiles in the last days.



### C Learn Important Truths about God

1. Based on what you read in 2 Nephi 26:23–28, 33, list three statements about what the Lord is like.
2. For each statement, explain what difference you think it makes to know that particular truth about the Lord.



*In 2 Nephi 26:16–17, Nephi prophesied that his words and the words of his people would speak “out of the dust” to his descendants in the latter days. In 2 Nephi 27, he prophesied more about how that would come to pass “in the last days, or in the days of the Gentiles” (v. 1).*



## Understanding the Scriptures

### 2 Nephi 27

**Tempest** (v. 2)—A violent storm

**Stay yourselves and wonder** (v. 4)—Stop and think or ponder about it

**Seers** (v. 5)—Prophets, men with spiritual vision (see Bible Dictionary, “seer,” p. 771)

**Preserve** (v. 22)—Save

**Precepts** (v. 25)—Commandments, principles

**Esteemed** (vv. 27–28)—Valued, respected

**Obscurity** (v. 29)—A state of being unknown

**Meek** (v. 30)—Lowly, humble

**Scorner** (v. 31)—One who mocks

**Him that reproveth in the gate** (v. 32)—The person who has the authority to tell you when you are doing wrong (such as a judge, bishop, or parents)

## Studying the Scriptures

Do activity A as you study 2 Nephi 27.

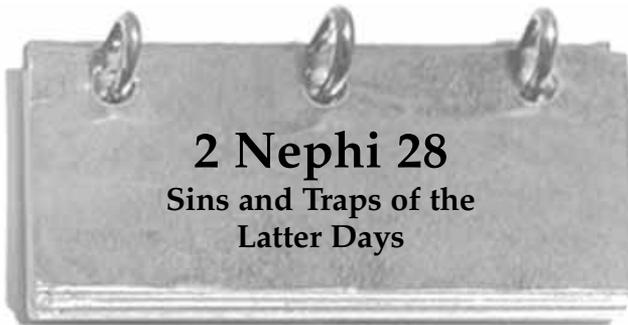
### A Explain the Fulfillment of Prophecy

1. In your notebook, make a chart like the one following. In the column labeled “Prophecy,” write the verses from 2 Nephi 27 that contain the prophecy fulfilled by the events described in the scripture references you read in the “Fulfillment” column.

Prophecy	Fulfillment
	Joseph Smith—History 1:59, 63–64
	The Testimony of Three Witnesses
	The Testimony of Eight Witnesses
	Joseph Smith—History 1:63–65
	Joseph Smith—History 1:19



2. Having read the scriptures in the “Fulfillment” column, give the names of the people spoken of in the following phrases in 2 Nephi 27: “a man” (v. 9), “another” (vv. 9, 15), “three witnesses” (v. 12), “a few” (v. 13), “the learned” (vv. 15, 18), “him that is not learned” (vv. 19–20).



In 2 Nephi 27, Nephi prophesied of the coming forth of the Book of Mormon in the latter days to lift the darkness of the Apostasy. In 2 Nephi 28, Nephi described what Satan would try to do to keep people from seeing that light and learning about the Lord and His truths. Those who read, understand, and follow the counsel in 2 Nephi 28 will have a great advantage in overcoming the traps of Satan and the false teachings of men in the latter days.

## Understanding the Scriptures



### 2 Nephi 28

- |   |   |
|---|---|
| <b>Constrained</b> (v. 1)—<br>Commanded, compelled              | <b>Revile against</b> (v. 16)—Speak evil of, insult with abusive language                   |
| <b>Remnant</b> (v. 2)—Remaining part                            | <b>Pacify</b> (v. 21)—Calm  |
| <b>Contend</b> (v. 4)—Argue, debate                             | <b>Lull</b> (v. 21)—Put at rest quietly   |
| <b>Utterance</b> (v. 4)—Revelation, inspiration                 | <b>Carnal</b> (v. 21)—Worldly, not spiritual  |
| <b>Precept</b> (vv. 5–6, 14, 26, 30)—<br>Commandment, principle | <b>Seized</b> (v. 23)—Captured  |
| <b>Justify</b> (v. 8)—Consider<br>guiltless                     | <b>Maketh flesh his arm</b> (v. 31)—<br>Considers man to be the<br>greatest source of power |
| <b>Sanctuaries</b> (v. 13)—Church<br>buildings                  | <b>Arm is lengthened out</b><br>(v. 32)—Power to help is<br>available                       |
| <b>Pervert</b> (v. 15)—Change to evil                           |   |

### 2 Nephi 28:7–8—“Eat, Drink, and Be Merry”

We would agree that there are many people in the world today who believe in the attitudes expressed in 2 Nephi 28:7–8. President Joseph Fielding Smith, however, quoted those verses and said: “Do not think that this was said of the world. . . . It is said of members of the Church” (*Seek Ye Earnestly* . . . [1970], 143). Some Church members believe that they can sin now and repent later. They believe that living the gospel will take away from their enjoyment of life. By experience and by revelation, however, we can see and know that “wickedness never was happiness” (Alma 41:10) and that “no unclean thing can enter the kingdom of God” (1 Nephi 15:34).

Bishop Richard C. Edgley, a counselor in the Presiding Bishopric, said: “We cannot say we will sow a few wild oats in our youth or that we will just dabble a little around the fringes of sin. There are no fringes of sin. Every act, good or bad, has a consequence. Every good act improves our ability to do good and more firmly stand against sin or failure. Every transgression, regardless of how minor, makes us more susceptible to Satan’s influence the next time he tempts us. Satan takes us an inch at a time, deceiving us as to the consequences of so-called minor sins until he captures us in major transgressions. Nephi describes this technique as one of pacifying, lulling, and flattering us away until Satan ‘grasps [us] with his awful chains, from whence there is no deliverance’ (2 Nephi 28:22; see also v. 21)” (in Conference Report, Oct. 1994, 54; or *Ensign*, Nov. 1994, 40).

## Studying the Scriptures

Do two of the following activities (A–C) as you study 2 Nephi 28.

### A Scripture Mastery—2 Nephi 28:7–9

- Write a modern phrase to express each of the false ideas in 2 Nephi 28:7–9 that Nephi said would be popular in our day (for example, the idea in verse 7 might be expressed as “Go for it while you can; you only live once”).
- For each phrase find at least three scriptures that explain why that attitude is “false and vain and foolish” doctrine (v. 9).

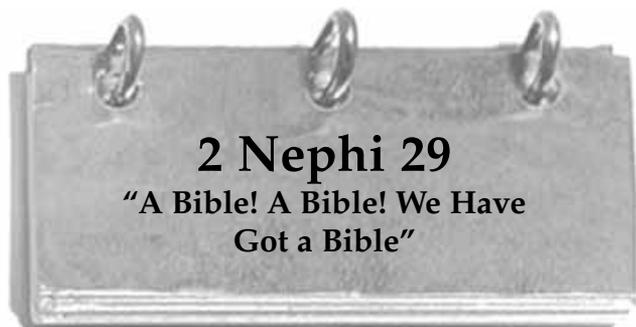
3. Explain why you selected each scripture. You may want to write the references in the margin next to 2 Nephi 28:7–9 so that you can help strengthen others who may be tempted by these common but foolish philosophies.

### B Identify Satan’s Methods

1. Read 2 Nephi 28:19–23 and list different ways Satan tries to “grasp” people in his “everlasting chains.”
2. For each item on your list, give an example of how he uses those methods on young people today.

### C The Sad Ones

*Wo* is a word that refers to deep sadness and regret. List the attitudes and actions from 2 Nephi 28:15–16, 24–32 that Nephi said would bring “wo” to people.



*Sometimes people who are not members of the Church argue that the Book of Mormon cannot be true because the Bible is the only book of scripture God gave to man. In 2 Nephi 29, Nephi prophesied of this false teaching and wrote diligently to those people who expressed that attitude. This chapter is a continuation of the ideas expressed at the end of 2 Nephi 28 about the Gentiles refusing more of the word of God and trusting in their own learning (see 2 Nephi 28:27–32).*

## Understanding the Scriptures



### 2 Nephi 29

**Them** (v. 1)—The Gentiles  
**Standard** (v. 2)—Something set up by authority as a rule by which others are judged (the gospel)

**Hiss** (vv. 2–3)—A sound made to get attention; speak, call  
**Travails** (v. 4)—Painful labors, hard work, adversities  
**Diligence** (v. 4)—Steady effort, dedication

### 2 Nephi 29:12–14—“The Words of the Lost Tribes of Israel”

Elder Bruce R. McConkie suggested that the records spoken of in 2 Nephi 29:12–14 would “come forth in a marvelous manner, at the direction of the president of The Church of Jesus Christ of Latter-day Saints, who is a revelator and a translator and who holds the keys of the kingdom of God on earth as pertaining to all men, the Ten Tribes included” (*The Millennial Messiah*, 217). We know that the Savior visited some of the lost tribes of Israel after His Resurrection and after He visited the Nephites (see 3 Nephi 16:1–3; 17:4).

## Studying the Scriptures



Do activity A as you study 2 Nephi 29.

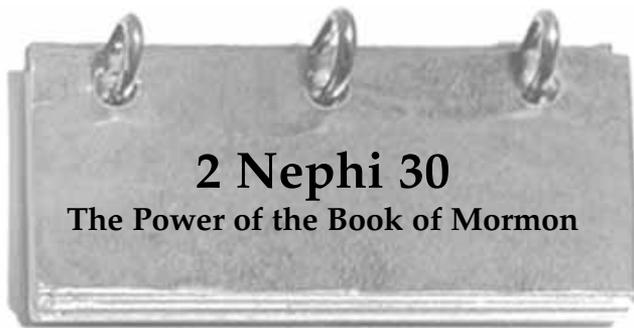
### A Answering Critics of the Book of Mormon

Anticipating the arguments of people in our day who say they already have a Bible and do not need any more scripture, Nephi gave seven principles those people should think about before dismissing the Book of Mormon as scripture. The following statements and questions refer to what Nephi wrote. Write them in your notebook, and then write what Nephi wrote in 2 Nephi 29:7–11 concerning each of them, along with the verse where the quotation is found. (The list is not in the order they are found in the chapter.)

1. God works through two or three witnesses (see Matthew 18:16; 2 Corinthians 13:1). The Book of Mormon is a second witness that the teachings in the Bible are true (see Mormon 7:8–9).
2. Why do you complain about having more scripture to help guide you?
3. Do you think the Bible contains everything God has said or ever will say?
4. Because God has spoken in the Bible, does that mean He cannot speak at any other time or place?
5. The Bible is the record of God’s dealings with the Israelites in the middle Eastern countries. He is, however, the God of the Israelites everywhere, and of all nations. He also gives His word to them.



- All nations to whom God speaks are commanded to write His words. We will be judged out of those things that are written (see Revelation 20:12–13).
- Another book of scripture containing additional testimonies of the gospel testifies that God is the same yesterday, today, and forever.



Elder Bruce R. McConkie wrote: “Few men on earth, either in or out of the Church, have caught the vision of what the Book of Mormon is all about. Few are they among men who know the part it has played and will yet play in preparing the way for the coming of Him of whom it is a new witness” (The Millennial Messiah, 159).

Nephi was one of those “few men” who understood the role of the Book of Mormon in the latter days. He wrote about the scattering of the Jews, the fall of his own people, and the wickedness of the Gentile nations in the latter days when many would reject the Book of Mormon as a second witness of Jesus Christ and His gospel. As you read 2 Nephi 30, look for what Nephi prophesied the Book of Mormon would do to bless all three of those groups of people before the Second Coming of Christ

## Understanding the Scriptures

### 2 Nephi 30

**Suffer** (v. 1)—Allow, permit  
**Commence** (v. 8)—Begin  
**Kindreds** (v. 8)—Families  
**Judge** (v. 9)—Bring justice to  
**Equity** (v. 9)—Justice, fairness  
**Girdle of his loins, girdle of his reins** (v. 11)—Both of these phrases refer to a belt or sash wrapped around a person’s waist (used symbolically here)

**Sucking child** (v. 14)—Nursing child  
**Asp, cockatrice** (v. 14)—Poisonous serpents

## 2 Nephi 30:2—Who Are the Lord’s Covenant People?

Notice that 2 Nephi 30:2 states that all who have faith in Jesus Christ and repent are “covenant people of the Lord.” This is why Paul could say that “they are not all Israel, which are of Israel” (Romans 9:6). To be a member of the house of Israel, entitled to all of the blessings of the covenant family, requires more than ancestry. Those not born to the house of Israel become members of the covenant family through their faith in Jesus Christ, repentance, and making covenants at baptism, which the Atonement of Jesus Christ makes possible.

## Studying the Scriptures

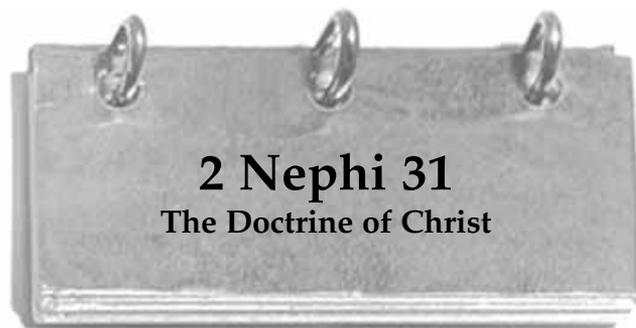
Do activity A as you study 2 Nephi 30.

### A What Do You Learn?

- Write the following three headings across the top of a page in your notebook: Jews, Descendants of Lehi, and Gentiles. Read 2 Nephi 30:1–7, and under each heading list all that you learn about that group. Put a star next to the statements on your list that have something to do with the Book of Mormon.
- In 2 Nephi 30:8–18, Nephi described two events, or time periods, for which the book of Mormon helps us prepare. What are those time periods commonly called?



- For each of the two events identified above, list everything chapter 30 teaches you about it.
- What do you feel would be most anticipated about being worthy to live during the time period described in verses 12–18?



We have learned much from and about Nephi since the beginning of the Book of Mormon. Before he gave the plates

to his brother Jacob and prepared to leave mortality, Nephi summarized important teachings about the gospel of Jesus Christ and left his testimony of the truthfulness of what he wrote.

In 2 Nephi 31:2, Nephi wrote that he wanted to give us a “few words . . . concerning the doctrine of Christ.” Then in verse 21 he testified that he had taught the true doctrine of Christ. Carefully study what is contained between verses 2 and 21 so that you can learn what the important elements of the doctrine of Christ are.

## Understanding the Scriptures



### 2 Nephi 31

**Sufficeth me** (v. 2)—Are enough for my purposes

**Doctrine** (vv. 2, 21)—Principles, truths

**Wherein** (v. 6)—In what ways

**Witnesseth** (v. 7)—Establishes the truth, gives evidence

**Hypocrisy** (v. 13)—Pretending to be what one is not

**Deception** (v. 13)—Dishonesty

**Remission** (v. 17)—Forgiveness

**Merits** (v. 19)—Goodness or excellence that entitles one to honor or reward

**Steadfastness** (v. 20)—Firmness of mind or purpose

### 2 Nephi 31:13–14—“The Tongue of Angels”

See 2 Nephi 32:2–3 to help you understand what it means to have the tongue of angels.

### 2 Nephi 31:21—The Oneness of the Godhead



Not fully understanding doctrines relating to the nature of God, people have misunderstood statements concerning the members of the Godhead being “one.” The Father and the Son *both* appeared to the Prophet Joseph Smith (see Joseph Smith—History 1:17), and it was revealed to him that the members of the Godhead are separate, individual beings (see D&C 130:22). They are, however, “one”

in the sense that the words and actions of any one of the members of the Godhead would be the words and actions of the other two (see 3 Nephi 11:32–36). They are perfectly united in purpose.

## Studying the Scriptures



Do at least two of the following four activities (A–D) as you study 2 Nephi 31.

### A Summarize Nephi’s Teachings

In one paragraph, summarize “the doctrine of Christ” found in 2 Nephi 31:3–20. Be sure to include every important principle.

### B Why Baptism?



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1. Read 2 Nephi 31:5–9 and list the reasons Jesus was baptized.
2. What should be added to the list if we were listing reasons *we* must be baptized? (see D&C 33:11; Articles of Faith 1:4).

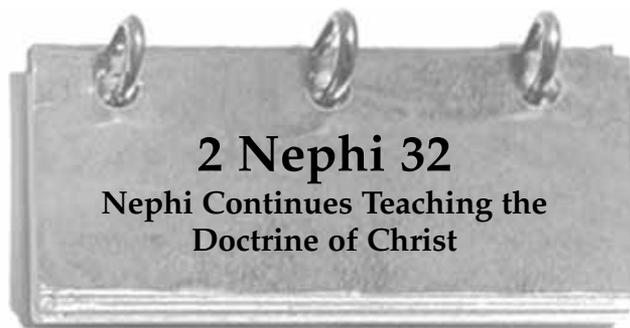
### C Draw

Make a drawing or diagram that represents what Nephi taught in 2 Nephi 31:17–20 about ways that we can obtain eternal life. Include all of the ideas and elements Nephi spoke of. Show it to a friend or family member and ask if its meaning is clear to them.

### D Give More Explanation

Sometimes a simple word or phrase in the scriptures can represent deep, important, powerful ideas. Consider the following words and phrases from 2 Nephi 31. Explain the significance and the message of each.

1. “The straitness of the path” (v. 9)
2. “Full purpose of heart” (v. 13)
3. “The gate” (v. 17)
4. “Feasting” (v. 20)



*The process of obtaining eternal life through Jesus Christ that Nephi wrote about in 2 Nephi 31 is beautiful, profound, and simple to explain. Is that really all we are to do?*

*Nephi sensed that some people still pondered what they should do after entering in “by the way” (2 Nephi 32:1). In 2 Nephi 32, Nephi explained how we are to continue.*

## Understanding the Scriptures



### 2 Nephi 32

**Ponder** (vv. 1, 8)—Think deeply about

**By the way** (vv. 1, 5)—On the path that leads to eternal life (as explained in 2 Nephi 31)

**Perceive** (v. 8)—Sense, feel, observe

**Consecrate** (v. 9)—Set apart for a sacred purpose

### 2 Nephi 32:3—“The Words of Christ Will Tell You All Things What Ye Should Do”

Elder Boyd K. Packer taught: “If [you] are acquainted with the revelations, there is no question—personal or social or political or occupational—that need go unanswered. Therein is contained the fullness of the everlasting gospel. Therein we find principles of truth that will resolve every confusion and every problem and every dilemma that will face the human family or any individual in it” (“Teach the Scriptures,” in *Charge to Religious Educators* [3rd ed.], 89).



### 2 Nephi 32:8–9—Prayer

President Gordon B. Hinckley taught: “We can make great strides in the direction of perfection in our personal behavior. We can be perfect in our prayers to our Father in Heaven. There are some things in which it is very difficult to be perfect, but I hope that everyone . . . will get on his or her knees night and morning and thank the Lord for His blessings, thank the Lord for His kindness, thank the Lord for every gift that He has given, and pray for strength to do the right thing and remember before the Lord all who are in need and distress. We can be perfect in our prayers, my brothers and sisters” (“Inspirational Thoughts,” *Ensign*, July 1998, 2).

## Studying the Scriptures



Do activities A and B as you study 2 Nephi 32.

### A Scripture Mastery—2 Nephi 32:3

1. According to 2 Nephi 32:1–3, what must we do after we have gotten on the path that leads to eternal life?

2. How is that like what Lehi saw in his vision that would keep people on the path (see 1 Nephi 8)?
3. Name three different ways the words of Christ can be received and feasted upon.

### B Scripture Mastery—2 Nephi 32:8–9

Imagine you have a friend who is struggling with his or her testimony and has made the following comments to you. Write each comment in your notebook and follow it with a phrase or sentence from 2 Nephi 32:8–9 that might help you know what to say to your friend.

1. “I don’t pray very often.”
2. “Sometimes I think I probably ought to pray, but then I don’t feel like it, so I don’t.”
3. “Because I have had so few spiritual experiences, I think I will just stop praying.”
4. “I’ve read some of the Book of Mormon, but it doesn’t seem to help me. What would help me get more out of it?”



*The last words Nephi wrote in the Book of Mormon are found in 2 Nephi 33. In it he expressed his deep love and commitment to his people, as well as his powerful testimony of Jesus Christ. We also learn how he felt about what he wrote and what his writings should mean to those who read them. As you read, ponder on this special testimony from one of God’s chosen prophets. Look for when Nephi said you and he will meet again.*

## Understanding the Scriptures



### 2 Nephi 33

**Esteem them as things of naught** (v. 2)—Consider them worthless

**Harshly** (v. 5)—Roughly, with strong language and feeling

**Charity** (vv. 7–9)—The pure love of Christ (see Moroni 7:47)

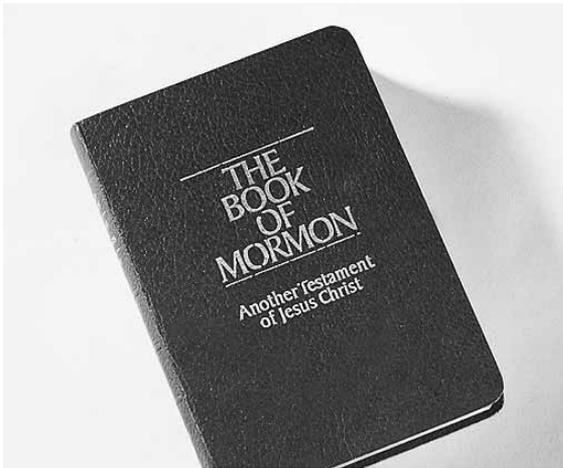
**Reconciled** (v. 9)—To be brought back again into unity after being in disagreement

**Day of probation** (v. 9)—Time of testing and proving (meaning this earth life, mortality)

## Studying the Scriptures

Do activity A or B as you study 2 Nephi 33.

### A "Great Worth"

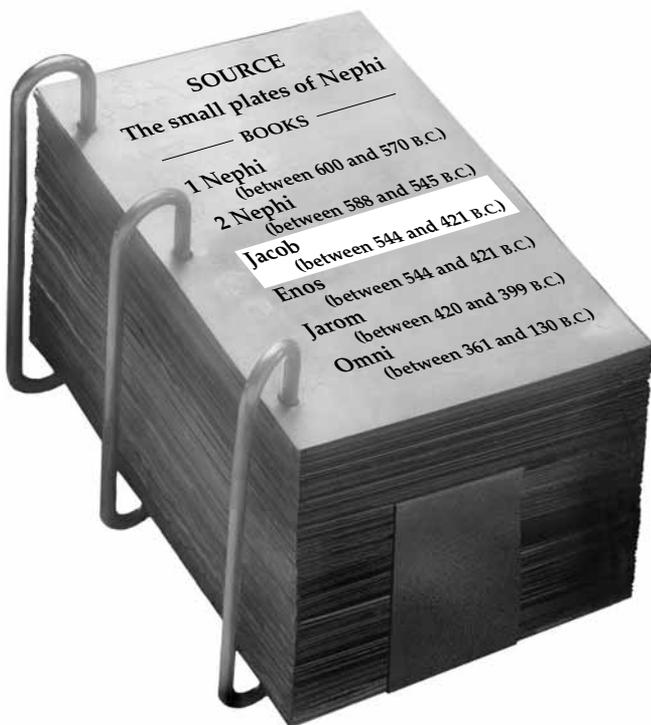


1. Nephi wrote that the teachings in the Book of Mormon are of "great worth" (2 Nephi 33:3). Read verses 4–5 and list four ways that the Book of Mormon can be a blessing to us.
2. Write about how the Book of Mormon has affected you in one of those ways, or explain which of those four ways has been the most important to you in your study of the Book of Mormon so far.

### B Mission Preparation

Speaking in a priesthood meeting of general conference, President Ezra Taft Benson said that the Book of Mormon "will be the most important book you will read in preparation for a mission and for life. A young man who knows and loves the Book of Mormon, who has read it several times, who has an abiding testimony of its truthfulness, and who applies its teachings will be able to stand against the wiles of the devil and will be a mighty tool in the hands of the Lord" (in Conference Report, Apr. 1986, 56; or *Ensign*, May 1986, 43). Choose two things that missionaries should know, do, or use from 2 Nephi 33 to help them be more effective missionaries. Explain each as if you were talking to a missionary on his or her way to the mission field.

# The Book of Jacob



## What Do We Know about the Prophet Jacob?

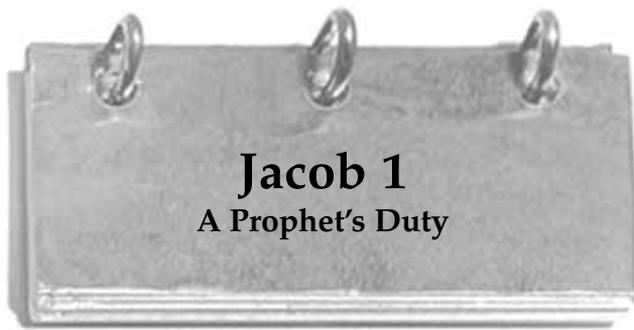
In addition to his being one of Nephi's younger brothers, we know the following about Jacob:

- He was born to Sariah and Lehi during the eight years they traveled in the wilderness.
- He would have been younger than ten years old when he arrived in the promised land.
- He was "consecrated" to be a priest and a teacher by his brother Nephi (see 2 Nephi 6:2; Jacob 1:18).
- He became the Nephite record keeper after Nephi (see Jacob 1:1–2). He may have been about fifty years old at that time.
- In his youth, he was privileged to see the Savior (see 2 Nephi 2:3–4; 11:2–3).
- He was a righteous father (see Enos 1:1).
- He was one of the greatest doctrinal teachers in the Book of Mormon (see 2 Nephi 6–10; Jacob 1–7).

## Important Doctrines Taught in the Book of Jacob

Jacob was one of the most powerful doctrinal teachers in the Book of Mormon. Some of the things we can learn in the book of Jacob are:

- The importance of fulfilling our callings (see Jacob 1)
- The dangers of pride, riches, and immorality (see Jacob 2–3)
- How to gain unshakable faith (see Jacob 4)
- The scattering and gathering of Israel (see Jacob 5)
- How to deal with apostates and what can happen to sign seekers (see Jacob 7)



## Jacob 1 A Prophet's Duty

*When we love someone, we are concerned about that person's welfare. The prophet Jacob described the love he felt for his people as "anxiety." He had a prophetic understanding of the plan of salvation and knew the consequences that would come upon them if they continued in their sins. Note how the Lord blessed Jacob because of his "faith and great anxiety" (see Jacob 1:5–6).*

### Understanding the Scriptures



#### Jacob 1

**Engraven** (v. 1)—Cut or scratched into metal

**Heads** (v. 4)—Most important parts

**Anxiety** (v. 5)—Worry, concern

**Distinguish** (v. 14)—Identify

**Indulge themselves** (v. 15)—Yield to, gratify their desires in excess

**Concubines** (v. 15)—Legal wives of lower social status and with fewer rights than a regular wife

#### Jacob 1:1—The Small Plates

Jacob wrote his sacred record on the small plates of Nephi. (For an explanation of the various plates that became the Book of Mormon see "The Main Sources for the Book of Mormon," p. 12.)

#### Jacob 1:7–8—"The Provocation . . . in the Wilderness"

After the Lord, by many great miracles, brought the children of Israel out of Egypt, they angered Him by their disobedience. As a result, that generation was not allowed to enter the promised land.

#### Jacob 1:17–19—"We Did Magnify Our Office"



President Thomas S. Monson, First Counselor in the First Presidency, explained why we need to magnify our callings and how we do so:

"President John Taylor cautioned us, 'If you do not magnify your callings, God will hold you responsible for those whom you might have saved had you done your duty.' . . .

"How does one magnify a calling? Simply by performing the service that pertains to it" (in Conference Report, Apr. 1996, 61; or *Ensign*, May 1996, 43).

### Studying the Scriptures



Do activities A and B as you study Jacob 1

#### A Find Jacob's Preview

In this first chapter, Jacob gave us a preview of what he would write about in Jacob 2–3. Find answers to the following questions in Jacob 1:

1. What "wicked practices" (v. 15) were the Nephites getting involved in?
2. How do those sins compare to wicked practices in the world today?

#### B Write a Letter

Suppose you are a leader in your priesthood quorum or Young Women class and you were asked to give counsel to a member of your group who was not fulfilling his or her calling. Use what Jacob taught in Jacob 1:17–2:3 and write a letter to this person to help him or her understand the importance of doing our duty in our callings (see also the "Understanding the Scriptures" section for Jacob 1:17–19).



## Jacob 2–3 Jacob Teaches the People in the Temple

*Jacob began his ministry teaching his people to avoid three sins: the love of riches, pride, and unchastity. Whenever the Nephites descended into wickedness, one or more of these sins were always involved. As you view the world, are these sins often present today? What sins today typically cause people and nations to descend into wickedness?*

### Understanding the Scriptures



#### Jacob 2

**Constrained** (v. 9)—Compelled, forced

**Admonish** (v. 9)—Warn, urge

**Consoling** (v. 9)—Comforting

**Hand of providence** (v. 13)—God

**Justifieth you** (v. 14)—Holds you not guilty, forgives you

**Wax in iniquity** (v. 23)—Increase in wickedness

**Whoredoms** (vv. 23, 28, 33)—Sexual sins

**Concubines** (vv. 24, 27)—Legal wives of lower social status and with fewer rights than a regular wife

### Jacob 2:13—"The Costliness of Your Apparel"

There are many people today who judge other people's worth by how they look and dress. "The phrase 'costly apparel' occurs more than a dozen times in the Book of Mormon. Almost always it is descriptive of a people who have been prospered by the Lord, have become caught up with themselves and their acquisitions, and thereafter have begun to place greater stress upon the glitter of their outward appearance than the cleanliness of their inner vessel" (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, 2:14).

### Jacob 2:23-30—Unauthorized Plural Marriage Is an Abomination to God

To understand Jacob's comments here it is helpful to notice that only David and Solomon were condemned for taking many wives and concubines. Abraham, Jacob, and Moses, who also had wives and concubines, were not. In modern revelation the Lord explained that David and Solomon sinned when they took wives that God had not given them (see D&C 132:34-39). Jacob also indicated that one reason the Lord has authorized plural marriage at times is to raise up seed unto Him, but if He does not command it, plural marriage is forbidden (see Jacob 2:30).

#### Jacob 3

**Console** (v. 1)—Comfort

**Scourge** (v. 3)—Punish

**Reville** (v. 9)—Insult, use abusive language

**Arouse the faculties** (v. 11)—

Awaken the abilities and emotions

**Fornication and**

**lasciviousness** (v. 12)—Sexual sins and lustfulness

### Jacob 3:11—What Is the "Second Death"?

All of Heavenly Father's children will stand before the Lord for judgment. Those who are unrepentant and unworthy to receive any degree of glory, those who die as to things pertaining to righteousness, will be cut off from the presence of God. This is called the "second death" (see Alma 12:15-18; Helaman 14:14-19).

## Studying the Scriptures

Do any two of the following activities (A-C) as you study Jacob 2-3.

### A Find the Gospel Principle

1. Compare Jacob 2:5; Alma 12:3; and Doctrine and Covenants 6:16 and, in your notebook, describe a power God has that no one else has unless it is granted by Him.
2. How might knowing that God has this power affect a person's prayers?

### B Scripture Mastery—Jacob 2:18-19

Review Jacob's counsel to his people about the dangers of pride and riches in Jacob 2:12-21. Write four paragraphs describing how your family, your school, your community, and your country would be different if everyone followed Jacob's counsel, especially that in verses 17-19.

## C Summarize What Jacob Taught

Review what Jacob taught about marriage and chastity in Jacob 2:23-35; 3:10-12. Summarize what Jacob taught us about wives, mothers, and daughters.



*What do you know about the Atonement of Jesus Christ? How does His sacrifice affect you? Do you understand how urgently or desperately you need the Savior? Jacob prophesied that the Jews among whom Jesus would live would not understand Him or His mission. They would reject Him and His gospel (see Jacob 4:15) and, as a result, they would be smitten and scattered as the Ten Tribes were before them.*

## Understanding the Scriptures

### Jacob 4

**Contempt** (v. 3)—Disrespect, ingratitude

**Condescensions** (v. 7)—Willingness to bless

**Reconciled** (v. 11)—Made agreeable or acceptable with God through the Atonement

**Attain** (v.12)—Reach

### Jacob 4:11—"The First-Fruits of Christ"

Everyone who has ever lived on earth will be resurrected, but those who are "reconciled unto [God] through the atonement of Christ" are the "first-fruits of Christ." They are those who come forth in the first resurrection and inherit the celestial kingdom (see Bible Dictionary, "resurrection," p. 761).

**Jacob 4:14–17—Jesus Christ Is the “Only Sure Foundation”**

“Looking beyond the mark” (Jacob 4:14) means that the Jews were looking for something other than Jesus Christ to save them. Jacob prophesied that the Jews would reject the Messiah, the “stone upon which they might build and have safe foundation” (v. 15). He then referred to scriptures that say He would still become their “only sure foundation” (v. 16; see Psalm 118:22; Matthew 21:42). If we do not build on Jesus Christ, we will not receive the promised eternal joy with Him. Jacob 5–6 explains how the Jews, and all of the house of Israel, will yet be built upon the foundation of Jesus Christ.

**Studying the Scriptures** 

Do activity A or B as you study Jacob 4.

**A Formula for Unshakeable Faith**

Jacob described how he gained unshakeable faith and the power to move mountains.

1. Review Jacob 4:6–7 and look for the words *search, revelations, prophecy, witnesses, hope, and grace*.
2. Using those words, describe how Jacob said we can have such powerful faith.

**B Why Listen to God?**

Jacob wrote of God’s greatness and why we should listen to Him. Search Jacob 4:8–13 for answers to the following questions:

1. How can we learn about God?
2. By what power was the earth created?
3. Why should we listen to God’s counsel?
4. What blessing is given to those who are reconciled to God through the Atonement? (See also the “Understanding the Scriptures” section for Jacob 4:11.)
5. What is truth? Who knows all truth?
6. Using what you learned from the previous questions, what would you say to someone who did not think learning about God would be helpful?



*An allegory is a story that uses symbols to explain important truths. The allegory of the olive tree in Jacob 5 teaches us about the Lord’s purposes in the scattering and gathering of the house of Israel. In chapter 6, the prophet Jacob summarized*

*the major points of the allegory. At the end of Jacob 4, Jacob asked how the Jews could ever build on the “sure foundation” of Jesus Christ after they rejected Him (see Jacob 4:17). Look for the answer to that question in Jacob 5–6.*

**Understanding the Scriptures** 

**Jacob 5**

- Waxed old** (v. 3)—Grew old
- Cumber** (v. 9, 30)—Burden
- Nethermost** (vv. 13–14, 19, 38)—Lowest
- Whithersoever** (v. 13)—Wherever
- Whither**(v. 20)—Where
- Hither** (vv. 21, 23–25)—Here
- Withered** (vv. 40, 43, 45)—Shrunk or shriveled
- Hewn, hew** (vv. 46–47, 49)—Cut
- Dunged, dung** (vv. 47, 64)—Fertilized, fertilize

**Jacob 5:1—Who Was the Prophet Zenos?**

Zenos, along with Zenock and Neum, were prophets during Old Testament times whose writings are not found in the Bible but were found on the plates of brass (see 1 Nephi 19:10; “Studying the Scriptures” section for 1 Nephi 19:10, p. 30).

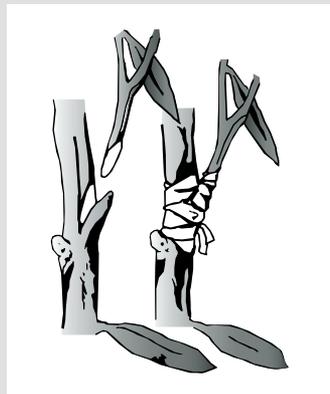
**Jacob 5—Understanding Zenos’s Allegory**

Every item in an allegory is not necessarily meant as a symbol for something else, but certain major symbols must be understood in order to understand the allegory. The following symbols are important in understanding the allegory of the olive tree:

Symbol	What It Might Represent
The vineyard	The world
Master of the vineyard; Lord of the vineyard	God
Servants	The Lord’s prophets
Tame olive tree	The house of Israel, the Lord’s covenant people
Wild olive tree	Gentiles, or non-Israelites (later in the allegory the wild branches are apostate Israel)
Branches	Groups of people
The roots of the tame olive tree	The covenants the Lord makes with His children, a constant source of strength and life to the faithful
The fruit	The lives or works of men
Digging, pruning, fertilizing	The work the Lord does for His children to help them be obedient and fruitful
Transplanting the branches	Scattering groups of people throughout the world, or restoring them to where they came from
Grafting	The joining of one group of people to another; referring to scattered Israel, it also means to “come to the knowledge of the true Messiah” (see 1 Nephi 10:14)

Decaying branches	People dying spiritually from sin and apostasy
Casting branches into the fire	God's judgments

### Jacob 5:8–10—What Does It Mean to “Graft” Branches?



To graft branches, healthy, living branches are cut from a tree or plant and inserted into another place (see accompanying illustration). The branches in this allegory represent groups of people that the Lord takes from one place and plants them in another. In the scriptural sense, *grafting* means to “come to the knowledge of the true Messiah” (1 Nephi 10:14).

Grafting branches

### Jacob 5:8, 13–14, 19–25—The “Young and Tender” Branches of the House of Israel

The “young and tender branches” seem to be those people who responded to the “pruning and fertilizing” by God and His prophets. They were more teachable than the old established branches, or the groups of Israelites who had to be removed and destroyed.

President Joseph Fielding Smith taught: “In that parable the olive tree is the House of Israel. . . . In its native land it began to die. So the Lord took branches like the Nephites, like the lost tribes, and like others that the Lord led off that we do not know anything about, to other parts of the earth. He planted them all over his vineyard, which is the world” (*Answers to Gospel Questions*, comp. Joseph Fielding Smith Jr., 5 vols. [1957–66], 4:204).

Zenos’s allegory helps us understand that the scattering of branches of Israel all over the world was a blessing both to Israel and to the rest of Heavenly Father’s children, the Gentiles. Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, explained: “In general, the Lord sends to earth in the lineage of Jacob [Israel] those spirits who in pre-existence developed an especial talent for spirituality and for recognizing truth. Those born in this lineage, having the blood of Israel in their veins and finding it easy to accept the gospel, are said to have *believing blood*” (*Mormon Doctrine*, 81).

As scattered Israel mixed with the Gentiles around them, the blood of Israel was spread even further. Elder James E. Faust, then a member of the Quorum of the Twelve Apostles, commented: “The scattering of Israel throughout the world sprinkled the blood that believes, so that many nations may now partake of the gospel plan” (in Conference Report, Oct. 1982, 127; or *Ensign*, Nov. 1982, 87–88).

### Jacob 5:32–46—When Did All the Trees become Corrupt?

The part of the allegory when all the trees bear evil fruit seems to represent the period of the Apostasy, prior to the restoration of the

gospel. When the Lord spoke to Joseph Smith in the First Vision, He told Joseph that he should join none of the churches of that day because they were all “wrong” (Joseph Smith—History 1:19).

### Jacob 6

**Stiffnecked** (v. 4)—Stubborn  
**Gainsaying** (v. 4)—Contradicting, opposing  
**Beseech** (v. 5)—Beg, plead  
**Cleave, cleaveth** (v. 5)—Join with, hold on to

## Studying the Scriptures

Do activities A and B as you study Jacob 5–6.

### A What Does Zenos’s Allegory Teach Us about the House of Israel?

After you have studied the olive tree allegory in Jacob 5, write in your notebook whether the following statements are true or false and list the verses where you found the answers. (Use the chart on page 65 of this manual for additional help.)

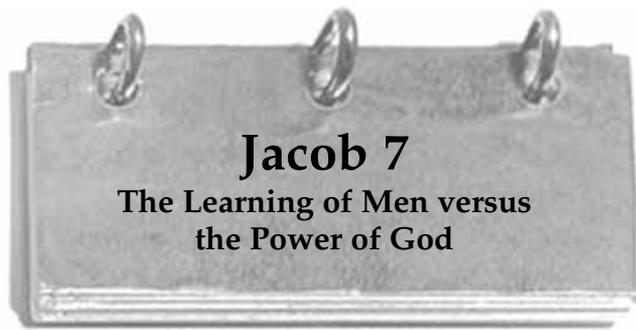
- The tame olive tree represents the house of Israel and the decaying branches represent wicked people.
- The master of the vineyard pruned and nourished the tree to make it bear good fruit.
- The young and tender natural branches rebelled and were transplanted or scattered as punishment.
- The natural branch, planted in good soil, that grew good fruit and bad fruit could represent the Nephites and Lamanites.
- There is a time when all the trees bear only evil fruit. Then the Lord proceeded to restore the gospel through the Prophet Joseph Smith.
- The branches of the trees that were scattered were later grafted back into their original tree.
- There is never a time when all the trees bear only good fruit.

### B How Does This Allegory Apply To Me

In your notebook, answer any three of the following questions:

- In what part of the allegory do you think we are living today? Why?
- Why do you think Jacob was willing to record this long allegory on the plates?
- What does the scattering and gathering of Israel mean to you?
- What do you learn from this allegory about Heavenly Father’s concern for all of His children?
- What are some things the Lord has done in your life to “prune” and “nourish” you?
- Jacob 6 is a summary of Jacob 5. What verses in Jacob 6:5–13 do you think best summarize what the allegory of the olive tree means to you? Explain why you chose those verses?





# Jacob 7

## The Learning of Men versus the Power of God

Have you ever discussed the gospel with a well-educated and eloquent person who not only did not believe but was critical of your beliefs? It can be intimidating and even a little frightening. In Jacob 7, Jacob tells of such an experience. Notice why Jacob “could not be shaken” from his beliefs (Jacob 7:5).

### Understanding the Scriptures

#### Jacob 7

**Pervert** (v. 7)—Change, corrupt

**Blasphemy** (v. 7)—To speak evil, disrespectfully, or irreverently of sacred things

**Tribulation** (v. 26)—Suffering  
**Adieu** (v. 27)—Goodbye



### Jacob 7:13–20—The Dangers of Sign Seeking

“Show me a sign,” said Sherem (Jacob 7:13), but a sign was not really what he wanted. Satan had convinced Sherem that it was not possible to know something that could not be seen. Jacob knew that even though we cannot see the Holy Ghost, His power is undeniable. Believers in Jesus Christ are promised signs, not to create faith but because of their faith. Those who seek signs without faith will be condemned by the evidence they seek (see D&C 63:9–11).

### Studying the Scriptures

Do activities A and B as you study Jacob 7.

#### A Examine Jacob’s Adversary

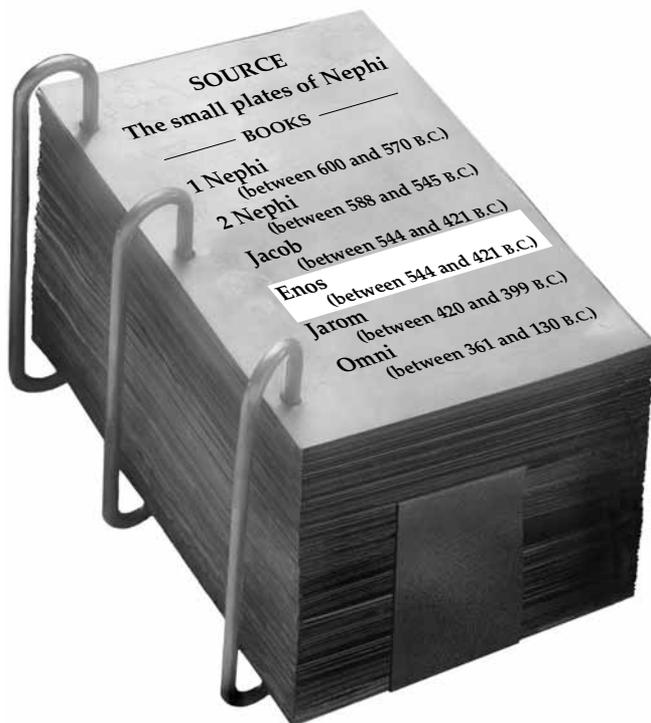
To better understand what Sherem taught and why he was able to deceive so many people, copy sentences 1–9 into your notebook and fill in the missing parts with information from Jacob 7:1–9. Then answer questions 10 and 11.

1. Sherem taught that there should be no \_\_\_\_\_.
2. He labored \_\_\_\_\_.
3. He was \_\_\_\_\_.
4. He had a perfect \_\_\_\_\_.
5. He used much \_\_\_\_\_ and power of \_\_\_\_\_.
6. The source of his power was the \_\_\_\_\_.
7. He taught that people should not look for the coming of Christ but should keep instead the law of \_\_\_\_\_.
8. He said that Jacob could not know about the coming of Christ because he could not tell of \_\_\_\_\_.
9. Sherem said there is no Christ, there never was, and never \_\_\_\_\_.
10. Sherem’s last two statements contradict each other. Explain why statements 8 and 9 cannot both be true.
11. What does this tell you about how the devil works?

#### B Examine Jacob’s Strengths

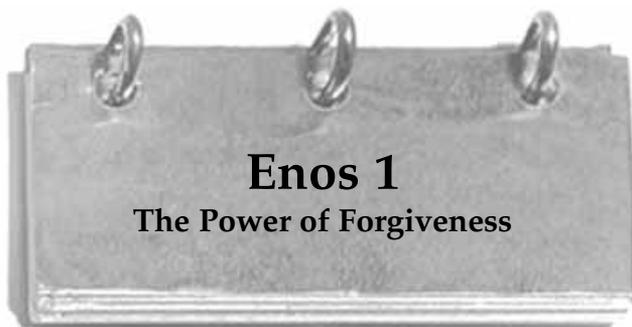
Review Jacob 7:5, 8, 10–12, 21–22 and write a paragraph in your notebook describing at least three reasons why Jacob “could not be shaken” by Sherem’s learning and power of speech.

# The Book of Enos



## What You Should Know before Reading Enos

Enos was Jacob's son (see Jacob 7:27) and, therefore, Lehi's grandson. Enos closed his record by indicating that he was getting old and that 179 years had passed since Lehi left Jerusalem. That would place the date of his writing at about 420 B.C.



*For a few, such as Paul, Enos, and Alma the Younger, the realization of the seriousness of sin and the glorious nature of God's promises to the righteous seem to have come at once. Change for the better (conversion) may not always be so sudden. Concerning the process of repentance, President Ezra Taft Benson said:*

*"We must be careful, as we seek to become more and more godlike, that we do not become discouraged and lose hope. Becoming Christlike is a lifetime pursuit and very often involves growth and change that is slow, almost imperceptible. The scriptures record remarkable accounts of men whose lives*

*changed dramatically, in an instant, as it were: Alma the Younger, Paul on the road to Damascus, Enos praying far into the night, King Lamoni. Such astonishing examples of the power to change even those steeped in sin give confidence that the Atonement can reach even those deepest in despair.*

*"But we must be cautious as we discuss these remarkable examples. Though they are real and powerful, they are the exception more than the rule. For every Paul, for every Enos, and for every King Lamoni, there are hundreds and thousands of people who find the process of repentance much more subtle, much more imperceptible. Day by day they move closer to the Lord, little realizing they are building a godlike life" ("A Mighty Change of Heart," Ensign, Oct. 1989, 5).*

*As you study the book of Enos, note the roots of his experience—what led Enos to his knees, crying unto the Lord "in mighty prayer and supplication for mine own soul" (Enos 1:4). Notice also the fruits that came—both to himself and to others—as he sought and gained a remission of his sins.*

## Understanding the Scriptures



### Enos 1

**Nurture** (v. 1)—Teaching and training, like that which loving parents give to their children  
**Admonition** (v. 1)—A gentle warning against sin or error, counsel

**Ferocious** (v. 20)—Fierce, savage  
**Cimeter** (v. 20)—Curved sword

## Studying the Scriptures



Do activity A or B as you study Enos 1.

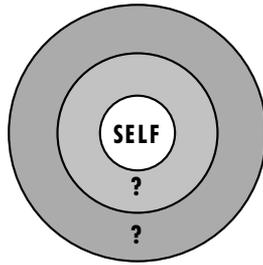
### A What Kind of Prayer?



1. Search Enos 1:1–10 and list in your notebook the words that describe what Enos was thinking, what he was feeling, and how he prayed. How was Enos's prayer different from many prayers?
2. Explain how we can make our own prayers more effective by following Enos's example.

**B What Is the Natural Result of Being Forgiven?**

1. Enos's first concern was naturally and appropriately for his own salvation (see Enos 1:1–8). After he received forgiveness for his own sins, his circle of concern expanded.



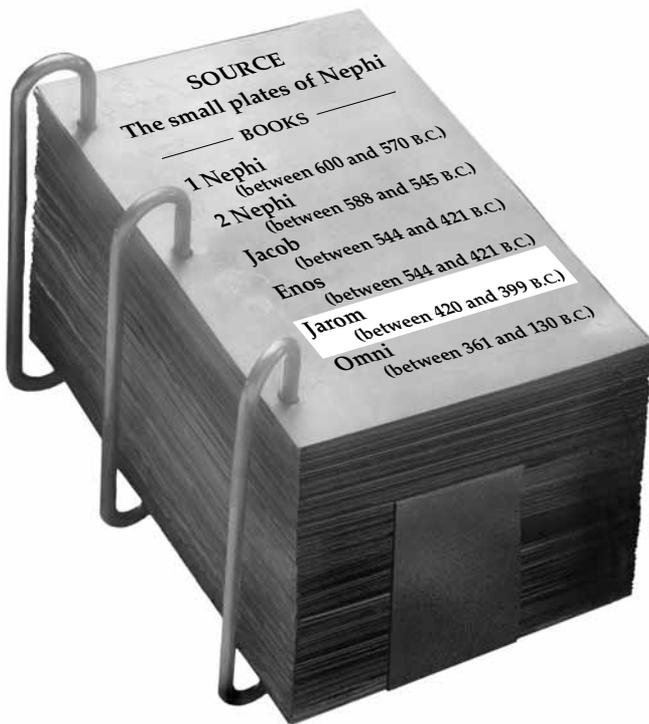
Draw the accompanying diagram in your notebook and label who Enos prayed for second (see vv. 9–10) and third (see vv. 11–17).

2. How were Enos's prayers similar to how Lehi felt in 1 Nephi 8:10–18? What do Enos and Lehi teach us about those who are truly converted and have been born again?

# The Book of Jarom

## What Do We Know About Jarom?

Jarom was the son of Enos, the grandson of Jacob, and the great-grandson of Lehi (see Jarom 1:1). His book covers a time period of about sixty years, from 420–361 B.C. (see Enos 1:25; Jarom 1:13).



*One of the joys of membership in the true Church is seeing how the Lord's prophecies and promises are fulfilled in our personal lives. More than once the Lord promised Nephi and his people that if they would keep the commandments of God they would prosper in the land and be delivered from their enemies (see 1 Nephi 1:20; 2:20–24). Jarom wrote his book to testify that the Lord keeps His promises. Watch for what the Nephites in Jarom's day had to do to overcome their enemies.*

## Understanding the Scriptures



### Jarom 1

**Sufficeth me** (v. 2)—Is enough for me

**Communion** (v. 4)—Communication, association

**Maketh manifest** (v. 4)—Is shown, is given

**Profaned not, neither did they blaspheme** (v. 5)—They did not misuse or speak disrespectfully of sacred things; they were not light-minded.

**Verified** (v. 9)—Proven to be true

**Contentions, and dissensions** (v. 13)—Arguments, quarreling, and disunity

## Studying the Scriptures

Do activity A as you study Jarom 1.

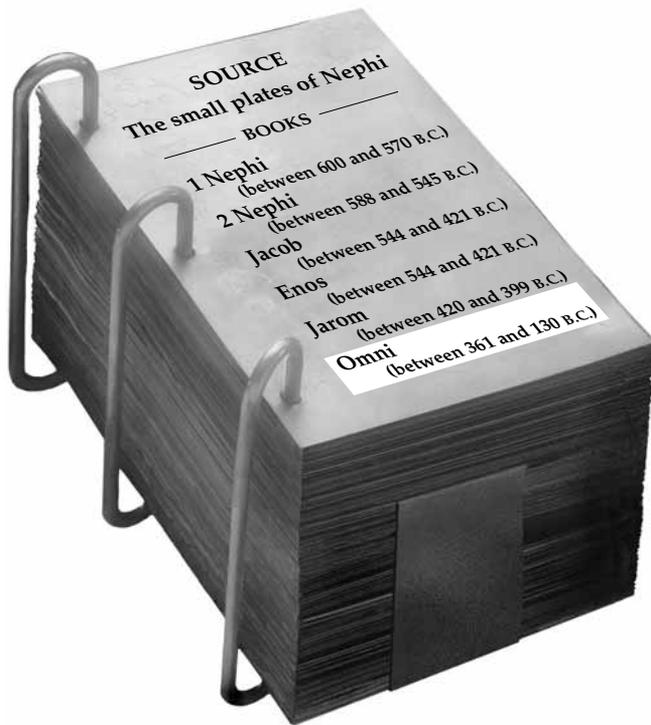
### **A** Find the List

Jarom wrote, “And thus being prepared to meet the Lamanites, they did not prosper against us” (Jarom 1:9).

1. Search verses 4–8 and list in your notebook at least three ways the Nephites prepared for their enemies.

2. From your list, choose one you could do to help you overcome the temptations and influence of Satan and explain how doing that could prevent him from prospering against you.

# The Book of Omni

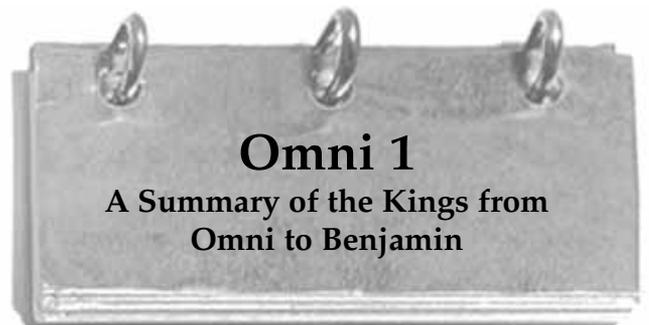


## Who Was Omni?

Omni was the son of Jarom, the grandson of Enos, and the great-grandson of Jacob.

## What Is Unique about This Book?

The book of Omni contains the writings of five different Nephite record keepers and covers the time period from 361 B.C. to about 130 B.C. (see Jarom 1:13; Mosiah 1:10). The book of Omni is also the last book translated from the small plates of Nephi (see “The Main Sources for the Book of Mormon,” p. 12).



*The book of Omni contains only thirty verses. It was written by five different writers and covers about 200 years. While the writings of these men are brief, they help us learn what happened between the time of the record keeper Omni and the reign of King Benjamin. Of particular interest is what happened in the days of King Mosiah I, the father of King Benjamin, when the righteous Nephites were again directed to flee to another part of the land.*

## Understanding the Scriptures

### Omni 1

- |   |   |   |
|---|---|---|
| <b>Statutes</b> (v. 2)—<br>Commandments, laws, rules                  | • | <b>Corrupted</b> (v. 17)—<br>Changed from the correct version |
| <b>Conferred them upon</b> (v. 3)—<br>Passed them on to, gave them to | • | <b>Confounded</b> (v. 22)—<br>Confused                        |
| <b>Suffer</b> (v. 6)—<br>Allow, permit                                | • | <b>Seed</b> (v. 25)—<br>Children or descendants               |
| <b>Admonished</b> (v. 13)—<br>Counseled, given directions             | • |   |

### Omni 1:12–30—Who Was Who in the Book of Omni?

Amaleki, the fifth writer in the book of Omni, mentioned the following different groups in Omni 1:12–30 (see also “Book of Mormon Chronology Chart,” p. 204):

- The Nephites who followed King Mosiah I out of the land of Nephi and into the wilderness until they came to the land of Zarahemla
- The Lamanites (and any Nephites who joined them) who remained in the land of Nephi
- The people of Zarahemla (sometimes called Mulekites) who came from Jerusalem at the time of Zedekiah (approximately 587 B.C.)
- “Coriantumr, and the slain of his people” (v. 21; called Jaredites) who came from the tower of Babel
- The group of Nephites Zeniff led from the land of Zarahemla who returned to the land of Nephi

### Studying the Scriptures



Do any three of the following activities (A–E) as you study Omni 1.

#### A Find the Similar Theme

The book of Omni contains the writings of five different men: Omni, Amaron, Chemish, Abinadom, and Amaleki.

1. Write the name of each man in your notebook and, after each name, list the verses that each one wrote.
2. What similar events did Omni, Amaron, Abinadom, and Amaleki write about? What might that teach us about the approximately 200 years covered by this book?

#### B Make a Comparison

Read Omni 1:12–13, and then read 1 Nephi 2:1–4 and 2 Nephi 5:5–8.

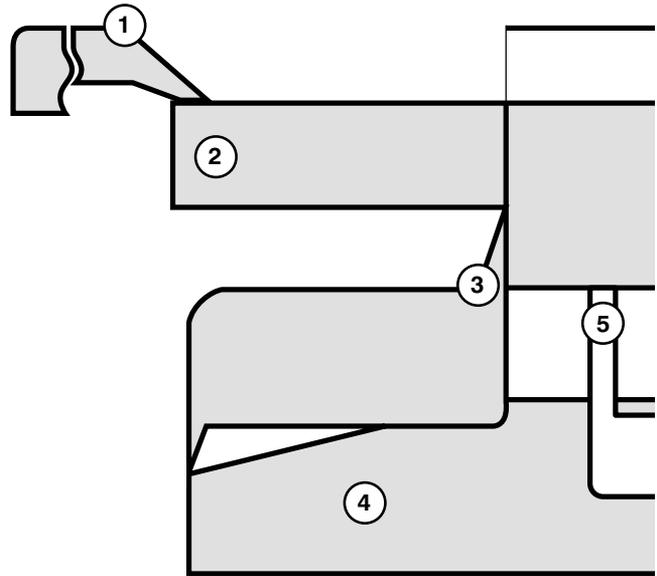
1. What do these accounts have in common?
2. How are they all examples of what Nephi taught in 1 Nephi 1:20?
3. What lesson can you learn from these accounts that would apply to your life?

#### C A Fulfillment of Prophecy

Lehi’s family and the people of Zarahemla (sometimes called the Mulekites) both fled from Jerusalem, but at different times. One important difference between them was that Lehi’s family took the scriptures with them and the people of Zarahemla did not. Review Omni 1:14–17 and explain what effect that difference had on the people of Zarahemla and how that shows the truth of what the Lord said to Nephi in 1 Nephi 4:12–17.

#### D Draw the Relationship between the Groups

In your notebook, draw a diagram like the one shown below, labelling the five different groups that are mentioned in the book of Omni. Include a description of each group and important dates (for help, see the “Understanding the Scriptures” section for Omni 1:12–30; “Book of Mormon Chronology Chart,” p. 204). You may want to label these groups in the margin of your scriptures in the book of Omni.



#### E Find the Answer

Amaleki finished his record with a summary of the life of King Benjamin, the son of King Mosiah I. As you read Omni 1:23–30, answer the following questions in your notebook:

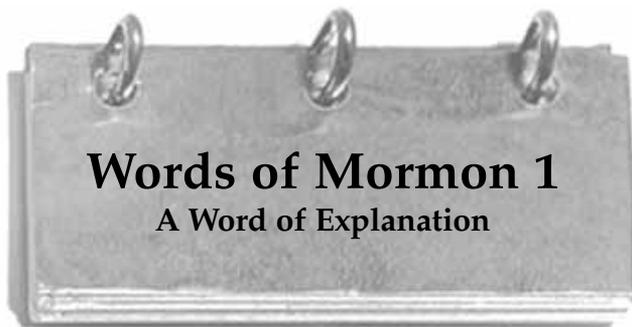
1. How successful was King Benjamin as a warrior king?
2. Why did Amaleki give the Nephite records to King Benjamin?
3. How do we know that Amaleki was a righteous man?
4. What happened to the first group that left Zarahemla and wanted to return to the land of Nephi?

# The Words of Mormon



## A Book out of Time

The short book called the Words of Mormon was written by the prophet and record keeper Mormon about A.D. 385, more than 500 years after the last writer wrote in the book of Omni. It is Mormon's explanation for his including the small plates of Nephi with his abridgment of the large plates of Nephi. You will learn more about the prophet Mormon later when you study his writings.



*Mormon, like Nephi (see 1 Nephi 9:5; 19:3), did not know why two sets of records covering the same time period were necessary. Mormon included the complete small plates of Nephi with his abridgment of the large plates of Nephi because the Lord inspired him to do so. Look for why Mormon felt the small plates were so important. (See "The Main Sources for the Book of Mormon," p. 12, for more information.)*

## Understanding the Scriptures



### Words of Mormon 1

<b>Profit</b> (v. 2)—Benefit, bless	: Many dissensions away unto the Lamanites (v. 16)—Many Nephites left to join the Lamanites
<b>Abridgment</b> (v. 3)—Shortened version	
<b>Contention</b> (v. 16)—Arguing, fighting	

### Words of Mormon 1:5–7—What Was the Wise Purpose for Including the Small Plates of Nephi?

The Lord had commanded Nephi to keep two sets of records: a historical record on the large plates and, for a "special purpose," a religious record on the small plates (see 1 Nephi 9). Even though Mormon had made an abridgment from the large plates of Nephi that covered the time period from Lehi to King Benjamin, he was inspired to add the small plates of Nephi, which covered that same time period, "for a wise purpose" (Words of Mormon 1:7). He added them without making any changes in them. For an explanation of what that wise purpose was, see the "Understanding the Scriptures" section for 1 Nephi 9:3–6 (p. 20).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Words of Mormon 1.

### A Match the Phrase with the Definition

It is sometimes difficult to know which plates Mormon was referring to when he wrote of the various records he was working with. Write the following phrases in your notebook. Then, as you read Words of Mormon 1:1–9, match one of the four definitions to each phrase. You may want to write the definition in the margin of your scriptures next to each phrase.

Phrases
"The record which I have been making" (v. 1)
"These records" (v. 2)
"The plates of Nephi" (v. 3)
"The records which had been delivered into my hands" (v. 3)
"I found these plates" (v. 3)
"These plates pleasing me" (v. 4)
"I chose these things" (v. 5)
"My record" (v. 5)
"Plates of Nephi" (v. 5)

“I shall take these plates” (v. 6)

“To finish out my record” (v. 9)

### Definitions

1. The Book of Mormon
2. Nephi’s historical record (the large plates)
3. Nephi’s religious record (the small plates)
4. The collection of records Mormon used for his abridgment

### B Design a Book Cover

In your notebook, draw a book cover for the small plates of Nephi that shows what is in the book. Design it so people will be enticed to read it. Read Words of Mormon 1:3–6 for ideas that you may want to include on your book cover.

### C Construct a Time Line

Because the book of Mosiah begins when King Benjamin was old, Mormon wanted us to know about his great accomplishments. After reading Words of Mormon 1:12–18, make a time line of the events in King Benjamin’s life. Then write one sentence that summarizes his life.

# The Book of Mosiah



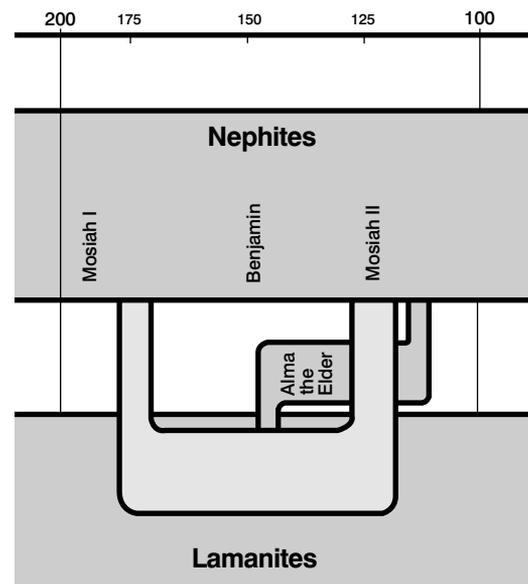
## What Can You Find in This Book?

In Mosiah you will read about great heroes, such as King Benjamin, King Mosiah II, Abinadi, and Alma the Elder. You will also find accounts of great villains, such as King Noah and Amulon. Most importantly, you will find the gospel of Jesus Christ explained in great sermons and illustrated in fascinating stories.

The book of Mosiah begins about 130 B.C. and ends about 91 B.C. It is not, however, one continuous story. In his abridgment, Mormon wove together the accounts of three related groups of Nephites:

- The Nephites in Zarahemla (Mosiah 1–8; 25–29)
- The Nephites who followed Zeniff back to the land of Nephi (Mosiah 9–22)
- Alma the Elder and his group of converts (Mosiah 23–24)

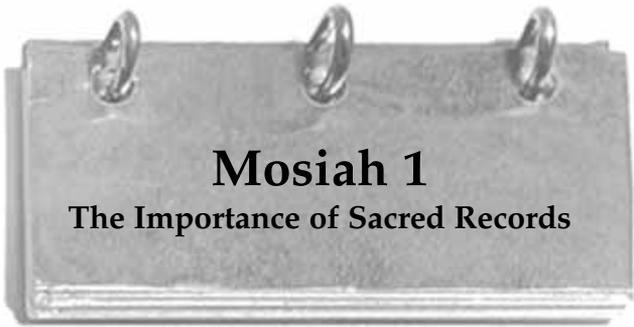
The following chart illustrates the portion of the Book of Mormon account covered by the book of Mosiah (see “Book of Mormon Chronology Chart,” p. 204, for more details).



## Who Wrote the Book of Mosiah?

The books in the Book of Mormon that came from the small plates of Nephi (1 Nephi–Omni) were not abridged by Mormon. He placed those plates, without any changes, with his abridgment of the large plates. Beginning with the book of Mosiah, we are reading Mormon’s abridgment of the large plates of Nephi.

The book of Mosiah is named for the king and prophet Mosiah who was the son of King Benjamin and the grandson of King Mosiah I, whom you read about in the book of Omni (see Omni 1:12).



# Mosiah 1

## The Importance of Sacred Records

Have you ever considered what your life would be like without the Bible and the Book of Mormon? What would you know about the purpose of this earth life and what you can expect after death? Just as the Book of Mormon is a sure witness to us that Joseph Smith was a prophet of God, the plates of Nephi and the plates of brass were witnesses to the Nephites that the Lord really did lead their ancestors from the land of Jerusalem.

As you read Mosiah 1–5, keep in mind that the Lord’s teachings were not given to call a wicked people to repentance. These Nephites were obedient to the commandments and faithful to their covenants, which is why King Benjamin wanted to give them a new name (see Mosiah 1:11). Look for what that new name was and how you can receive the same blessing.

### B Make Up a Quiz

Review Mosiah 1:11–18 and write at least three quiz questions: one from verses 11–12, one from verses 13–15, and one from verses 16–18. Be sure to include the answers.



# Mosiah 2

## Service to God



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As King Benjamin approached the end of his life, he desired to speak to his people about the gospel and announce their new king. King Benjamin’s speech begins in Mosiah 2 and continues through chapters 3 and 4. This powerful sermon can help us understand the gospel.

Remember that this sermon was not given to unfaithful members, but to people living in peace. King Benjamin’s people were faithful members who were ready to take the next step in their progression toward being spiritually reborn (see Mosiah 1:11; 5:7). As you study King Benjamin’s sermon, notice the reasons he gives for striving to become “a saint through the atonement of Christ” (Mosiah 3:19).

## Understanding the Scriptures



### Mosiah 1

- Preserved** (v. 5)—Saved for a special purpose
- Mysteries** (v. 5)—Truths learned only by faith and revelation
- Dwindled** (v. 5)—Fallen gradually away
- Waxed** (v. 9)—Grew, became
- Expedient** (v. 9)—Appropriate, desirable
- Proclamation** (v. 10)—Announcement, declaration
- Distinguished** (v. 11)—Recognized, known
- Blotted out** (v. 12)—Erased
- Adulterous** (v. 13)—Unfaithful to covenants and promises, immoral
- Charge** (vv. 15–16)—Responsibility
- Incurred** (v. 17)—Earned

## Studying the Scriptures



Do activities A and B as you study Mosiah 1.

### A Write a Journal Entry

Suppose you were Mosiah II, the son of King Benjamin. Study Mosiah 1:1–8, and then write a journal entry in your notebook that summarizes the counsel your father gave you in those verses. Be sure to include at least two important principles he taught you about the scriptures.

## Understanding the Scriptures



### Mosiah 2

- Firstlings** (v. 3)—Firstborn
- Trifle** (v. 9)—Treat as unimportant
- Infirmities** (v. 11)—Weaknesses, illnesses
- Consecrated** (v. 11)—Set apart for sacred purposes
- Suffered** (vv. 11–13)—Allowed, permitted
- Laden** (v. 14)—Burdened
- Unprofitable** (v. 21)—Unproductive, worthless
- Vary** (v. 22)—Change
- Hitherto done** (v. 31)—Done before
- Listeth** (v. 33)—Desires, wants
- Render** (v. 34)—Give, deliver

### Mosiah 2:16–17—Why Does God Require Us to Serve One Another?

President Marion G. Romney, who was a member of the First Presidency, taught:

“Service is not something we endure on this earth so we can earn the right to live in the celestial kingdom. Service is the very fiber of which an exalted life in the celestial kingdom is made.

“Knowing that service is what gives our Father in Heaven fulfillment, and knowing that we want to be where He is and as He is, why must we be commanded to serve one another? Oh, for the glorious day when these things all come naturally because of the purity of our hearts. In that day there will be no need for a commandment because we will have experienced for ourselves that we are truly happy only when we are engaged in unselfish service (in Conference Report, Oct. 1982, 135; or *Ensign*, Nov. 1982, 93).



### Mosiah 2:20–24—Why Did King Benjamin Say We Are “Unprofitable Servants”?

King Benjamin gave two reasons why we are unprofitable. First, everything we have and are is possible only because of God’s gift of life for all of His children (see Mosiah 2:23). We are in debt to Him for our very lives. Second, even when we are obedient, “he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him” (v. 24). The most important of those blessings is, of course, the gift of the Atonement. The price Jesus Christ paid to redeem us from sin and death is infinite, a price we never can repay. We should not, however, think that God compares all he has done for us with what we do for Him. He loves us and is delighted with our every effort to serve and obey.

### Mosiah 2:27–28—What Does It Mean to “Rid My Garments of Your Blood”?

In ancient Israel, it was common for a community to build a tower on which a watchman was placed to warn the people of approaching danger. If the watchman failed to give warning when an enemy came, he would have been responsible for the lives lost in the attack, or in Old Testament language, their “blood” would be on the watchman’s hands and clothing. King Benjamin understood that his calling as prophet and king was like that of a watchman on a tower (see Ezekiel 33:1–9). If he failed to teach and testify faithfully and warn the people to repent, their “blood” (spiritually speaking) would be on his clothing (see also Jacob 1:18–19).

## Studying the Scriptures

Do activities A–C as you study Mosiah 2.

### A Write a Description

- Review Mosiah 2:9–16 and write a description of the kind of leader King Benjamin was, including all the qualities you find in those verses.

- Why would you like to live in a place governed by such a king?

### B Scripture Mastery—Mosiah 2:17

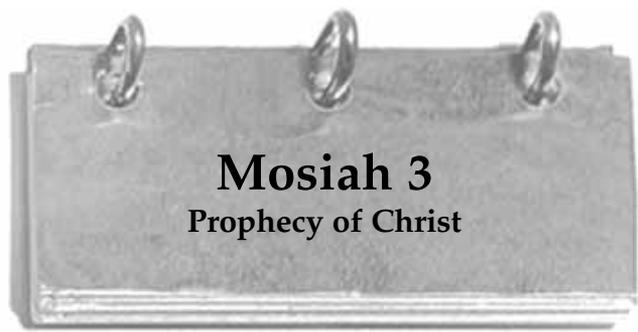
King Benjamin explained that when we serve other people we are really serving God.

- Why do you think the Lord requires us to serve one another? (see the “Understanding the Scriptures” section for Mosiah 2:16–17 for additional help).
- Describe a time when you offered selfless service and tell how you felt about it.

### C Ponder King Benjamin’s Teachings

King Benjamin’s sermon is filled with important doctrines that should be given careful thought. Study Mosiah 2:18–41 and answer *any three* of the following questions:

- Whose words does Mosiah 2:18 remind you of (see Luke 22:24–26)? What does that teach you about righteous leaders?
- Read Mosiah 2:20–24. In what ways are we “unprofitable servants”? How do you think God feels about us even though we are “unprofitable”?
- Read Mosiah 2:25 and Helaman 12:4–13. In what ways might we be considered less than the dust of the earth?
- Review Mosiah 2:27–28. Why did King Benjamin want to speak to his people one last time? What must we do to make sure our garments are not stained with the blood of our fellowmen? (see the “Understanding the Scriptures” section for Mosiah 2:27–28 for additional help).
- What does it mean to come out in “open rebellion against God”? (see vv. 36–37). Describe at least two situations in which a member of the Church your age might be in “open rebellion” and perhaps not realize it.
- In verses 38–41, King Benjamin spoke of an “awful situation” and a “happy state.” What does each phrase mean? Who will be in each condition?



*Mosiah 3 is a continuation of King Benjamin’s marvelous sermon to his people. Over one hundred years before the birth of Christ, an angel appeared to King Benjamin and told him of the coming of the Savior in remarkable detail. Look for the explanation telling how the Savior is able to help us return to our Heavenly Father. After reading this chapter you will have a better understanding of what Christ did for all of us.*



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## Understanding the Scriptures



### Mosiah 3

**Tidings** (v. 3)—News

**Omnipotent** (v. 5)—All powerful

**Tabernacle of clay** (v. 5)—Physical body

**Anguish** (v. 7)—Sorrow, grief, agony

**Scourge** (v. 9)—Beat with a whip that has jagged pieces of bone or stone in the ends

**Atoneth** (vv. 11, 16)—Pays the price

**Avaieth** (v. 15)—Is worth

**Submissive** (v. 19)—Willing to obey

**Consigned** (v. 25)—Committed, handed over

### Mosiah 3:15—“Types, and Shadows”

Types and shadows are symbols that teach and testify of great truths. The law of Moses contained many symbols that taught and testified about the future life and ministry of the Savior. For example, the firstborn, unblemished male sheep that were offered as sacrifices were symbols (types) and reminders (shadows) of the future atoning sacrifice of Jesus Christ as the Lamb of God (see Alma 25:15).

### Mosiah 3:19—What Is the “Natural Man” That We Must Put Off?



Elder Neal A. Maxwell, a member of the Quorum of the Twelve Apostles, explained:

“First of all, the natural man is an ‘enemy to God.’ (Mosiah 3:19.) This means that such individuals would (whether fully understanding the implications of their own resistance or not) oppose the ultimate purpose of God for mankind, which is, as we know, ‘to bring to pass the immortality and eternal life of man.’

(Moses 1:39.) Given our eternal interests, the natural man therefore is not our friend either, even if, at times, we seem quite at home with him. . . .

“Instead of becoming a saint, being childlike and willing to submit to our eternal Father, the natural man is rebellious and insists on walking in his own way. He is childish instead of childlike.

“The natural man also stubbornly seeks for happiness in iniquity—an incredibly naive notion about the nature of happiness and the universe. . . .

“Thus it is that the natural man, in attempting to live ‘without God in the world’ and in catering slavishly to his natural instincts, is actually living ‘contrary to the nature of happiness.’ (Alma 41:11.)” (*Notwithstanding My Weakness* [1981], 71–2).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Mosiah 3.

### A Use the Footnotes

King Benjamin was taught by an angel about the coming of Jesus Christ.

- As you read Mosiah 3:1–8, list five important facts about Christ.
- Look at the footnotes for each fact you chose and write an explanation of what each one tells about Him.

### B Who Does the Blood of Christ Save?

If the Atonement of Jesus Christ did not pay for our sins, we could not be saved. In Mosiah 3:11–18, King Benjamin identified three groups of people for whom the blood of Christ “atoneth.” Search those verses and describe those three kinds of people. What did King Benjamin say we must do to receive the salvation that comes “through the atoning blood of Christ, the Lord Omnipotent” (v. 18)?

### C Scripture Mastery—Mosiah 3:19

To help you understand the importance of putting off the natural man and becoming a Saint, answer the following questions as you study Mosiah 3:19:

- What is the “natural man,” and why is he an enemy to God? (see 1 Corinthians 2:12–14; Alma 41:11; “Understanding the Scriptures” section for Mosiah 3:19).
- How does the Holy Spirit “entice” us?
- What role does the Atonement of Jesus Christ play in helping you become a Saint? (see Mosiah 5:2; 27:25–26).



*Mosiah 3:19 encourages us to put off the “natural man” and become “a saint through the atonement of Christ the Lord.” In Mosiah 4 you will read how King Benjamin’s people succeeded in doing that. The king then told them how to avoid*

losing that great blessing they had received. Look for the ways King Benjamin said being truly converted changes a person.

Mosiah 4 concludes King Benjamin's address to his people that began in Mosiah 2. Be aware that Mormon included some of King Benjamin's follow-up teachings in Mosiah 5.

## Understanding the Scriptures

### Mosiah 4

**Cast his eyes round about** (v. 1)—Looked around

**Carnal state** (v. 2)—Earthly or fallen condition

**Remission** (vv. 3, 11–12)—Forgiveness of sins

**Comprehend** (v. 9)—Understand

**Succor** (v. 16)—Help, assist, aid

**Putteth up his petition** (vv. 16, 22)—Asks or pleads for help

**Stay my hand** (v. 17)—Withhold my help

**Impart** (vv. 17, 21, 26)—Give, share

**Condemn him** (v. 22)—Judge him as unfit

**Covet** (v. 25)—Selfishly desire

**Requisite** (v. 27)—Required

**Expedient** (v. 27)—Necessary, essential

**Divers** (v. 29)—Many, various

## Studying the Scriptures

Do activity A or B and activity C or D as you study Mosiah 4.

### A Analyze What Happened

A remarkable change came upon the people as a result of applying King Benjamin's teachings to their lives.

1. Read Mosiah 4:1–3 and answer the questions in the following chart in your notebook.

What did they realize?



What did they ask?



What was the result?

2. How is what happened to these people an example of what King Benjamin said they should do in Mosiah 3:19?
3. How is this similar to what Lehi saw in his dream? (see 1 Nephi 8:10–12).

### B Find the Lists

King Benjamin wanted his people to understand how to be saved in the kingdom of God. As shown in Mosiah 4:1–3, they experienced what it was like to receive a remission of their sins as a result of their faith.

1. In verses 4–10, King Benjamin explained further what is required for salvation. Study these verses and, in your notebook, make one list of the truths he said we should understand (see vv. 5–7) and another list of the principles he said we must first “believe” and then “do” to receive salvation (see vv. 8–10).

2. Even after we have been forgiven and made clean, it is not always easy to stay clean. Study verses 11–12 and list what King Benjamin said we must do to “retain a remission of [our] sins.”
3. In verses 12–16, King Benjamin listed the blessings that will be ours “if” we do what is taught in verse 11. Note that “retaining a remission of our sins” is just one of the blessings of obedience. List the blessings he mentioned and then choose two of them and explain why they would be desirable to you.

### C What Would Their Excuse Be?

The accompanying picture illustrates King Benjamin's thoughts about those who refuse to give to the poor. Read Mosiah 4:17–25 and, in your notebook, finish the statements with what a person in each situation might say. What did King Benjamin say should be their attitudes instead?



I won't impart because . . .



I can't impart because . . .

### D Scripture Mastery—Mosiah 4:30

1. In your notebook, make a sketch or drawing with a slogan or illustration that expresses the idea King Benjamin taught in Mosiah 4:30.
2. Explain why you think it is important to “watch” our thoughts, words, and deeds.



Mosiah 5 contains a record of King Benjamin's counsel to his people after his sermon found in Mosiah 2–4. Remember that his sermon was given to inspire and motivate a good and obedient people to a higher level of righteousness and true conversion (see the introduction to Mosiah 1 in this study guide, p. 73). Look for the counsel of King Benjamin that

helped the people change and for the greater blessing they received as a result of that change.

## Understanding the Scriptures

### Mosiah 5

**Disposition** (v. 2)—Strong desire

**Expedient** (v. 3)—Appropriate, desirable

**Head** (v. 8)—Name of Christ

**Abounding in** (v. 15)—Filled with

### Mosiah 5:7—Why Are We Called Children of Christ?

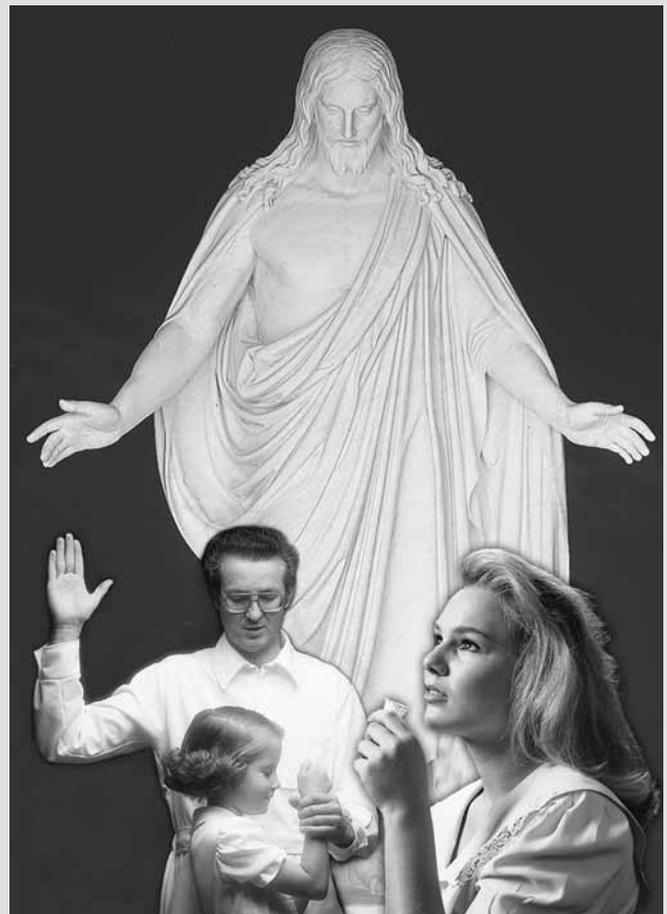
Our Heavenly Father is the father of our spirits (see Hebrews 12:9). Our earthly fathers are the fathers of our physical, mortal bodies. In his great sermon, King Benjamin explained that because of His atoning sacrifice, Jesus Christ is the father of our spiritual rebirth (see Mosiah 3:19; 5:7). The “mighty change” that came into the hearts of King Benjamin’s people is a powerful example of being “born again” (see Mosiah 4:2–3; 5:2; 27:24–26; John 3:5). President Joseph Fielding Smith taught that Christ “became a father to us because he gave us immortality or eternal life through his death and sacrifice upon the cross” (*Answers to Gospel Questions*, 4:178–79).

### Mosiah 5:8–15—What Does It Mean to “Take upon You the Name of Christ”?

Elder M. Russell Ballard, a member of the Quorum of the Twelve Apostles, explained: “Through baptism we take upon ourselves the name of Christ and promise to do the things that He would do, including obeying God’s commandments. In return, the Lord promises to send His spirit to guide, strengthen, and comfort us [see 2 Nephi 31:13; Mosiah 18:8–10]. Perhaps most importantly, He also promises to forgive us of our sins for which we truly repent [see 2 Nephi 31:17]. In a very literal way, those who go down into the waters of baptism have their sins washed away. They emerge from the baptismal font as sin-free and clean as the day they were born” (*Our Search For Happiness* [1993], 90).

Taking upon us the name of Christ is not a one time event. President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, said: “Some wonder if they were baptized too soon. If only they could be baptized now and have a clean start. But that is not necessary! Through the ordinance of the sacrament, you renew the covenants made at baptism. When you meet all of the conditions of repentance, however difficult, you may be forgiven and your transgressions will trouble your mind no more” (in Conference Report, Apr. 1997, 10; or *Ensign*, May 1997, 10).

Notice how different the gospel is from the ideas of the world. It seems to be a common concern of many people to find out “who they are.” King Benjamin emphasized that a more important question would be “whose you are.” To take upon ourselves the name of Christ means to belong to Him by covenant. When our time on earth is through, we will either be “called by the name of Christ” (Mosiah 5:9) and belong to Him (see v. 15), or we shall be “called by some other name” and belong not to Christ but to Satan (v. 10; see Alma 5:38–39).



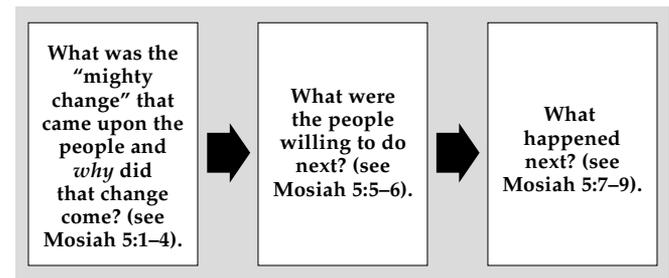
## Studying the Scriptures

Do activity A as you study Mosiah 5.

### A Explain What Happened

Mosiah 5 illustrates some important steps we all must take in coming to Christ.

1. Draw a diagram similar to the following in your notebook and fill in the boxes with the answers to the questions. (You will need to draw your boxes larger.)



2. Write a modern example of how becoming a son or daughter of Christ spiritually would affect a person’s day-to-day actions.

## Mosiah 6–7

### Limhi's People in Bondage

After making a record of all those who made a covenant with Christ, King Benjamin appointed his son Mosiah (Mosiah II) to rule the kingdom. What do you think the new king would do first? You may be surprised at what Mosiah did. Mosiah 7 gives a preview of what happened to the Nephites who went back to the land of Nephi that we read about in Omni 1:27–30. You will read this story in greater detail in Mosiah 9–22.

## Understanding the Scriptures

### Mosiah 6

**Expedient** (v. 1)—Appropriate, desirable

### Mosiah 7

**Teasings** (v. 1)—Repeated requests

**Endeavor** (v. 12)—Try

**Subjection** (vv. 18, 22)—Under the control of others

**Effectual** (v. 18)—Effective

**Over-zealous** (v. 21)—Too eager

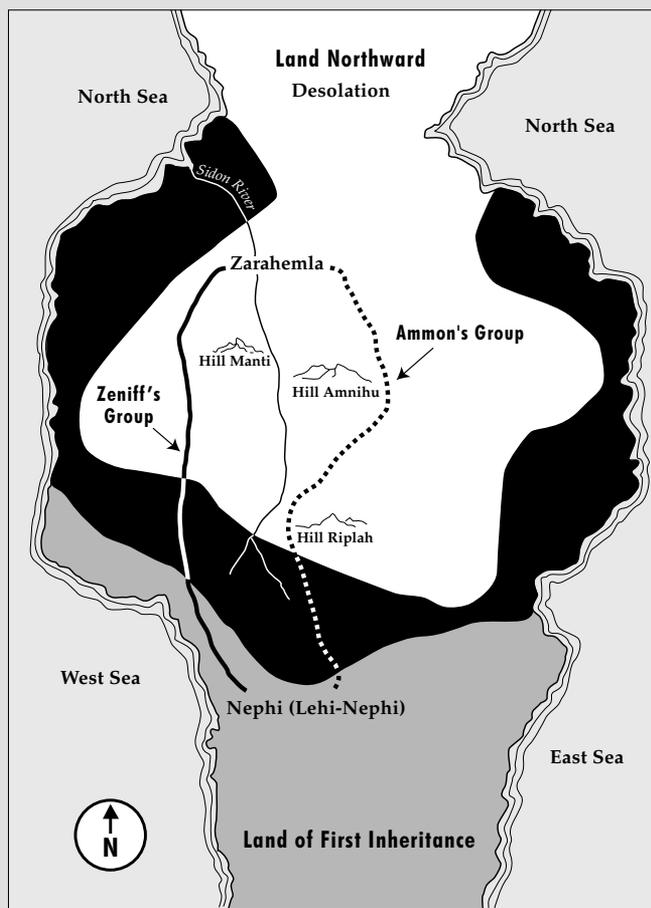
**Craftiness** (v. 21)—Deceptive means

**Succor** (v. 29)—Help, assist, aid

**Hedge up** (v. 29)—Block

### Mosiah 7:1–6—Where Was the Land of Lehi-Nephi in Relationship to the Land of Zarahemla?

Sometime after King Mosiah I (the father of King Benjamin) arrived in Zarahemla, a group of people wanted to go back to the land of Nephi. The first group that went failed because of contention (see Omni 1:27–28). A second group, led by Zeniff, succeeded in establishing a settlement in the land of Lehi-Nephi (see Omni 1:29–30; Mosiah 7:9, 21). About fifty years later, King Mosiah II sent a group under the leadership of Ammon to find out what happened to Zeniff's people (see Mosiah 7:1–6). For more information, see "Possible Book of Mormon Sites (in Relation to Each Other)" (p. 203).



## Studying the Scriptures

Do activity A or B as you study Mosiah 6–7.

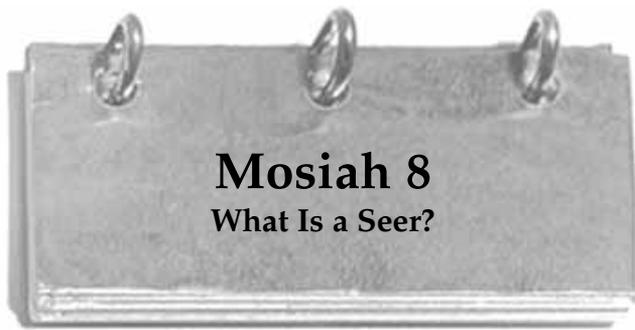
### A Write Your Own Record

King Benjamin asked that a record be made of those people who made the covenant to follow Jesus Christ (see Mosiah 6:1). Today in the Church we also keep records. Every member of the Church has a record that shows family relationships and important dates. Just as the people of King Benjamin, your name has been recorded as one who made a covenant with Christ. List several important events that have and will occur in your life. For those events that have already occurred, also list the dates.

### B Write a Letter

Suppose you lived at the time of Limhi and you had family members who were ill and unable to hear Limhi's speech to his people. Study Mosiah 7:17–33, and then write a letter to your family, detailing the important principles Limhi taught. Be sure to explain the following:

1. Why they should "be comforted" (v. 18)
2. Why the Lamanites let the people return to the land of Lehi-Nephi
3. The real reason for the present troubles
4. What the people must do to be delivered



## Mosiah 8 What Is a Seer?

*In Mosiah 7, King Limhi briefly explained what had happened to his people since the time that his grandfather, Zeniff, led that colony of Nephites from the land of Zarahemla back to the land of Lehi-Nephi. In Mosiah 8, Ammon explained to Limhi how ancient records can be translated and what the difference is between a prophet and a seer. Why did Limhi need that information? How does this chapter help increase your appreciation for Church leaders today?*

### Understanding the Scriptures

#### Mosiah 8

**Rehearse, rehearsed** (vv. 2–3)—Repeat, review

**Interpret** (v. 6)—Translate

**Cankered** (v. 11)—Pitted, damaged

**Interpreters** (v. 13)—The Urim and Thummim

**Impenetrable** (v. 20)—Hardened, unteachable

#### Mosiah 8:16—“A Seer Is a Revelator and a Prophet Also”

From Ammon’s description in Mosiah 8:13–18, we learn that while a prophet and a seer both declare the word of God, a seer has means of receiving revelation from God not available to every prophet (see v. 13). He not only can see the future, but also the past and hidden things with divine clarity (see v. 17). A seer “sees” by the power of God that which cannot be seen with the natural eye (see Moses 6:35–36). Each time we sustain the leaders of the Church at a general conference, we recognize the First Presidency of the Church and the Quorum of the Twelve Apostles as prophets, seers, and revelators.



### Studying the Scriptures

Do any two of the following activities (A–C) as you study Mosiah 8.

#### A Send a Message and a Map

Limhi told Ammon of a search party that was sent north to find Zarahemla. They did not find Zarahemla and discovered instead the land of the Jaredites (also called the Land Northward or Desolation).

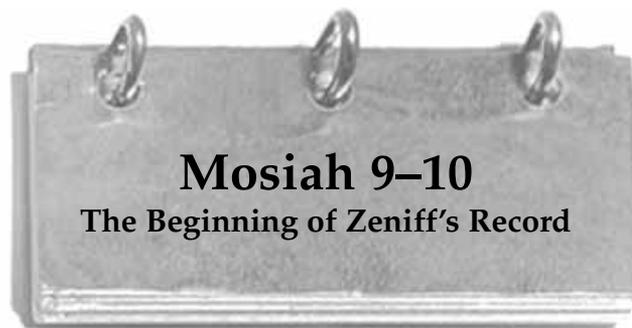
1. In your notebook, draw a map like the one in the “Understanding the Scriptures” section for Mosiah 7:1–6 and add a line for the route this search party might have taken (see also the map on p. 203).
2. Suppose you were the leader of that group. Study Mosiah 8:7–11 and write a message describing what you found there.

#### B Tell What it Means Today

1. Study Mosiah 8:13–18 and describe the gifts King Mosiah had as a seer that made him more than a prophet (see the “Understanding the Scriptures” section for Mosiah 8:16 for additional help).
2. Review some of the recent messages we have received from our modern prophets, seers, and revelators (from conference addresses, Church magazine and *Church News* articles, or other sources you have available) and describe some of the truths and dangers that they “see” that most people in the world do not see.

#### C Use the Bible Dictionary

Review Mosiah 8:13–18 and read about the Urim and Thummim in the Bible Dictionary (pp. 786–87). Write a brief summary of what those “interpreters” are used for and who uses them.



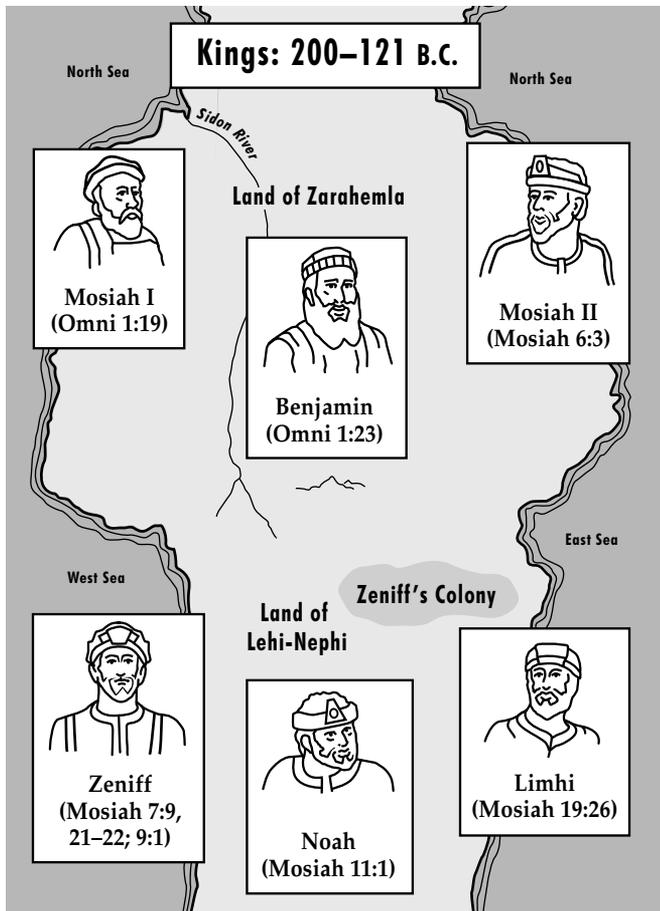
## Mosiah 9–10 The Beginning of Zeniff’s Record

*Remember, as you read Mosiah 9–24, that there are two and sometimes three separate groups of Nephites that were living in different parts of the land (see the accompanying illustration and the Book of Mormon Chronology Chart on p. 204).*

*Remember that Mosiah I was warned by the Lord to take the righteous who would follow him and “flee out of the land of Nephi” (Omni 1:12). He and his people discovered another group of people living in a land they called Zarahemla. He eventually became king over the combined group of Nephites*

and people of Zarahemla. Mosiah I was followed by his son, Benjamin, and grandson, Mosiah II.

Sometime after Mosiah I arrived in Zarahemla, Zeniff led a group of Nephites back to the land of Nephi (see Omni 1:27–30; Mosiah 7:21). There he established a colony among the Lamanites and became their king. Mosiah 9–22 is taken from the record of Zeniff. The account covers over fifty years and includes accounts of Zeniff’s successors: his son Noah and grandson Limhi. You will also read about Abinadi and Alma the Elder, two great prophets whose missions began and ended very differently.



### Mosiah 10:11–18—The Danger of False Traditions

The Lamanites taught their children an “eternal hatred” for the Nephites because of the false traditions they learned from their fathers (see Mosiah 10:13–17). Mosiah 10:11–18 illustrates the truth of the following revelation given to the Prophet Joseph Smith: “That wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers” (D&C 93:39).

Elder Richard G. Scott, a member of the Quorum of the Twelve Apostles, taught how we can avoid losing the light of the gospel because of false traditions:

“Carefully study the scriptures and counsel of the prophets to understand how the Lord wants you to live. Then evaluate each part of your life and make any adjustments needed. Seek help from another you respect who has been able to set aside some deeply held convictions or traditions that are not in harmony with the Lord’s plan. When in doubt, ask yourself, ‘Is this what the Savior would want me to do?’ . . .

“I testify that you will remove barriers to happiness and find greater peace as you make your first allegiance your membership in the Church of Jesus Christ, and His teachings the foundation of your life. Where family or national traditions or customs conflict with the teachings of God, set them aside. Where traditions and customs are in harmony with His teachings, they should be cherished and followed to preserve your culture and heritage. There is one heritage that you need never change. It is that heritage that comes from your being a daughter or son of Father in Heaven. For happiness, control your life by that heritage” (in Conference Report, Apr. 1998, 112, 114; or *Ensign*, May 1998, 86–87).



### Studying the Scriptures

Do activity A or B as you study Mosiah 9–10.

#### A Come, Listen to a Prophet’s Voice

The story in Mosiah 9 answers a very modern question: What is the benefit of having a living prophet available to us if we do not listen to what he says?

1. Review Omni 1:12–13 and explain who led the Nephites from the land of Nephi to Zarahemla and *why*.
2. Review Mosiah 9:1–3 and describe who led these groups of Nephites back to the land of Nephi and *why*.
3. Study Mosiah 9:4–19 and summarize what happened to the Nephites who went back to the land of Nephi.
4. What does their experience with the Lamanites teach you about why the Lord told them to leave originally?
5. Describe the change that occurred in these people from Mosiah 9:3 to Mosiah 9:17–19 and how that change saved them.

### Understanding the Scriptures

#### Mosiah 9

**First inheritance** (v. 1)—The first place they settled after arriving in the Americas

**Austere** (v. 2)—Strict, stern

**Over-zealous** (v. 3)—Too eager

**Smitten** (v. 3)—Punished, afflicted

**Disposition** (v. 5)—Attitude, desires

**Wax** (v. 11)—Grow, become

**Glut** (v. 12)—Fill

**Lamentation** (v. 19)—Great sorrow

#### Mosiah 10

**Leathern girdle** (v. 8)—Wide leather belt

**Loins** (v. 8)—Waist

**Wroth** (v. 14)—Very angry

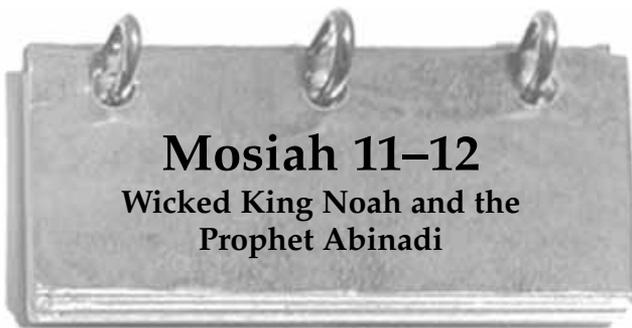
**Stimulate** (v. 19)—Encourage, excite

6. Zeniff's people learned that important lesson, but they could have avoided war and saved many lives if they had just followed their prophet, Mosiah I, and stayed in the land of Zarahemla. Think about the counsel you have heard the living prophet give the Church recently. List three principles he has taught us to do and describe the problems you feel you could avoid if you follow his counsel.

**B Apply the Lord's Counsel to Your Own Life**

Mosiah 10:11–18 lists a number of false traditions (beliefs) of the Lamanites, which were taught to their children and stirred up their hatred toward the Nephites.

- For each of the following events, describe the false belief or interpretation of the Lamanites and then explain what really happened:
  - Leaving Jerusalem
  - Crossing the sea
  - Arriving in the promised land (or land of their first inheritance)
  - Nephi and all of the faithful fleeing from Laman and Lemuel into the wilderness
- Review the statement from Elder Scott in the "Understanding the Scriptures" section for Mosiah 10:11–13. Explain what you must do to identify those customs or traditions from your culture or nation that are not in harmony with the gospel of Jesus Christ.



*What difference does it make when people have righteous leaders? Think about what happened to righteous King Benjamin's people in Mosiah 1–5. What do you think happened to Zeniff's people when wicked King Noah governed them? As you read Mosiah 11–12, notice again how much the attitude and actions of the leaders influence the lives of their*

*people. Watch also for the effect Abinadi's courageous testimony had on this people.*

**Understanding the Scriptures** 

**Mosiah 11**

- |   |  |
|---|--|
| <b>Conferred</b> (v. 1)—Gave, granted   | <b>Became idolatrous</b> (v. 7)—Began worshiping false gods        |
| <b>Concubines</b> (v. 2)—Legal wives of lower social status and with fewer rights than a regular wife | <b>Breastwork</b> (v. 11)—A wall about chest high                  |
| <b>Whoredoms</b> (vv. 2, 6)—Sexual sins   | <b>Resort</b> (v. 13)—Place of refuge                              |
| <b>Fatlings</b> (v. 3)—Young animals fattened for slaughter   | <b>Harlots</b> (v. 14)—Immoral women                               |
|   | <b>Wine-bibber</b> (v. 15)—One who drinks wine to excess, drunkard |
|   | <b>Wroth</b> (vv. 26–27)—Very angry                                |

**Mosiah 11:2—King Noah's "Many Wives and Concubines"**

At this time, the Lord had forbidden the practice of having more than one wife and the taking of concubines (see the "Understanding the Scriptures" section for Jacob 2:23–30, p. 62).

**Mosiah 12**

- |  |   |
|--|---|
| <b>Famine and pestilence</b> (v. 4)—Hunger and disease | <b>Cross him</b> (v. 19)—Cause him to contradict himself  |
| <b>Lashed</b> (v. 5)—Tied                              | <b>Confound them</b> (v. 19)—Confuse them                 |
| <b>Dumb</b> (v. 5)—Unable to speak                     | <b>Perverting, perverted</b> (v. 26)—Changing, corrupting |
| <b>Discover</b> (v. 8)—Reveal, make public             |   |

**Mosiah 12:31–32—"Doth Salvation Come by the Law of Moses?"**

Abinadi asked King Noah's wicked priests if salvation came "by the law of Moses" (Mosiah 12:31). They answered that a person could be saved by living the law of Moses. That answer, however, was only partly true. Abinadi gave a more complete answer in Mosiah 13:27–35.

**Studying the Scriptures** 

Do two of the following activities (A–C) as you study Mosiah 11–12.

**A Complete the List**

- Find the following words in Mosiah 11:1–15, and then write a sentence for each word, explaining how the kingdom changed when Noah took power:
 

a. Commandments	f. Idolatrous
b. Wives	g. Buildings
c. Sin	h. Tower
d. One fifth	i. Riotous living
e. Priests	j. Wine

- List some of the differences between King Noah and King Benjamin, whom you read about in Mosiah 1–2. Which one would you rather have as your leader? Why?

## B Compare the Prophecies

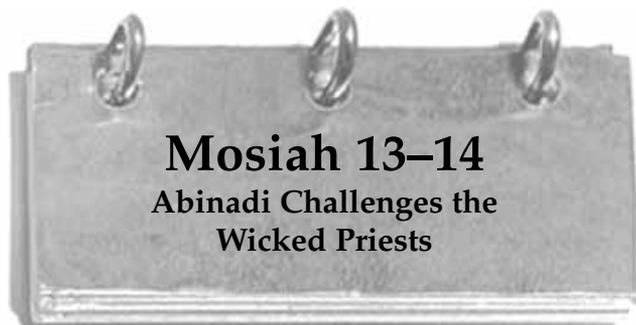
The Lord called Abinadi to warn King Noah and his people to repent or certain punishments would follow.

- Search Mosiah 11:20–25 and find the phrases “except they repent” and “except this people repent.” List the four punishments Abinadi said would come upon the people if they did not repent.
- What did King Noah and his people do when they heard Abinadi’s message? (see Mosiah 11:26–29).
- In Mosiah 12 we read that after two years the Lord again sent Abinadi to prophesy to the people. Search Mosiah 12:1–7 for the words *will* and *shall* and list what Abinadi said *would* happen to those people.
- How do the words *will* and *shall* make Abinadi’s second prophecy different from his first warning in Mosiah 11:20–25?
- Read Mosiah 12:8 and explain what the Lord then told Abinadi would happen to the people this time “except they repent.”

## C Find a Modern Application

In Mosiah 12:9–37, you read about Abinadi’s arrest and the beginning of his trial before King Noah and his priests.

- Review verses 9–16 and explain what you think the real reason was for the anger the people felt against Abinadi. How might this apply to our time when some members might have trouble accepting counsel the prophet has given?
- What reason did Abinadi give in Mosiah 12:27 for the priests not understanding the scriptures? Read also 1 Corinthians 2:11–14 and explain what those two scriptures teach about making the most of your scripture study.



## Mosiah 13–14 Abinadi Challenges the Wicked Priests

*When the Lord gives us an assignment, He also gives us the power to complete it (see 1 Nephi 3:7). Abinadi’s assignment was to call King Noah and his people to repentance. In Mosiah 13–14 you will read about the miraculous way the Lord helped Abinadi fulfill that assignment. As you read his bold testimony, imagine Abinadi teaching these things to powerful political leaders today. How do you feel they might treat him?*

*In Mosiah 14 we read that Abinadi quoted Isaiah 53, which describes the price Christ would pay for our sins and how*

*unappreciative people would be for this gift. Why do you think Abinadi chose that chapter to quote to those wicked priests?*

## Understanding the Scriptures



### Mosiah 13

**Mad** (vv. 1, 4)—Insane

**Durst** (v. 5)—Dared

**Hallowed** (v. 19)—Made holy or sacred

**Covet** (v. 24)—Have an excessive or selfish desire

**Expedient** (vv. 27, 29)—Necessary, essential

**Law of performances** (v. 30)—The rituals and ordinances of the law of Moses

### Mosiah 13:10—“A Type and a Shadow of Things Which Are to Come”

Types and shadows are symbols and reminders that teach and testify of greater truths (see the “Understanding the Scriptures” section for Mosiah 3:15, p. 75). Abinadi warned King Noah and his priests that whatever they chose to do to him would be a “type” or symbol of what would happen to them and to others. You will read about the fulfillment of this prophecy later in Mosiah 19 and Alma 25.



### Mosiah 13:27–28—“Salvation Doth Not Come by the Law Alone”

In Mosiah 13:27–28, Abinadi corrected a false idea expressed by King Noah’s priests (see Mosiah 12:31–32). He taught that obedience to the law of Moses alone could not bring them salvation. They all had need of the Savior to atone (pay the price) for their sins or “they must unavoidably perish, notwithstanding the law of Moses.”

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, applied that same lesson to our day:

“Now let us suppose a modern case. Suppose we have the scriptures, the gospel, the priesthood, the Church, the ordinances, the organization, even the keys of the kingdom—everything that now is, down to the last jot and tittle—and yet there is no atonement of Christ. What then? Can we be saved? Will all our good works save us? Will we be rewarded for all our righteousness?”

“Most assuredly we will not. We are not saved by works alone, no matter how good; we are saved because God sent his Son to shed

his blood in Gethsemane and on Calvary that all through him might ransomed be. We are saved by the blood of Christ (Acts 20:28; 1 Cor. 6:20).

“To paraphrase Abinadi: ‘Salvation doth not come by the Church alone; and were it not for the atonement, given by the grace of God as a free gift, all men must unavoidably perish, and this notwithstanding the Church and all that appertains to it’” (*Doctrines of the Restoration: Sermons and Writings of Bruce R. McConkie*, ed. Mark L. McConkie [1989], 76).

### Mosiah 14

**Form nor comeliness** (v. 2)—Unusual beauty or attractiveness

**Esteemed** (v. 3)—Valued, respected

**The chastisement of our peace** (v. 5)—The punishment that Christ suffered that gives us peace

**Stripes** (v. 5)—Injuries from being beaten or whipped; His suffering and pain

**Prolong** (v. 10)—Lengthen

**Travail** (v. 11)—Suffering, pain

**Made intercession for** (v. 12)—Defended, pleaded in behalf of

## Studying the Scriptures

Do activities A and C and activity B or D as you study Mosiah 13–14.

### A Write a Letter

Imagine that you were a servant in King Noah’s court and were there when Abinadi was brought in to be judged. From what you learned in Mosiah 12:17–14:12, write in your notebook a letter to a friend, describing what happened. Be sure to include a summary of what Abinadi said and the prophecies he made. Describe also how the king and his priests responded and any unusual things that happened. Conclude with your impressions of the prophet Abinadi. This could be the outline for a future sacrament meeting talk.

### B The Ten Commandments Today

In Mosiah 12:34–13:24, Abinadi recited for King Noah and his priests the Ten Commandments.

1. Find and mark each of the Ten Commandments in your scriptures (compare Exodus 20:3–17 for additional help).
2. Choose any three of the commandments and, for each one, write a paragraph describing how your neighborhood or community would change if everyone believed and lived that commandment.

### C Analyze Abinadi’s Answer

Abinadi asked the wicked priests if a person could be saved by living the law of Moses (see Mosiah 12:31–32). They answered that a person could be saved by living that law. Abinadi then explained why that answer was not completely true (see Mosiah 12:33–13:26). He agreed that keeping God’s commandments, including the Ten Commandments Moses received, was necessary but not sufficient. Then he taught a very important lesson. Study Mosiah 13:27–35 and answer the following questions:

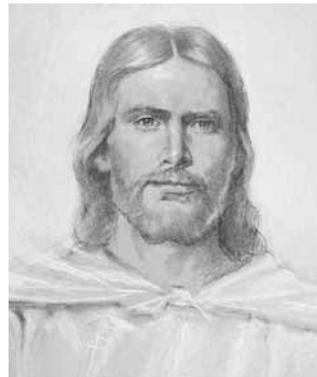
1. What did Abinadi say would happen with the law of Moses in the future?

2. What was the purpose of the law of Moses? (see vv. 29–30).
3. What was the Lord trying to teach them through the ordinances and sacrifices of the law of Moses? (see vv. 31–35).
4. Why was the law by itself not enough to save anyone? (see also Romans 3:20, 23; 2 Nephi 2:5–7).
5. How does Abinadi’s explanation of the place of the law of Moses also apply to the laws and ordinances of the gospel in our day? (see the “Understanding the Scriptures” section for Mosiah 13:27–28).

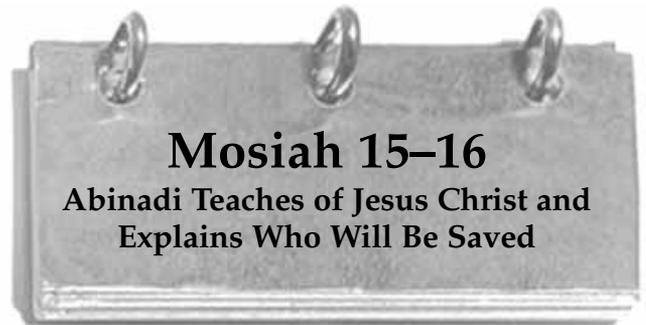
### D Match the Phrase to the Verse

To support his teaching about the need for a Savior, Abinadi quoted some of the prophet Isaiah’s teachings about Jesus Christ.

1. Read Mosiah 14, and then copy the following sentences into your notebook. After each one, write the number of the verse in which that truth is found.



- a. He died with the wicked even though He had done nothing wrong.
- b. He suffered for our sins and His punishment brought us peace.
- c. Most people rejected Him, which brought Him much sorrow.
- d. He did not try to defend Himself or save His own life.
- e. Jesus Christ is a righteous servant who, because of His Atonement, will save many people.

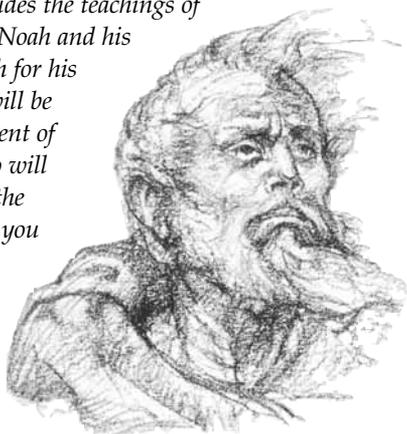


*Have you had the opportunity to talk with someone from another Christian church about what God is like? Most other Christian churches teach the doctrine of the Trinity, which is that God the Father, Jesus Christ, and the Holy Ghost are three different manifestations or appearances of the same Being. When he saw the Father and the Son in the Sacred Grove, the Prophet Joseph Smith learned that the Godhead consists of three separate Personages (see Joseph Smith—History 1:15–20; D&C 130:22–23).*

*In Mosiah 15, Abinadi taught that Jesus is “the Father and the Son” and that “they are one God, yea, the very Eternal Father of heaven and earth” (vv. 2, 4). This may seem confusing at first, but when properly understood it reveals an essential truth about the Godhead, particularly Jesus*

Christ, that we sometimes overlook. Be careful not to miss that truth as you study Abinadi's testimony.

Mosiah 15–16 concludes the teachings of Abinadi before King Noah and his wicked priests. Watch for his explanation of who will be saved by the Atonement of Jesus Christ and who will not be redeemed. At the end of these chapters you will better be able to explain what we can expect when all mankind will be resurrected.



Abinadi

before Him, who were deserving of a celestial glory, were resurrected. When the Savior comes again He will usher in what is called the morning of the first resurrection, when others who have died and are deserving of a celestial glory will be resurrected (see D&C 88:96–98). The first resurrection will continue until the end of the Millennium. (See McConkie, *Mormon Doctrine*, p. 640).

### Mosiah 16

- Gnash their teeth** (v. 2)—Grind their teeth together in anger or pain
- Beguile** (v. 3)—Deceive, entice
- Carnal, sensual, devilish** (v. 3)—Concerned with physical pleasures and worldly desires
- Corruption** (v. 10)—Mortality
- Incorruption** (v. 10)—Immortality

## Understanding the Scriptures



### Mosiah 15

- Subjected the flesh** (v. 2)—Made the physical body obedient
- Conceived** (v. 3)—Created, given life
- Disowned** (v. 5)—Rejected
- Make intercession for** (v. 8)—Defend, plead in behalf of
- Betwixt** (v. 9)—Between
- Seed** (v. 10)—Children, descendants (used here symbolically or spiritually)
- Wilfully** (v. 26)—On purpose, intentionally

### Mosiah 15:1–7—How Is Christ Both the Father and the Son?

In 1916 the First Presidency and the Quorum of the Twelve Apostles gave a detailed statement on the Father and the Son (see “The Father and the Son: A Doctrinal Exposition by the First Presidency and the Twelve,” in James E. Talmage, *The Articles of Faith*, 12th ed. [1924], pp. 466–73). The following are some examples of how they taught Jesus Christ is represented as the Father:

1. He is the Creator of all things and is therefore referred to in many scriptural passages as “the very Eternal Father of heaven and of earth” (see Mosiah 15:4; 16:15; Alma 11:38–39; Ether 4:7).
2. He is the Father of all who accept His atoning sacrifice and covenant with Him to obey His everlasting gospel (see Mosiah 5:7; 15:10–13; Ether 3:14; D&C 25:1).
3. He is the Father by “divine investiture of authority.” This means that the Savior is the fully authorized and commissioned representative of His Father, that whatever He does as executor of the Father’s will has permanent and binding effect since it is performed by the Father’s chosen agent.

### Mosiah 15:21—What Is the First Resurrection?

The “first resurrection” Abinadi referred to began with the Resurrection of Jesus Christ. At that time many of those who died

## Studying the Scriptures



Do two activities from A–D and one activity from E–F as you study Mosiah 15–16.

### A Summarize the Doctrine

Study Abinadi’s words in Mosiah 15:1–7 and explain how Jesus is both “the Father and the Son” (see the “Understanding the Scriptures” section for Mosiah 15:1–7 for additional help).

### B What Is the Question?

The following are phrases from Mosiah 15:8–9. Those verses explain how Jesus Christ frees us from sin and death. Consider each phrase and think of a question that could be answered by the phrase.

The Answer	What Is the Question?
“Breaketh the bands of death”	
“Make intercession for the children of men”	
“Filled with compassion”	
“Taken upon himself their iniquity”	
“Satisfied the demands of justice”	

### C Find the List

Abinadi gave examples of those to whom Jesus Christ is a Father.

1. Study Mosiah 15:11–13 and list two groups of people that will be called the “seed” (meaning the children) of Jesus Christ.
2. Read verses 14–17 and describe another group that could be called the “seed” of Christ because they do the same things as those in the second group you listed.



**D Who Will Come Forth in the First Resurrection?**

In Mosiah 15:19–26, Abinadi described three groups of people who will come forth in the first resurrection to inherit eternal life.

1. Read those verses, looking for the key words *believed*, *ignorance*, and *children*. Write a sentence describing each of the three groups.
2. One of the blessings of having living prophets is that they can clarify doctrine. It may seem that Abinadi indicated that *everyone* who died without ever hearing the gospel will automatically receive eternal life, but that is not the case. The scripture footnote for verse 24 (note the superscript *a* next to the word *salvation*) gives Doctrine and Covenants 137:7 as a cross-reference. (For help with footnotes and cross-references, see the “Study Helps in the Latter-day Saint Editions of the Scriptures,” pp. 2–3.) Read Doctrine and Covenants 137:7–9 and explain how those verses clarify which of all the people who “died without a knowledge of the gospel” will inherit the celestial kingdom.
3. Read Mosiah 15:26–27 and describe those who will *not* come forth in the first resurrection.

**E Answer a Letter**

Suppose you received the following letter from a friend you met on a trip last summer. Use the truths Abinadi taught in Mosiah 16 and write in your notebook an answer to your friend’s questions.

Dear friend,

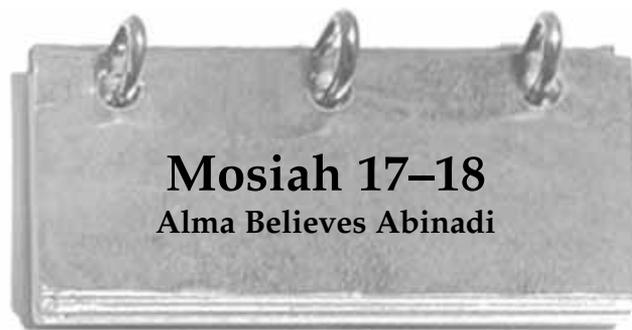
I have been thinking of our talk last summer. I felt different when you told me what you believed. As I thought about what you said concerning Jesus Christ, I was confused about one thing. You said you believed Jesus was your Savior. I don’t understand why we need to be saved or what we need to be saved from. If God created us, we must not be so bad. Also, I was impressed by the peace your beliefs seem to give you. You seem happier than I am. Why is that? What will happen if I don’t believe like you do and don’t do the things your Church teaches? I hope you have time to answer me because I would really like to know what you believe.

Your friend.

**F Finish the Sentence**

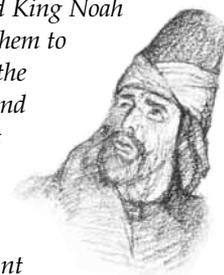
In Mosiah 16:6–9, Abinadi testified how death will be overcome for all mankind through the power of Jesus Christ. Finish the following sentences, using what you learn from those verses:

1. If Christ had not come, then . . .
2. If Christ had not overcome death, then . . .
3. Because of His resurrection, . . .
4. Because Christ is the life and light of the world, then . . .
5. The truths Abinadi taught make a difference in my life because . . .



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In Mosiah 12–16, Abinadi rebuked King Noah and his wicked priests and called them to repentance. As you might expect, the wicked king rejected the message and ordered that Abinadi be killed. But one of King Noah’s priests believed Abinadi’s message and repented. He even tried to save Abinadi. This man has an important



Alma

role throughout the rest of the book of Mosiah. What kind of courage do you think it would take to stand up to the king and fellow priests and defend a man they are angry with and want to kill?

## Understanding the Scriptures



### Mosiah 17

**An accusation against thee** (v. 7)—A crime to charge you with

**Reviled** (v. 12)—Insulted, offended

**Scourged** (v. 13)—Beat, whipped

**Faggots** (v. 13)—Bundles of twigs, sticks, or branches

### Mosiah 18

**Ascension** (v. 2)—Going up, raised up

**Resorted thither** (v. 5)—Went there

**Thicket** (v. 5)—Thick growth

**Contention** (v. 21)—Arguing, fighting

**Impart** (v. 27)—Give, share

**Apprised** (v. 34)—Told about

### Mosiah 18:13—How Did Alma Get the Authority to Baptize?

President Joseph Fielding Smith taught: “We may conclude that Alma held the priesthood before he, with others, became disturbed with King Noah. Whether this is so or not makes no difference because in the Book of Mosiah it is stated definitely that he had authority [see Mosiah 18:13, 18]” (*Answers to Gospel Questions*, 3:203).



### Mosiah 18:14–15—Can a Person Baptize Himself?

When Alma baptized Helam at the waters of Mormon, he put Helam under the water and he went under the water with him. With the next baptism, Alma only immersed that person and did not go under the water himself. President Joseph Fielding Smith explained: “When Alma baptized himself with Helam that was not a case of Alma baptizing himself, but merely as a token [sign] to the Lord of his humility and full repentance” (*Answers to Gospel Questions*, 3:203).

## Studying the Scriptures



Do activity A or B and one of the other activities (C–E) as you study Mosiah 17–18.

### A What Did Abinadi Do That Was “Worthy of Death”?

After listening to Abinadi, it took Noah and his priests three days to find an accusation against Abinadi and declare him “worthy of death” (see Mosiah 17:6–8).

1. Read Mosiah 17:6–8 and Limhi’s previous explanation in Mosiah 7:26–28. What was their accusation against Abinadi?
2. Why do you think Noah and his priests were so angry because of that “crime”?

### B Write An Eyewitness Account

Mosiah 17:9–20 records the last testimony and prophecy of Abinadi. Study those verses, and then write an account of the event as if you had been there as a reporter for a newspaper. Be sure to explain what Abinadi added in this prophecy to what he had already prophesied about King Noah in Mosiah 12:3.

### C Give a Modern Example

Before inviting the people to accept baptism, Alma explained to them some of the promises that are made with that covenant.

1. In your notebook, make a chart like the one shown here. As you study Mosiah 18:8–10, use the words in parentheses to help you identify the requirement Alma mentioned, the promises we make, and the promises the Lord makes. Fill out the chart with the information you find. You may want to mark and number those promises in your scriptures.

An Initial Requirement	What I Promise	What the Lord Promises
1. (desirous)	1. (burdens)	1. (redeemed)
	2. (mourn)	2. (first)
	3. (comfort)	3. (eternal)
	4. (stand)	4. (Spirit)
	5. (serve)	
	6. (keep)	



2. Select three of the promises that we make at baptism and give a modern example of what they mean in the Church today.

## D Compare Your Feelings

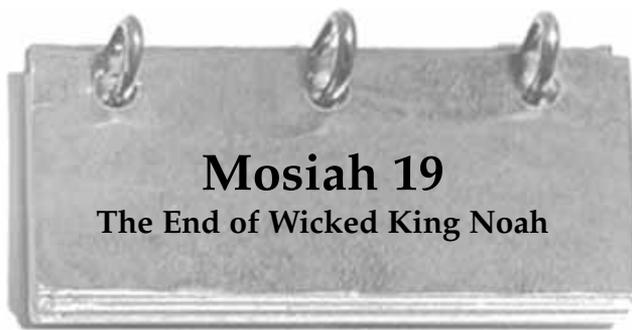
Mosiah 18:11–16 describes what happened and how the people felt as Alma baptized at the waters of Mormon. In your notebook, write a paragraph describing how you felt at your baptism. How have you seen the Lord’s promises fulfilled in your life? What do you appreciate about your baptism more now than you did then?



## E Write a Description of a Church Leader

After Alma baptized the people, he needed to organize the Church in the wilderness to care for them. Mosiah 18:18–26 tells about the priests, or Church leaders, that he called.

1. Study those verses, and then write a description of the requirements for those Church leaders. (For example: “A Church leader is . . . and is willing to . . .”) How are those requirements like those for the calling of a bishop or branch president today?
2. Read Mosiah 18:21–30 and write another description of what was expected of the new members.
3. Why do you think those people were so happy?



*Have you ever seen someone who was being tormented stand up to the tormentor? In Mosiah 19, you will read how Gideon stood up to wicked King Noah. You will also read how King Noah was saved from Gideon but not from Abinadi’s prophecy. As you read this chapter, notice also how Abinadi’s prophecy about the people was fulfilled.*

## Understanding the Scriptures



### Mosiah 19

**Anguish** (v. 7)—Distress, fear  
**Tarried** (v. 13)—Stayed, remained

**Tribute** (vv. 15, 26)—Taxes, forced payment to maintain peace

**Molest** (v. 29)—Trouble, harm



King Noah



King Limhi

## Studying the Scriptures



Do one of the following activities (A–C) as you study Mosiah 19.

### A Draw a Scene from the Story

After you have read Mosiah 19, pick one scene from this story and sketch a simple drawing of it in your notebook. Include all of the important details for the part of the story you choose to draw. Next to your drawing explain what you drew and list the verses that you illustrated.

### B Match the Prophecy with Its Fulfillment

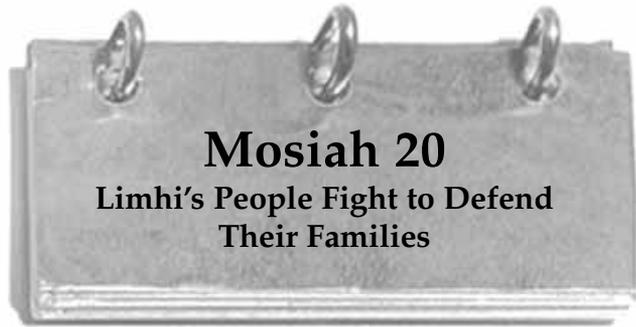
1. Review Abinadi’s prophecies about King Noah and his people in Mosiah 12:2–3. Then study Mosiah 19 and find and list verses that show that those two prophecies were fulfilled. You may want to write the reference for the prophecy in the margin of your scriptures next to the verses that show the fulfillment.
2. In your notebook, explain how each prophecy was fulfilled.

### C Interview a Character

The fate of King Noah is described in Mosiah 19:18–24. Suppose you were a news reporter traveling with Gideon’s men and interviewed one of the men who went with King Noah. Write how you think he might respond to the following questions:

- Why did you go with the king instead of staying with your family?
- Why isn’t the king with you now?

- What happened to him?
- What happened to the priests?
- Why are you coming back?
- If you had it to do over again, what would you do differently?



## Mosiah 20

### Limhi's People Fight to Defend Their Families

*Most of the priests of King Noah were wicked men. In Mosiah 20 you will read how they continued in their wickedness even after King Noah was killed and they fled for their lives into the wilderness. As you read this chapter, notice the power Limhi's people had when fighting for a righteous cause.*

## Understanding the Scriptures

### Mosiah 20

<b>Durst not</b> (v. 3)—Dared not	•	<b>Lay not this thing to their charge</b> (v. 17)—Do not blame them
<b>Sore</b> (v. 10)—Violent, fierce	•	<b>Pacified, pacify</b> (vv. 19–20, 22, 24)—Calmed, soothed
<b>Exerted themselves</b> (v. 11)—Put forth great effort	•	<b>Attributed</b> (v. 23)—Gave the blame for
<b>Bound up</b> (v. 13)—Bandaged	•	
<b>Forbear</b> (v. 17)—Stop, endure	•	

## Studying the Scriptures

Do activity A or B as you study Mosiah 20.

### A What Do You Learn about Gideon?



You have already read several events involving Gideon. For example, he stood up to King Noah and sent men to find out what happened to the king and those who left their families and fled with him (see Mosiah 19). Study Mosiah 20 and answer the following questions:

1. What position did Gideon hold in King Limhi's government?
2. What did Gideon do to stop the Lamanites from attacking them again? (see Mosiah 20:14–24).

3. What did Gideon say was the cause of the affliction Limhi's people were suffering?
4. What does this reveal about the kind of a man Gideon was?

### B Write a Test

From your reading of Mosiah 20, write five questions about important events or principles in that chapter. Be sure to include the answer and the verses where the answer is found after each question.



## Mosiah 21–22

### Bondage and Deliverance

*If you were in bondage to an enemy who used you as a beast of burden and made you carry heavy loads, what would you do to regain your freedom? Where would you turn for help? As you read Mosiah 21–22, look for what Limhi's people did in that situation. Notice also how the prophecies of Abinadi continued to be fulfilled.*

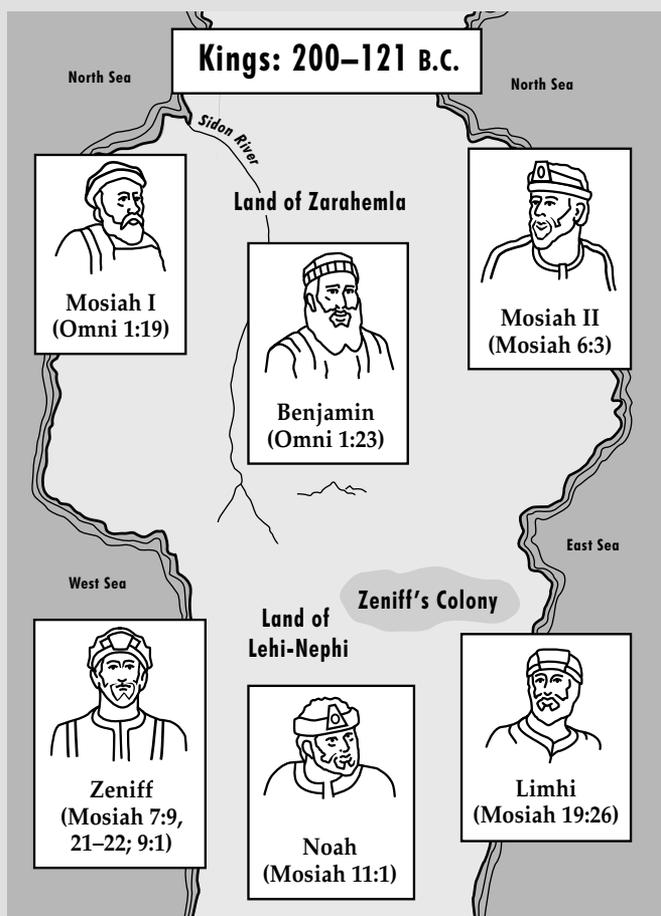
## Understanding the Scriptures

### Mosiah 21

<b>Lamentation</b> (v. 9)—Expressions of grief, regret	•	<b>Prosper by degrees</b> (v. 16)—Be blessed step by step
<b>Subjecting themselves</b> (v. 13)—Yielding	•	

### Mosiah 21:22–24—Two Stories Come Together Again

It is helpful to remember that Mosiah 1–8 is Mormon's abridgment of the record of Mosiah and contains the story of the Nephites in Zarahemla until the reign of Mosiah II (see "Book of Mormon Chronology Chart," p. 204). Mosiah 9–22 is taken from the record of Zeniff and tells the story of the Nephites who left Zarahemla at the time of Mosiah I and followed Zeniff back to the land of Lehi-Nephi.



In Mosiah 7–9 we read that Mosiah II sent an expedition, led by Ammon, to find out what happened to Zeniff’s colony, which had left Zarahemla over fifty years earlier. Ammon found Zeniff’s grandson, King Limhi, and his people in bondage to the Lamanites. In Mosiah 21, we read about the coming of Ammon and his men from Limhi’s point of view.

**Mosiah 22**

**Hitherto** (vv. 3–4)—Previously, before this  
**Proclamation** (v. 6)—Announcement, declaration  
**Tribute** (v. 7)—Tax, forced payment to maintain peace  
**Provisions** (v. 12)—Food and other supplies

**Studying the Scriptures**

Do two of the following activities (A–C) as you study Mosiah 21–22.

**A How Was This Prophecy Fulfilled?**

Even though Abinadi had been killed long before, his prophecies continued to be fulfilled.

1. Compare Mosiah 12:1–8 to 21:1–3. Describe what happened to Limhi’s people that Abinadi had prophesied.
2. Compare Mosiah 11:23–25 to 21:13–15. Describe what else happened to Limhi’s people that was prophesied by Abinadi.

**B Find the Real Reason**

Just as the prophet Abinadi had prophesied, Limhi’s people were placed in bondage to the Lamanites. In your notebook, draw a table like the one pictured here:

Escape Attempts	Results
Mosiah 21:6–9	
Mosiah 21:10–11	
Mosiah 21:12	
Mosiah 21:25–26 (Mosiah 8:7–8)	
Mosiah 21:13–15; 22:1–16	

1. Study the verses listed in the first column and, in that same column, describe briefly each attempt Limhi’s people made to escape from Lamanite bondage. Then, in the second column, describe the results of each attempt.
2. Review what Abinadi prophesied in Mosiah 11:23 and use that verse to explain the real reason that the first four escape attempts did not work.
3. Why do you think Ammon and his men from Zarahemla came only after Limhi’s people “did humble themselves” and “did cry mightily to God” (Mosiah 21:14)?
4. Who do you think inspired Gideon to think of the successful escape plan?
5. Think about the “bondage” that comes when a person gives in to the temptations of Satan. What do you see in the experience of Limhi’s people that could apply to our own efforts to escape the bondage of sin?



**C Draw a Map**

Study Mosiah 21:23–27 and Mosiah 8:7–9 and draw a map showing the possible route Limhi’s forty-three-man expedition took. Show the land they were looking for and the land they found instead. Use the illustration of Book of Mormon lands in this study guide (p. 203) for help.

## Mosiah 23–24

### Bondage and Deliverance for Alma's People

With Limhi's people safely back in Zarahemla, Mosiah 23–24 shifts from Limhi's people to what happened to Alma and the believers who followed him. We read about their escape from the armies of King Noah in Mosiah 18. As you read these chapters, you will also find out what happened to Alma's former companions—the wicked priests of King Noah. They continued to pursue their wicked ways. As you read, notice how the prophecies of Abinadi continued to be fulfilled.

### Understanding the Scriptures

#### Mosiah 23

**Expedient** (v. 7)—Appropriate, advisable

**Esteem** (v. 7)—Value, respect

**Snare** (v. 9)—Trap

**Sore** (v. 9)—Sorrowful, painful

**Tribulation** (v. 10)—Suffering

**Bonds** (v. 13)—Slavery

**Bonds of iniquity** (v. 13)—Restraints from personal freedom, the consequences of sin

**Pertaining to** (v. 18)—Having to do with

#### Mosiah 23:21–24—Bondage for Alma's People

Abinadi's prophecy against King Noah and his people had two parts. When Abinadi warned them the first time he told them they would suffer affliction and bondage if they did not repent (see Mosiah 11). When he warned them the second time, two years later, they still had not repented. In his second warning he told them that bondage and affliction would surely come upon them and, if they still did not repent, they would be destroyed (see Mosiah 12). Even though Alma and his people repented after Abinadi's second warning, they did not repent soon enough to escape the prophesied bondage and affliction.

#### Mosiah 24

**Cunning** (v. 7)—Clever, deceitful

**Plunder** (v. 7)—Stealing by force

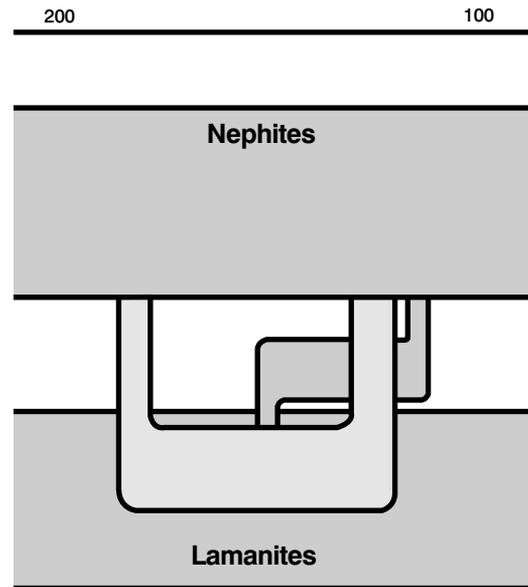
**Profound** (v. 19)—Deep, heavy

### Studying the Scriptures

Do two of the following activities (A–D) as you study Mosiah 23–24.

#### A Keeping the People and Places Straight

The accompanying diagram is from a section of the “Book of Mormon Chronology Chart” (see p. 204). Draw or trace one like it in your notebook and, from your reading of Mosiah 1–24, write the following names and places in their proper places on the chart: Zeniff, Mosiah I, King Noah, Abinadi, King Benjamin, King Mosiah II, King Limhi, Alma the Elder, the land of Zarahemla, the land of Lehi-Nephi.



B

#### Explain the Unexpected

In Mosiah 23:16–24:4, several events occurred that may seem unusual. Study each of the questions below and explain why you think each event happened as it did:

1. Why do you believe the Lord allowed Alma and his people to be placed in bondage to the Lamanites when they had repented and were righteous? (Be sure to include what you learned from Mosiah 11:23; 12:1–2 in your answer; see the “Understanding the Scriptures” section for Mosiah 23:21–24 for additional help.)
2. Why do you think the army of Lamanites (who had been chasing Limhi's people) had mercy on Alma and his people?
3. Why do you think the daughters of the Lamanites pled with the Lamanites to have mercy on those wicked priests who had kidnapped them?
4. Why do you think Amulon and the other wicked priests were given positions of authority among the Lamanites?

#### C Compare the Characters

Both Amulon and Alma had been priests in the court of King Noah, but they had taken very different paths since then.

1. Search Mosiah 23:6–20 and 24:8–12 and write a paragraph comparing the kind of person Alma had become with the kind of person that Amulon was.

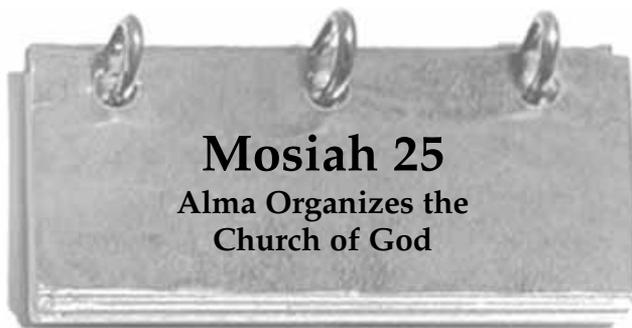
2. What do these differences teach you about the effect a testimony of the gospel has on people? Why do you think the wicked get so angry with those who try to be good?



### D Compare the Escapes

There are some interesting differences between the way Alma and his people were delivered from the Lamanites and the way Limhi and his people were delivered. From your study of Mosiah 21–24, answer the following questions:

1. What differences did you find concerning *when* each group decided to turn to the Lord in prayer for deliverance? (compare Mosiah 21:11–15 and 23:25–29; 24:9–12).
2. What differences did you find in the way the Lord helped each group with their burdens? (compare Mosiah 21:15–17 and 24:13–15).
3. What differences did you find in the Lord’s involvement in what happened to the Lamanite guards that allowed each group to get away? (compare Mosiah 22:3–11 and 24:16–19).
4. What differences did you find in the Lord’s involvement in what happened to the armies that were sent to recapture each group? (compare Mosiah 22:13–16 and 24:20–25).
5. In what ways are today’s trials and challenges similar to those Alma’s people faced?
6. What are some examples of ways hearts are hardened today?



*The different groups of Nephites were finally safely back together in the land of Zarahemla. Suppose you had been a Nephite who stayed in Zarahemla the whole time. What might your thoughts have been after hearing the stories of Limhi’s people and Alma’s people? Notice what King Mosiah II and Alma did for the welfare of the people in Zarahemla.*

## Understanding the Scriptures



### Mosiah 25

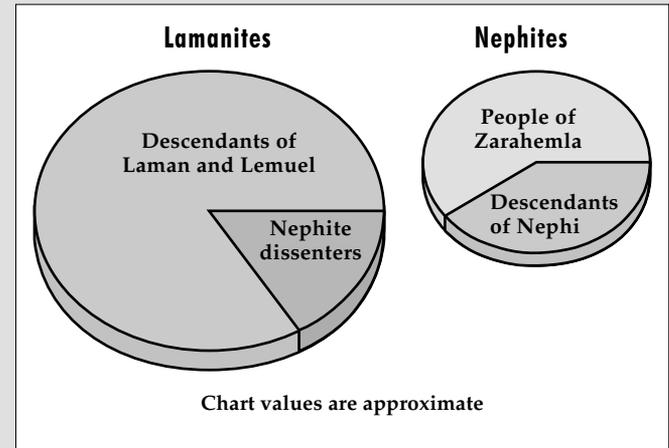
**Tarried** (v. 7)—Stayed, remained

**Exhort** (v. 16)—Urge, encourage, teach

**Anguish** (v. 11)—Sorrow, grief

### Mosiah 25:1–4, 13—Who Was a Nephite?

The two main groups of people in the Book of Mormon were the Nephites and the Lamanites. Neither group, however, was made up of just one people. The Lamanites included not only the descendants of Laman, Lemuel, and those from Lehi’s group who stayed with them, but also wicked Nephites who later joined them. The Nephites included descendants of Nephi and those from Lehi’s group who followed him, as well as the people of Zarahemla (see Mosiah 25:13).



It may be easier to remember that, generally, the Nephites were those who followed the gospel of Jesus Christ and the Lamanites did not. There were more than twice as many of those called Lamanites as there were of the Nephites and the people of Zarahemla combined (see Mosiah 25:2–3).

## Studying the Scriptures

Do activity A or B as you study Mosiah 25.

### A What Were Their Feelings?

As the people listened to stories of what happened during and after the time of King Noah, they were “struck with wonder and amazement” (Mosiah 25:7). Read the following verses and describe what they heard and how they felt. Number 1 is given as an example.

1. Mosiah 25:8—They heard how Limhi’s people were delivered from Lamanite bondage. It filled them with great joy.
2. Mosiah 25:9
3. Mosiah 25:10
4. Mosiah 25:11
5. Mosiah 25:12

## B A Meeting in Zarahemla

1. In Mosiah 25:1 we read that Mosiah called all of the people together. This gathering might be compared to the general conferences we hold regularly in the Church today. In your notebook, write an agenda or reporting form like the one shown here and fill it in from your study of the verses listed.

### Zarahemla Meeting Agenda

**Date:** (see suggested dates for Mosiah 24:25)

**Presiding:** (see Mosiah 25:1)

**Speaker #1:** (see Mosiah 25:5)

**Topic:** (see Mosiah 25:5–6)

**People's response:** (see Mosiah 25:7–13)

**Speaker #2:** (see Mosiah 25:14)

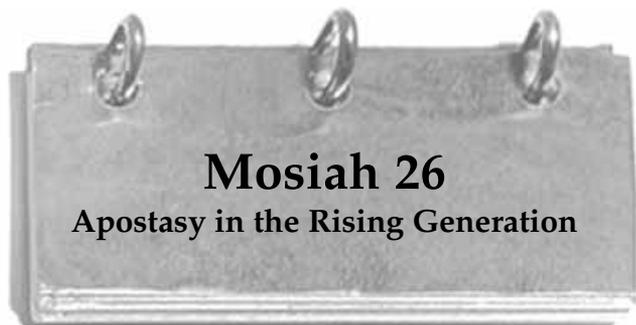
**Topic:** (see Mosiah 25:15–16)

**People's response:** (see Mosiah 25:17)

**After the Conference:**

(Read Mosiah 25:18–23 and describe what took place in Zarahemla after this important conference.)

2. How can their experiences apply to our day?
3. According to Mosiah 25:24, what did the Lord do for these people?
4. Why do you think that it is important to know what the Lord did for them?



*With all of the Nephites safely back in Zarahemla and free from the Lamanites, you might expect that life would be peaceful and problem-free. But that does not seem to be the way life is very often. Many of the adults among the Nephites had experienced first-hand the severe trials that come from wickedness and the joy that comes from gaining the Lord's forgiveness and deliverance. Their children, however, had not had those same experiences and many rejected the teachings and testimonies of their parents. Are there young people today who struggle in that same way and rebel against their parents? As you read Mosiah 26, look for what the Lord identified as the cause of such rebellion and for where it leads.*

## Understanding the Scriptures



### Mosiah 26

**Dissensions** (v. 5)—  
Disagreements, contentions

**Admonished** (v. 6)—Warned  
against sinful practices

**Divers iniquities** (v. 11)—  
Various sins

**Transgressor** (v. 19)—Person  
who breaks a law

**Regulate** (v. 37)—Govern,  
manage

**Circumspectly** (v. 37)—  
Carefully, watchfully

### Mosiah 26:5–12—The Laws of God and the Laws of Man

It is important to understand that there may be a difference between what is a sin and what is a crime. A crime is a violation of the laws of the land, while a sin is a violation of the laws of God. Often an act can be both, but some acts that are sins may not be against the laws of man. Alma sought the help of the king because of the wrongdoings of his people. King Mosiah realized that although many of the beliefs of these people were false and that some members of the Church had been deceived by the “flattering words” (Mosiah 26:6), they were not contrary to Nephite law. Alma then turned to the Lord to help him deal with the wrongdoings in the Church. See Doctrine and Covenants 134 for a modern revelation on this same subject.

## Studying the Scriptures

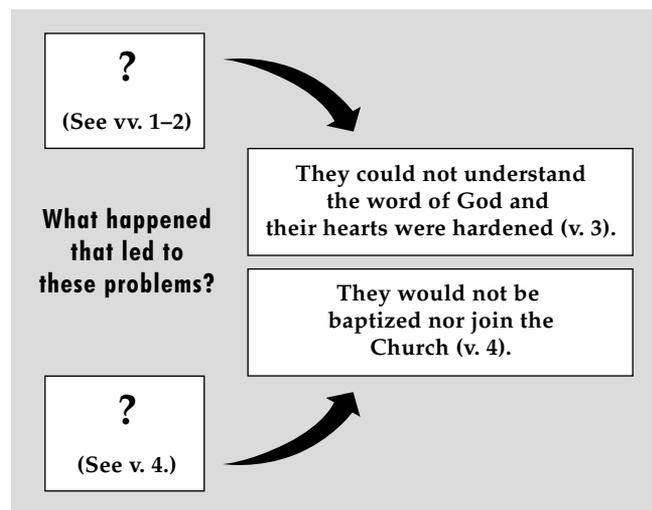


Do any two of the following activities (A–D) as you study Mosiah 26.

### A Find the Causes

It seems that in every generation there are young people of the “rising generation” (Mosiah 26:1) who reject the lessons their parents have learned and taught. Mosiah 26 describes such a situation in Zarahemla.

1. Study Mosiah 26:1–5, and then draw a diagram in your notebook similar to the one shown here. Replace the question mark (?) in the boxes with what led to, or caused, the problem listed in the scripture verses.



2. Think of people you may know who will not try to understand the gospel, or those who refuse to join or be active in the Church. Write a paragraph explaining the similarities you see between the causes of their problems and the causes of those problems in Zarahemla.
3. Read Doctrine and Covenants 136:32–33 and explain what we can do to overcome these problems and their causes.

## B Discover the Process



In Mosiah 26, Mormon described a difficult problem Alma faced as head of the Church. Official Declaration 2, at the end of the Doctrine and Covenants, describes a difficult problem President Spencer W. Kimball faced as President of the Church in our day.

1. Study Mosiah 26:1–12 and describe the problem Alma faced.
2. Read Official Declaration 2 and describe the problem President Kimball faced.
3. Read Mosiah 26:13–14 and list words or phrases that describe how Alma *felt* and what he had to *do* before the “word of the Lord came to him.”
4. Search Official Declaration 2 and list the words and phrases that describe what President Kimball and the First Presidency did before that revelation was given.
5. What do these lists teach you about the preparations for receiving revelation?

## C Find the Blessings

The word *blessed* is mentioned in each verse of Mosiah 26:15–19.

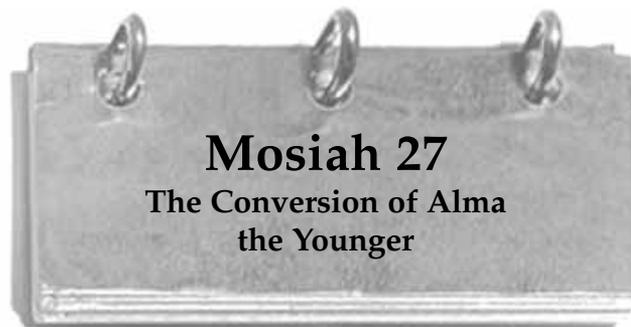
1. Search those verses and list who the Lord said is “blessed” in each verse and *why* they are blessed.
2. What covenant or promise did the Lord give Alma in Mosiah 26:20?
3. Read the information in the Bible Dictionary, “election” (pp. 662–63) and explain why you think Alma was given such a promise.

## D Find the Answers

Alma sought the Lord and received a revelation on what to do about Church members who commit serious sin. As you read Mosiah 26:21–39, look for the answers to the following questions:

1. What does the Lord do for those who believe and are baptized? (see vv. 21–24).
2. What is the fate of those who refuse to repent and accept the gospel? (see vv. 25–28).

3. What is the Church to do when a member commits serious sin and thereafter repents? (see vv. 29–31).
4. What is the Church to do if the member is unwilling to repent? (see v. 32).
5. What does it mean to “not be numbered” among the people of the Lord? (see v. 36).
6. What effect did Alma’s actions have on the Church? (see vv. 37–39).



*How do you think you would feel if you had put great effort into accomplishing something only to have someone come along and try to destroy what you were doing? Would it make any difference if the person who was trying to destroy your work was someone you loved? That is the situation that both the prophet Alma and King Mosiah faced. In Mosiah 27, you will read that those intent on destroying the work of these great men were their own sons! As you read, notice the faith of a noble father and the willingness of our Father in Heaven to reward great faith. The events of this chapter had a dramatic effect on those young men, as well as on the Nephites and Lamanites.*

## Understanding the Scriptures

### Mosiah 27

**Inflicted** (v. 1)—Forced, imposed

**Haughtiness** (v. 4)—Arrogance, pride

**Esteem** (v. 4)—Respect, value

**Hindering** (v. 9)—Barrier, obstacle

**Part asunder** (v. 18)—Break apart

**Bidding** (v. 23)—Inviting, encouraging

**Gall of bitterness** (v. 29)—The most extreme form of bitterness

**Abyss** (v. 29)—A very deep hole, a bottomless depth

**Racked** (v. 29)—Tormented greatly

**Consolation** (v. 33)—Comfort, reassurance

**Travail** (v. 33)—Hardship, toil

**Zealously** (v. 35)—Enthusiastically, eagerly

### Mosiah 27:11–26—The Remarkable Conversion of Alma the Younger

The account of the conversion of Alma the Younger is a wonderful example of what the Atonement of Jesus Christ does for those who repent. To be “redeemed of the Lord” (Mosiah 27:24) implies being rescued, ransomed, or bought back from



a situation of great debt (see vv. 27–29). To be “born of the Spirit,” “born again,” or “born of God” means to be changed from our earthly, fallen state “to a state of righteousness” becoming “new creatures” (vv. 25–26). We are no longer slaves to sin but desire instead to do good always (see Mosiah 5:2).

While the story of the conversion of Alma the Younger is impressive, President Ezra Taft Benson gave the following caution:

“We must be careful, as we seek to become more and more godlike, that we do not become discouraged and lose hope. Becoming Christlike is a lifetime pursuit and very often involves growth and change that is slow, almost imperceptible. The scriptures record remarkable accounts of men whose lives changed dramatically, in an instant, as it were: Alma the Younger, Paul on the road to Damascus, Enos praying far into the night, King Lamoni. Such astonishing examples of the power to change even those steeped in sin give confidence that the Atonement can reach even those deepest in despair.



“But we must be cautious as we discuss these remarkable examples. Though they are real and powerful, they are the exception more than the rule. For every Paul, for every Enos, and for every King Lamoni, there are hundreds and thousands of people who find the process of repentance much more subtle, much more imperceptible. Day by day they move closer to the Lord, little realizing they are building a godlike life. They live quiet lives of goodness, service, and commitment. . . .

“We must not lose hope. Hope is an anchor to the souls of men. Satan would have us cast away that anchor. In this way he can bring discouragement and surrender. But we must not lose hope. The Lord is pleased with every effort, even the tiny, daily ones in which we strive to be more like Him. Though we may see that we have far to go on the road to perfection, we must not give up hope (“A Mighty Change of Heart,” *Ensign*, Oct. 1989, 5).

### Mosiah 27:29—How Long Does “Eternal Torment” Last?

While Alma the Younger was unconscious, he was “wading through much tribulation, repenting nigh unto death” (Mosiah

27:28). His suffering was so intense that he described it as being “racked with eternal torment” (v. 29). The phrase “eternal torment” may be confusing, since we know from this chapter that he was unconscious just a little more than two days.

We must understand that the word *eternal* has a different meaning to the Lord than it does to the world. In a modern revelation, the Lord said:

“I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore—

“Eternal punishment is God’s punishment” (D&C 19:10–11).

Terms like “eternal torment” are more a description of the *kind* of torment (God’s torment) rather than the length of the suffering (see D&C 19:6–12). Remember also that this describes punishment for unrepented sins.

## Studying the Scriptures

Do any two of the following activities (A–D) as you study Mosiah 27.

### A Pick the True Statements

After reading Mosiah 27:1–7, read the following statements and indicate whether they are true or false. If you think a statement is false, rewrite it to make it true.

1. The Nephites in Zarahemla were all united as members of the Church.
2. The king passed a law that everyone had to respect the Church.
3. The poor members of the Church complained about being treated badly by the rich members.
4. The leaders of the Church were all volunteers who served without pay.
5. Because there were so many poor members, the Church struggled in poverty.

### B Write It in Your Own Words

The visit of the angel had a powerful effect on Alma the Younger.

1. Study Mosiah 28:13–16 and, in your own words, rewrite what the angel said. Remember that the angel was being direct and spoke in a way that left Alma without an excuse.
2. What do you find in the verses that helps explain why the Lord sent the angel to Alma the Younger and the sons of Mosiah?

### C Conduct an Interview

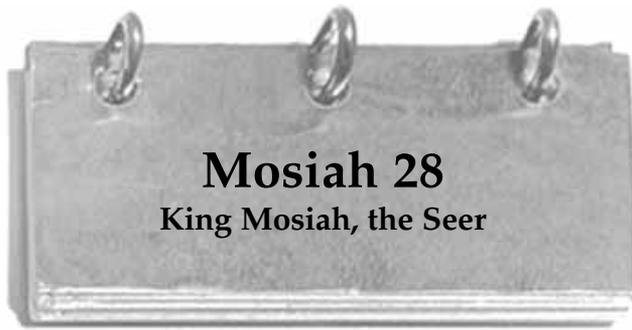
Think of a person in your ward, branch, stake, or district, or perhaps a relative, whose faith in God and obedience to the gospel you admire.

1. Interview that person and ask the following questions:
  - How did you gain a testimony of the gospel of Jesus Christ?

- Did your testimony come all at once or over a longer period of time?
  - How long did it take you to get to your present level of obedience and faithfulness?
2. Describe how his or her experience was similar to or different from the experience of Alma the Younger in Mosiah 27:23–32.
  3. Read also the statement by President Ezra Taft Benson in the “Understanding the Scriptures” section for Mosiah 27:11–26 and explain what you have learned about the process of becoming Christ-like.

### D Describe How Things Were Different

1. Review Mosiah 27:8–10, 32–37 and describe how Alma the Younger and the four sons of Mosiah changed as a result of their conversion experience.
2. How are these men an example of what Mosiah 27:25–26 teaches? What does this teach us about someone who is truly converted?



*If you were very ill with a terrible disease that was killing thousands all around you and then were given the formula for a powerful medicine that completely cured you, what would you do with that formula? Would you keep it to yourself? Would you sell it? Would you give it away? In a way, that is similar to the situation of the four sons of Mosiah. As you read Mosiah 28, discover what the “disease” was and what they did with the cure they were given.*

## Understanding the Scriptures

### Mosiah 28

**Vilest** (v. 4)—Most wicked  
**Anguish** (v. 4)—Sorrow, grief  
**Confounded** (v. 17)—  
 Confused

**Interpreters** (v. 20)—The Urim and Thummim (see also vv. 13–14)

### Mosiah 28:11–19—Where Do We Find the Information Mosiah Translated from These Plates of Gold?

The gold plates found by Limhi’s people tell the story of the Jaredites. Moroni later wrote an abridgment of that record, which is in the book of Ether (see Ether 1:1). See also “The Main Sources for the Book of Mormon” (p. 12).

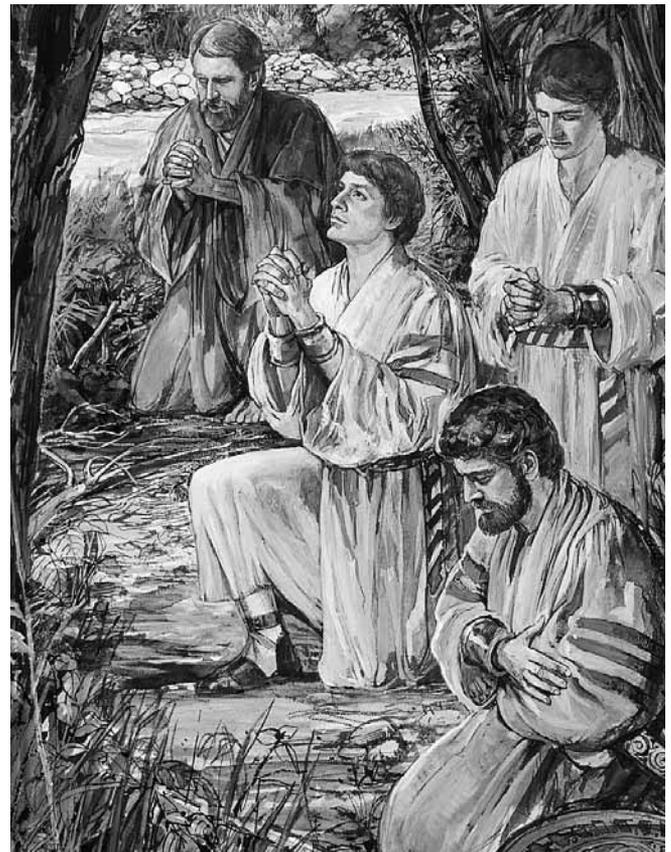
## Studying the Scriptures

Do activity A or B as you study Mosiah 28.

### A Write a Letter to King Mosiah

In Mosiah 28:1–5, Mormon explained how the four sons of Mosiah felt about serving a mission to the Lamanites.

1. Study those verses and note all of the reasons you can find that explain why they wanted to serve a mission.
2. Write a letter to king Mosiah as if you were Ammon or Aaron and explain where you want to go and why. Be sure to include the reasons you found in verses 1–5.
3. Which of those reasons do you feel might have been most important to those men? Why?



*More than anything else, the sons of Mosiah desired to serve a mission*

### B Find the Facts

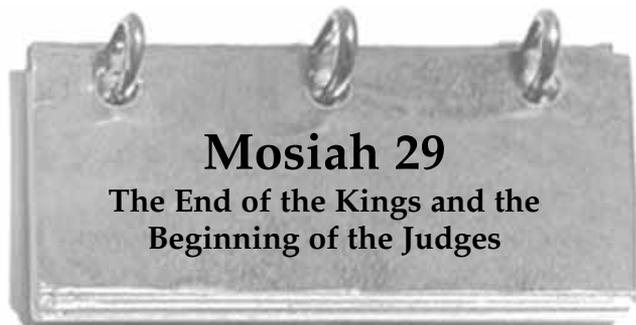
When the sons of Mosiah asked to go on a mission to the Lamanites, King Mosiah was obliged to make some important decisions. Search Mosiah 28:5–20 for answers to the following questions:

1. What convinced Mosiah to let his sons go on a mission to their enemies the Lamanites? (see vv. 5–9).
2. What three promises did the Lord give Mosiah concerning his sons? (see v. 7).

3. What did the sons of Mosiah give up to go on their mission? (see v. 10).
4. What three sets of plates are mentioned in verse 11?
5. Which set of plates did Mosiah translate, and how was he able to translate them? (see vv. 11–13).
6. Where can you find the information Mosiah translated from the gold plates?



7. Who did Mosiah give the records to? What does that teach us about the Lord's willingness to forgive?



*None of King Mosiah's sons were willing to serve as the next king. They chose to go on a mission to the Lamanites instead (see Mosiah 28:5–10). In Mosiah 29, you will read about the challenges their decision brought upon the Nephites and what King Mosiah decided to do. As you read this chapter, notice what Mosiah said was good and bad about a government ruled by a king. What other kind of government did he suggest, and what advantages and dangers did he see with it?*

## Understanding the Scriptures



### Mosiah 29

**Perverting, pervert** (vv. 7, 23)—Changing good to evil, corrupting

**Expedient** (vv. 13, 16, 24)—Appropriate, desirable

**Faculties** (v. 14)—Abilities

**The interposition of their all-wise Creator** (v. 19)—God coming to their rescue

**Dethrone** (v. 21)—Remove, get rid of

**Enacteth** (v. 23)—Passes, establishes

**Contrary** (v. 26)—Against, in opposition to

**Travails** (v. 33)—Suffering, pain

**Relinquished** (v. 38)—Gave up

**Lucre** (v. 40)—Riches

## Studying the Scriptures



Do activities A and B as you study Mosiah 29.

### A Make a Point

The following are statements that favor having a king. Use the ideas from Mosiah 29:18–25 to correct any statement you think is false.

1. A King is only one man; his problems do not affect the people.
2. A King serves the will of the people.
3. Kings are bound by the law of the country.
4. The best governments are those with kings.

### B Identify Important Principles

Mosiah 29:25–31 suggests several important principles. Following are key words and references from Mosiah 29. After reading the scripture, write a general principle that it suggests.

1. Common (v. 26)
2. Destruction (v. 27)
3. Unrighteous judgments (vv. 28–29)
4. Answered upon their own heads (v. 30)
5. Answered upon the heads of the kings (v. 31)

# The Book of Alma



## Who Wrote the Book of Alma?

As you will notice from the first page of the book of Alma, the complete title and the introduction explain that Alma, the son of Alma and often called Alma the Younger, is the prophet for whom this book is named. The book is Mormon's abridgment of the book of Alma from the large plates of Nephi (see "The Main Sources for the Book of Mormon," p. 12).

While this book bears Alma's name, it includes writings of other authors:

- Chapters 1–44 are from Alma's record.
- Chapters 45–62 are from the writings of Helaman, one of Alma's sons.
- Chapter 63 is mainly information recorded by Shiblon, another of Alma's sons.

## What Will I Find in the Book of Alma?

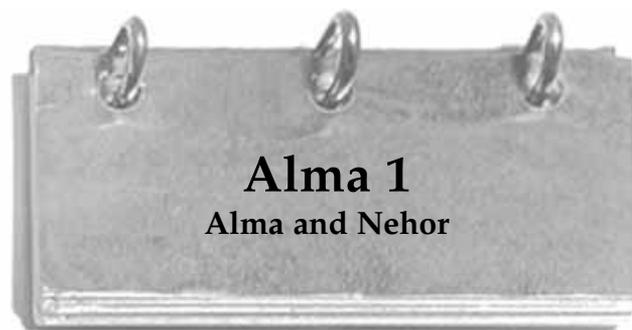
The book of Alma is the longest in the Book of Mormon, but it covers a period of less than 40 years (about 91–52 B.C.). In this book you will find some of the Book of Mormon's greatest missionary stories. For example, you will learn about what happened to the four sons of Mosiah, who all chose to go on missions among the Lamanites rather than one of them being named king over the Nephites. You read about their decision in Mosiah 28.

The book of Alma also contains some of the most significant doctrinal teachings in the Book of Mormon. You will read about such principles as:

- Priesthood callings before this mortal life.
- The power of the Atonement of Jesus Christ to bring the Resurrection to all and salvation to the repentant.

- The power of the word is greater than the power of the sword.
- The essential relationship between the Creation, the Fall, and the Atonement.
- How faith in Jesus Christ and repentance help us qualify for mercy through the Atonement and satisfy the demands of justice.

The book of Alma also contains the record of several wars, particularly in chapters 43–62. You will notice that even though these chapters are about terrible wars, they still teach significant and timeless truths that are essential for our day.



*Alma was the chief judge of Zarahemla and the leader of the Church. One of his first challenges was to sit in judgment of a man named Nehor who set up a rival church, taught false doctrine, and killed a faithful Nephite. Many people today believe and teach the same false doctrines that Nehor taught. As you read Alma 1, think about what is wrong with Nehor's doctrine and why Alma said it was dangerous.*

## Understanding the Scriptures



### Alma 1

<b>Obliged</b> (v. 1)—Required	<b>Ignominious</b> (v. 15)—Disgraceful, shameful
<b>Bearing down against</b> (v. 3)—Taking a strong stand against	<b>Impart</b> (v. 20)—Give, teach
<b>Popular</b> (v. 3)—Admired by the people, approved	<b>Contend</b> (v. 22)—Argue, fight
<b>Costly apparel</b> (vv. 6, 27)—Expensive clothes	<b>Blotted out</b> (v. 24)—Removed, erased
<b>Admonishing</b> (v. 7)—Correcting, warning	<b>Comely</b> (v. 27)—Attractive
<b>Stricken</b> (v. 9)—Bowed down	<b>Indulge themselves</b> (v. 32)—Give in to their desires
<b>Endeavored</b> (v. 12)—Tried	<b>Babblings</b> (v. 32)—Pointless arguments, idle talk
<b>Vengeance</b> (v. 13)—Punishment	<b>Durst</b> (v. 33)—Dared

### Alma 1:12—What Is Priestcraft? What Was Nehor Teaching That Was So Popular?

As defined by Nephi, "priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion"

(2 Nephi 26:29). According to that definition, what Nehor taught was priestcraft.

- He criticized the Church and taught that priests and teachers should become popular with the people (see Alma 1:3). This shows us that he wanted the people to praise and follow him rather than God.
- He taught that all priests and teachers (like himself) should be paid for preaching rather than also working to support themselves (see v. 3). This shows that his desire was to get gain and prosper from the labor of others.
- In order to get paid for preaching, Nehor, like all false teachers, taught what the people wanted to hear. He taught that “all mankind should be saved at the last day” (v. 4). That doctrine would be very pleasing to the disobedient. How much easier and comforting it is to hear that everyone will be saved instead of being taught that such principles as faith, repentance, and obedience are necessary for salvation. This shows that Nehor was more interested in his own welfare than in helping the people grow in righteousness and in the welfare of Zion.



Nehor was executed for murdering Gideon, but that did not end the popularity of his teachings. As you continue your study of the Book of Mormon you will periodically meet people (such as the Amlicites, Amalekites, Amulonites, and Ammonihahites) who followed the teachings of Nehor.

## Studying the Scriptures

Do one of the following activities (A–C) as you study Alma 1.

### **A** Correct the Doctrine

Nehor was guilty of priestcraft and murder.

1. To help you understand Nehor’s doctrine and the dangers of priestcraft, draw a table in your notebook, like the one shown here.

Nehor	Priestcraft	Priesthood
1.		
2.		
3.		

2. In the first column, list the three elements of Nehor’s doctrine from Alma 1:3–4.

3. In the second column, explain how each false doctrine he taught qualifies as priestcraft as described in 2 Nephi 26:29 (see the “Understanding the Scriptures” section for Alma 1:12 for help if needed).
4. In the third column, correct each false idea with an explanation of what a true priesthood holder would teach.

### **B** Is There a Wrong Way to Defend the Truth?

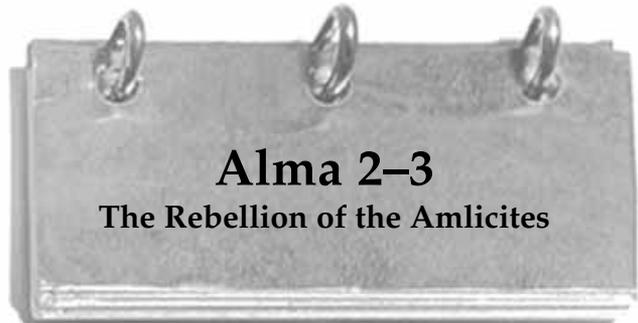
In Alma 1:19–20 you read about the persecution the members of the Church faced.

1. How did some of the members of the Church respond to that persecution? (see vv. 21–22).
2. What effect did their response to persecution have on the rest of the Church and on themselves? (see vv. 22–24).
3. How was the response to opposition by those members similar to Nehor’s response found in Alma 1:7–9?
4. Explain what this chapter teaches us about responding to persecution and why that is the best way.

### **C** A Day in the Life of a Nephite Teenager

Review Alma 1:25–33, which describes what life was like in the Church in Alma’s day, and then complete one of the following assignments.

1. Suppose you were a teenager in Alma’s day. Describe what a typical day might be like for you in that blessed society. Be creative and describe your family, getting ready for school, what you wear, how others treat you and how you treat others, and what your relationship is to nonbelievers.
2. Compare your community and the one described in Alma 1:25–33. How are they similar? How are they different? What could you do to make yourself and your community more like the one Alma described?



*Nehor’s death (see Alma 1) did not end the trouble brought on by his Satan-inspired teachings. In Alma 2–3 you will read about Amlici, a follower of Nehor, who wanted more than starting a rival church for personal gain. As you read these chapters, look for what Amlici really wanted and how Alma and the other Church members met that threat. Notice also how Alma’s discussion of the way the wicked mark themselves can also apply to our day.*

## Understanding the Scriptures



### Alma 2

**Endeavor** (v. 2)—Try

**Voice** (vv. 3–4)—Vote

**Deprive them of** (v. 4)—Take away

**Dispute** (v. 5)—Argument, debate

**Wonderful** (v. 5)—Astonishing, surprising

**Distinguished** (v. 11)—Known by, identified

**Ravenous** (v. 37)—Very hungry

### Alma 3

**Trodden** (v. 2)—Trampled, stomped

**Shorn** (v. 4)—Shaved

**Girded** (v. 5)—Wrapped or tied

**Mingle his seed, mingleth his seed** (vv. 9, 15)—Marry and have children with

**Called under that head** (v. 10)—Identified by that name

**Condemnation** (v. 19)—Punishment, sentence

**Listed, listeth** (vv. 26–27)—Desired, listened

### Alma 3:6–12—Who Are Lamanites and Who Are Nephites?

At this time in the Book of Mormon account, the identity of a Nephite and a Lamanite was not so much a matter of actual bloodline as it was a matter of belief. Those who were “led away by the Lamanites” (Alma 3:10) were called Lamanites regardless of their actual family line. Those who believed in the records of the Nephites and who “believed in the commandments of God” (v. 11) were known as Nephites regardless of their lineage.

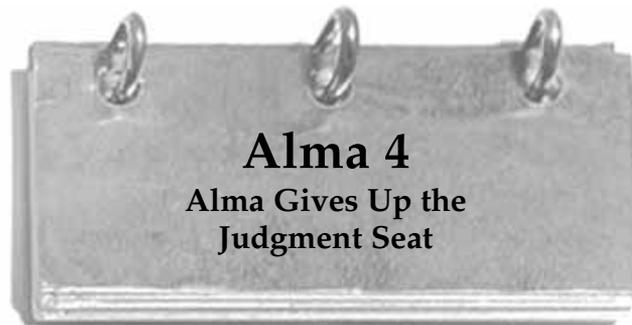


- Describe at least two things Alma did to defeat Amlici that are like what you could do to defend yourself against Satan’s attacks.

### C Give a Modern Example

In Alma 3, Mormon reminded us of the curse that came upon the Lamanites in the days of Nephi (see 2 Nephi 5:20–25; “Understanding the Scriptures,” section for 2 Nephi 5:20–25, p. 39).

- Review Alma 3:4–10 and explain the reason for that curse.
- What promise did the Lord make to those who joined with the Lamanites and fought against the Nephites? (see verses 9–17).
- What did the Amlicites do to fulfill that promise themselves?
- How do people “mark themselves” as unbelievers today?



## Alma 4

### Alma Gives Up the Judgment Seat

## Studying the Scriptures



Do activity B and activity A or C as you study Alma 2–3.

### A Describe the Problem



Amlici

Amlici was a talented and cunning man. Alma knew that he presented a real threat to the Nephite society.

- Study Alma 2:1–4 and describe what Amlici planned to do.
- How do verses 5–10 show that Alma’s concerns about Amlici were accurate?

### B Find an Application

Alma 2:12–38 describes the preparation and the battles that occurred in the war between the Nephites and the Amlicites and Lamanites. As you ponder these events, think of how these battles are like the battles you must fight against wickedness. Respond to the following questions:

- How was Amlici’s plan for the Nephites similar to Satan’s plan for you?

*The Lord promised the Nephites many times that if they would keep the commandments they would prosper in the land (for example, see Mosiah 1:7). In Alma 2–3 you read how the faithful Nephites were saved from the Amlicite-Lamanite threat by calling upon the Lord for strength. The Lord blessed them and they were delivered.*

*In Alma 4, there is no external enemy, no wars or contentions, but in a very real way the situation was more desperate than when the Lamanites were invading. What was the source of that danger? President George Q. Cannon, who was a counselor in the First Presidency, taught: “We are to be tried in all things, and sooner or later we must be tested by prosperity and plenty. Many people who remained faithful Latter-day Saints while they were poor may be unable to stand when they are rich. Riches [have] a very corrupting effect upon the human heart, and it requires a very pure people to be as honest, virtuous, humble and upright when surrounded by luxury and wealth as when they are in poor and destitute circumstances” (Gospel Truth, ed. Jerreld L. Newquist, 2 vols. [1957, 1974], 2:319).*

*As you study Alma 4, look for how President Cannon’s statement applies to those Nephites, and to us!*

## Understanding the Scriptures



### Alma 4

**Afflicted** (v. 2)—Troubled, tormented  
**Grieved** (v. 7)—Felt sad, full of sorrow  
**Malice** (v. 9)—Meanness, hatred

**Abasing** (v. 13)—Humbling  
**Succoring** (v. 13)—Helping, supporting, nourishing

## Studying the Scriptures



Do activity A as you study Alma 4.

### A Compare Two Time Periods

There are interesting similarities and important differences between the descriptions of the Church in Alma 1 and Alma 4. In the second year of the reign of the judges, the Church and its members prospered (see Alma 1:31), while just six years later the Church “began to fail in its progress” (Alma 4:9–10).

1. Draw a chart in your notebook similar to the one shown here. Study the verses listed for each column and describe how each of the topics relate to the Church during each time period. For example, how prosperous were the members and what effect did that prosperity have on them? (see Alma 1:29–31; 4:6–8).

	Alma 1:25–31	Alma 4:6–12
Persecution		
Equality and charity		
Pride		
Peace		
Prosperity		

2. Compare the two lists and summarize the reasons the Church began to fail given in Alma 4.
3. Think about your own life in those same areas. What are some ways you could increase your level of righteousness and thus help the Church progress?



## Alma 5 A Mighty Change of Heart

*Have you ever heard anyone say something such as “You don’t have to be perfect to go to heaven; God will let you in*

*as long as you avoid the really bad stuff.” Perhaps you know people who do not say that but who live as though they believe it to be true. What would you say to such a person? How good must we be to return to live with God? What will God’s mercy do for us, and how do we obtain that mercy? Alma 5 is a good place to find answers to such questions.*

*Alma gave up his position as chief judge to dedicate his time to building up the Church (see Alma 4:11–20). He began in the city of Zarahemla. Alma 5 is similar to a general conference talk from the prophet Alma. The message he gave is one of the most important in the Book of Mormon. As you read what he said, think about how it applies to you.*

## Understanding the Scriptures



### Alma 5

**Retained in remembrance** (v. 6)—Remembered

**Received his image in your countenances** (v. 14)—Become like Christ in attitude and behavior

**Tribunal** (v. 18)—Court of judgment

**Set at defiance** (v. 18)—Knowingly disobeyed, opposed

**Garments are washed white** (v. 21)—A symbolic reference to having sins washed away

**Make a mock of** (v. 30)—Make fun of, show disrespect toward

**Professed** (v. 37)—Claimed, pretended

**Err** (v. 43)—Make a mistake

**Order** (v. 49)—Priesthood authority

### Alma 5:9—Are You Saved?



Elder Dallin H. Oaks, a member of the Quorum of the Twelve Apostles, said: “As Latter-day Saints use the words *saved* and *salvation*, there are at least six different meanings. According to some of these, our salvation is assured—we are already saved. In others, salvation must be spoken of as a future event . . . or as conditioned upon a future event. . . . But in all of these meanings, or kinds of salvation, salvation is in

and through Jesus Christ” (in Conference Report, Apr. 1998, 76; or *Ensign*, May 1998, 55). The following are summaries of the six different meanings of which Elder Oaks spoke:

1. We are saved from the permanent effects of death. Because of the Resurrection of Jesus Christ, all mankind will be resurrected.
2. We are saved from sin through Christ’s Atonement and by following the gospel plan. Repentance is an important part of being saved from the consequences of our sins.
3. We are saved when we are “born again.” This happens when we enter into a covenant relationship with Christ by accepting baptism, receiving the Holy Ghost, and taking Christ’s name upon us. We must also faithfully keep and renew that covenant relationship.

- We are saved from the darkness of ignorance as we learn about the gospel plan. The gospel of Jesus Christ brings light into our lives.
- We are saved from the second death, which is final spiritual death, because of Christ's Atonement. Everyone, except for those few who become sons of perdition, will enter into a kingdom of glory.
- Our hope is that we will be finally saved in the celestial kingdom. In addition to the other requirements, this salvation, or exaltation, also requires that we make sacred covenants in God's temples and remain faithful to them (see Conference Report, pp. 76–78; or *Ensign*, pp. 55–57).

### Alma 5:7–14—What Is This Mighty Change of Heart?

If we search a few of the scriptures that describe this change we learn that some of the characteristics shown by those who have experienced this mighty change include the following:

- They “have no more disposition to do evil, but to do good continually” (Mosiah 5:2).
- They are “changed from their carnal and fallen state, to a state of righteousness” (Mosiah 27:25).
- They are “awakened . . . out of a deep sleep” and “illuminated by the light of the everlasting word” (Alma 5:7).
- “They humbled themselves and put their trust in the true and living God” (Alma 5:13).

Elder Merrill J. Bateman, a member of the Seventy, taught how a person obtains this mighty change: “Changes in the heart and soul occur as a result of planting and nourishing the seed [see Alma 32:28]. Scripture study, prayer, obedience, and service are key elements in building faith in Christ” (in Conference Report, Oct. 1992, 38; or *Ensign*, Nov. 1992, 28).

King Benjamin and Alma both demonstrated the power of the preaching of the word of God in bringing about the mighty change (see Mosiah 4:1–3; 5:1–2; Alma 5:7, 11–13).

Speaking of the power of the scriptures, particularly the Book of Mormon, to change lives, President Ezra Taft Benson declared: “It is not just that the Book of Mormon teaches us truth, though it indeed does that. It is not just that the Book of Mormon bears testimony of Christ, though it indeed does that, too. But there is something more. There is a power in the book which will begin to flow into your lives the moment you begin a serious study of the book. You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path. The scriptures are called ‘the words of life’ (D&C 84:85), and nowhere is that more true than it is of the Book of Mormon. When you begin to hunger and thirst after those words, you will find life in greater and greater abundance” (in Conference Report, Oct. 1986, 6; or *Ensign*, Nov. 1986, 7).

have to be all that good to be saved. Your friend believes that God knows our weaknesses and will save us anyway; we just ought to avoid the really big sins. You really love your friend and want him or her to understand and find happiness. Write a letter to this friend, explaining what is incorrect about his or her ideas concerning the Atonement. Use the truths Alma taught in Alma 5:10–42 to help you teach your friend. Be sure to explain the following points in your letter:

- What does the word *saved* mean?
- What does it mean to experience the “mighty change” and be “born of God”? How may this principle help to change a person?
- What can we do to experience that mighty change?
- What is necessary to have our hearts changed and to be born of God?
- What will become of us if we do not change?

### B Explain the Judgment Day

Alma described the judgment day, when we will all come before God to be judged.

- Using the information in Alma 5:16–25, compare the feelings of the unrepentant and the repentant.
- Doctrine and Covenants 76:5–10 gives more information about how the repentant and the righteous will be blessed. Study those verses and compare what the Lord offers those who follow Him with what the devil offers his followers. Which would you rather have? Why? How would you feel if the Lord spoke those words in Alma 5:16 to you?

### C Compare to Modern Times

Alma knew that the Church members in his time faced difficult challenges. Search Alma 5:26–35, 52–62 and list two challenges that Alma mentioned that are also challenges in our day. Using what you learned from Alma, explain what we can do to overcome them.

### D Write a Key Word Summary



Alma shared his testimony in Alma 5:37–52. List what you think are five important words or phrases in his testimony. Explain your reasons for selecting each word or phrase.

## Studying the Scriptures

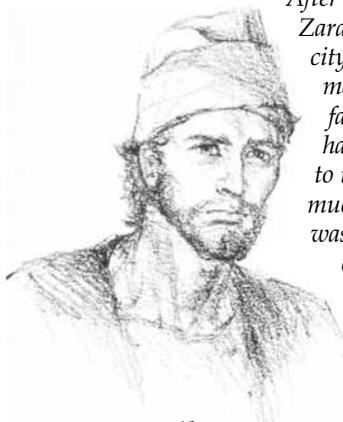
Do activity A and one other activity (B–D) as you study Alma 5.

### A Write a Letter

Imagine you have a friend who does not take religion and the gospel very seriously. His or her attitude is that we really do not

## Alma 6–7

### Alma Preaches in Gideon



Alma

*After strengthening the Church in Zarahemla, Alma moved on to the city of Gideon. He found the members of the Church there more faithful than those in Zarahemla had been. Therefore, his message to the Saints in Gideon was not so much a call to repentance as it was one of instruction and encouragement. Notice what Alma taught in Alma 6–7 about the mission of the Savior and what we must do to be cleansed by His Atonement.*

## Understanding the Scriptures

### Alma 6

**Liberal** (v. 5)—Freely offered, not restricted

**Regulations** (v. 7)—Rules

### Alma 7

**Supplicating of his grace** (v. 3)—Praying for divine help

**Beset** (v. 15)—Trouble

**Dilemma** (vv. 3, 18)—Crisis, desperate situation

**His course is one eternal round** (v. 20)—God’s ways are eternal and unchanging

**Vessel** (v. 10)—Person with special qualities and calling

**Easy to be entreated** (v. 23)—Ready to accept instruction or advice

**Infirmities** (v. 12)—Weaknesses, imperfections

**Temperate** (v. 23)—Moderate, using self-control

**Succor** (v. 12)—Help, support

### Alma 7:11–13—How Can the Atonement of Jesus Christ Help Me?

Many Christians understand that by His suffering in Gethsemane and on the cross the Savior paid for our sins. In Alma 7:11–13, the prophet Alma explained that the Atonement does that and much more. Alma testified that the Savior came to earth to take upon Himself every kind of suffering that is a part of this mortal experience.

- He took upon Himself the “pains and the sicknesses of his people” (v. 11). This includes all the many kinds of afflictions that come to us, even when we have not done anything wrong.
- He took upon Himself death so we can be resurrected (see v. 12).

- He took upon Himself our infirmities (see v. 12), which include weaknesses and imperfections of body, mind, or character that we struggle with in our desire to become Christlike.
- He took upon Himself our sins so that we might be forgiven (see v. 13).

Elder John H. Groberg, a member of the Seventy, said: “I testify that no one has or ever will experience any set of circumstances, be they disappointments, betrayal, pain, persecution, suffering, or whatever, that cannot and is not swallowed up in the Savior! You can feel no hurt, emotional or physical, that He has not already felt. There is no combination of human emotions or physical illness or suffering that cannot find refuge in the Savior’s sacrifice for us. He *knows* how to help us. He *wants* to help us. Please let him” (“Trust the Lord” [CES fireside for young adults, 1 May 1994], 6).

## Studying the Scriptures

Do activity B and activity A or C as you study Alma 6–7.

### A Summarize the Covenant of Baptism

A covenant is an agreement, promise, or contract between two people or groups. Compare Alma 7:15–16 and Doctrine and Covenants 20:77 and write a summary of what we promise Heavenly Father and what He promises us when we make the covenant of baptism (see Mosiah 18 for additional help).

### B Apply the Atonement to Our Day

In Alma 7:9–16, Alma shared his testimony about the life and mission of Jesus Christ.

1. Search verses 11–13 and list four different challenges we might face in this life that the life and Atonement of Jesus Christ help us with (see also the information in the “Understanding the Scriptures” section for Alma 7:11–13).
2. For each of the following situations, identify which of the four challenges it illustrates and explain how turning to Jesus Christ would help that person:
  - a. Melinda is twelve years old. Last month an automobile accident left her legs paralyzed.
  - b. Juan had made some bad choices and done things he is now ashamed of. He feels depressed and worthless.
  - c. Michael is 45 years old. He has a wife and children. He just found out he has cancer and the doctors say he has no more than one year to live. He is sad, confused, and even a little angry.
  - d. Emma has just been called as the president of her Laurel class. She has never had a calling like this before. She loves the gospel and really wants to do a good job but she feels very frightened and inadequate.

### C Illustrate the Scripture

Study Alma 7:19–21 and draw a picture of an important gospel principle you find described there. Title your drawing with a phrase that explains what it represents.



## Alma 8 Alma Meets Amulek



Missionary work requires great effort and can be discouraging at times. When President Gordon B. Hinckley was a young missionary in England, he felt very discouraged. “[He] wrote his father that he wasn’t getting anywhere with missionary work, and that he couldn’t see the point in wasting his time and his father’s money. Responding as both father and stake president, Bryant Hinckley sent a reply that was brief and to the point: ‘Dear Gordon, I have your recent letter. I have only one suggestion: forget yourself and go to work!’” (Sheri L. Dew, *Go Forward With Faith: The Biography of Gordon B. Hinckley* [1996], 64).



Alma became discouraged while preaching in Ammonihah. As you read of his experience, look for how the Lord encouraged and strengthened him so that he would continue his labors.

## Understanding the Scriptures



### Alma 8

**Holy order of God** (v. 4)—Melchizedek Priesthood

**Reviled** (v. 13)—Insulted, abused

**Anguish** (v. 14)—Sorrow, grief, agony

**Contrary to the statutes** (v. 17)—Against the laws

**Did wax more gross** (v. 28)—Became worse

## Studying the Scriptures



Do two of the following activities (A–C) as you study Alma 8.

### A Write an Article

Compare Alma’s experiences in the land of Melek (see Alma 8:3–6) and in Ammonihah (see vv. 7–13). If you were a newspaper reporter assigned to write an article about Alma’s visit to each place, what would you write? Be sure to include how he was treated and why you think he was treated that way.

### B Summarize What Was Said

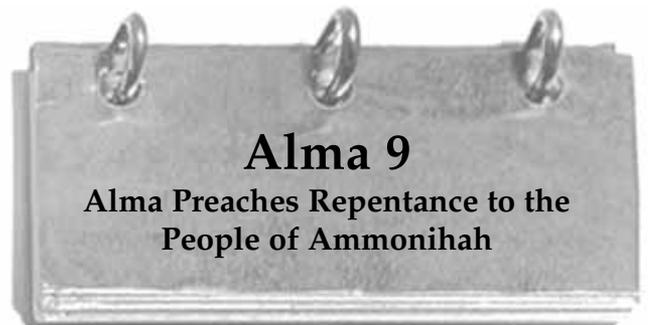


An angel spoke to both Alma and Amulek.

1. Summarize what the angel said to Alma (see Alma 8:14–17) and to Amulek (see Alma 8:20; 10:7).
2. How might what the angel said encourage missionaries today?

### C Write a Letter Home

Imagine you are Alma or Amulek writing a letter to your family. Study Alma 8:21–32 and write a note home about what is happening in the mission to Ammonihah.



## Alma 9 Alma Preaches Repentance to the People of Ammonihah

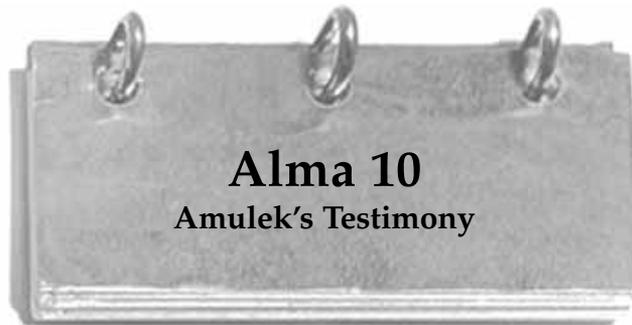
The hard-hearted people of Ammonihah were angry with and shouted insults at Alma and Amulek. Later, these two faithful missionaries were thrown into prison. If you were faced with this kind of opposition, how would you react?

As you read *Alma 9*, imagine that you are there with Alma. What kind of courage would be needed to face those people? What could you say that would best help them? Alma's and Amulek's teachings to the people of Ammonihah are found in chapters 9–14.

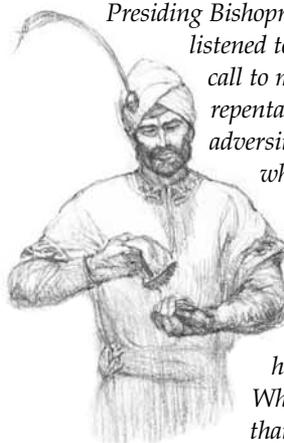
2. Read Alma's warning in Alma 9:23–24. How does his warning apply to Doctrine and Covenants 82:3? Why?

### C Make a Poster

Create a poster that represents the doctrines taught in Alma 9:25–30. Design the poster in a way that you could use it in a class to help other students better understand Alma's teachings about Jesus Christ.



Bishop H. David Burton, then First Counselor in the Presiding Bishopric, taught: "Alma and Amulek listened to the angel. They responded to the call to missionary service, and they preached repentance. They stood tall in the face of adversity and imprisonment. They are heroes whose lives are worthy of emulation" (in Conference Report, Apr. 1993, 60; or Ensign, May 1993, 47). As you read of Amulek's conversion and testimony, consider how his knowledge of Jesus Christ helped him during that difficult time. What qualities did Amulek have that you would like to emulate?



Amulek

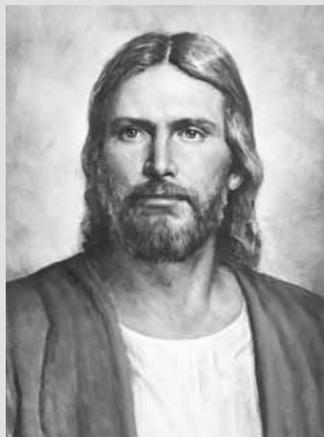
## Understanding the Scriptures



### Alma 9

- |   |  |
|---|--|
| <b>Contend</b> (v. 1)—Argue, debate                         | <b>More tolerable</b> (vv. 15, 23)—Better                |
| <b>Stiffnecked</b> (vv. 5, 31)—Stubborn, prideful           | <b>Prolong their existence</b> (v. 16)—Extend their time |
| <b>Perverse generation</b> (v. 8)—Evil people               | <b>Is nigh at hand</b> (v. 25)—Will soon come            |
| <b>Consigned to a state</b> (v. 11)—Assigned to a condition | <b>Equity</b> (v. 26)—Fairness, justice                  |
| <b>Verified</b> (v. 14)—Proven to be true                   | <b>Suffer</b> (v. 33)—Allow                              |

### Alma 9:26–27—The Healing Process of Repentance



President James E. Faust, Second Counselor in the First Presidency, said: "All of us have made wrong turns along the way. I believe the kind and merciful God, whose children we are, will judge us as lightly as He can for the wrongs that we have done and give us the maximum blessing for the good that we do. Alma's sublime utterance [in Alma 9:26] seems to me an affirmation of this" (in Conference Report, Oct. 1996, 75; or *Ensign*, Nov. 1996, 53).

## Studying the Scriptures



Do activities A and B or activity C as you study Alma 9.

### A What Can We Learn from History?

Count the times Alma used the phrases "do ye not remember" and "have ye forgotten" in Alma 9:7–14.

- List the examples he used from Nephite and Lamanite history to show the necessity of repentance.
- Write your ideas about how each of these examples would help the people in Ammonihah to repent.
- In what ways do his examples help you have a greater desire to repent?

### B Take an Inventory

Alma lists the many blessings the Nephites experienced in Alma 9:18–22.

- Make two columns in your notebook. In one column list the temporal (physical) blessings the Nephites were given and in the other column list the spiritual blessings they received.

## Understanding the Scriptures



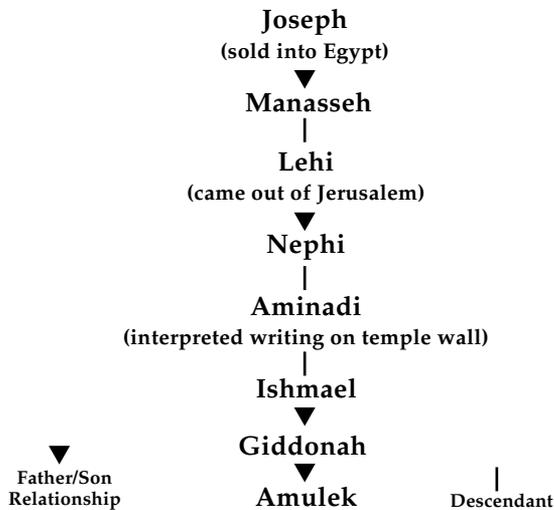
### Alma 10

- |   |   |
|---|---|
| <b>Kindreds, kindred, kinsfolk</b> (vv. 4, 7, 11)—Family members                            | <b>Pervert</b> (v. 18)—Change, corrupt                                |
| <b>The hand of my industry</b> (v. 4)—My hard, honest work                                  | <b>Pestilence</b> (vv. 22–23)—Disease or plague                       |
| <b>Mysteries</b> (v. 5)—Truths that can only be known by divine revelation                  | <b>Revile against, reviled against</b> (vv. 24, 29)—Criticize, insult |
| <b>Preservation</b> (v. 5)—Saving   | <b>Foremost</b> (v. 31)—First in rank or importance                   |
| <b>Manifest</b> (v. 10)—Known   |   |
| <b>Cunning devices</b> (v. 13)—Devious and misleading ways of asking questions and speaking |   |

### Alma 10:22–23—“The Prayers of the Righteous”

President Spencer W. Kimball, then Acting President of the Quorum of the Twelve Apostles, said: “Many voices of seducing spirits advocate carnal pleasures and unrestrained physical satisfactions. Our world is now much the same as it was in the days of the Nephite prophet who said: ‘. . . if it were not for the prayers of the righteous . . . ye would even now be visited with utter destruction. . . .’ (Al. 10:22.) Of course, there are many many upright and faithful who live all the commandments and whose lives and prayers keep the world from destruction” (in Conference Report, Apr. 1971, 7; or *Ensign*, June 1971, 16).

#### Amulek’s Ancestors



### Studying the Scriptures

Do two of the following activities (A–C) as you study Alma 10.

#### A Interview a New Convert

Talk with a recent convert to the Church about his or her conversion and testimony. Compare this convert’s experience with Amulek’s in Alma 10:1–11. Answer the following questions:

1. How were their experiences similar?
2. How did their experiences differ?
3. How is Alma 10:8 similar to 1 Nephi 3:7?

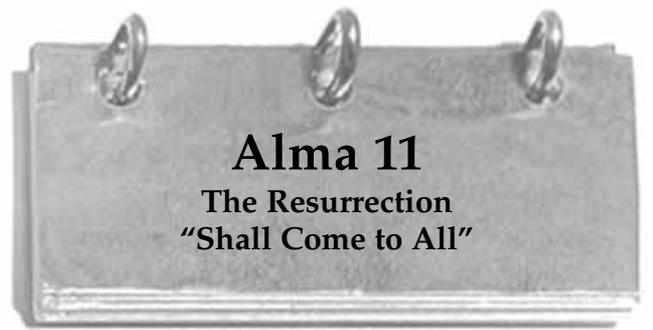
#### B Make a Word List

1. As you read Alma 10:12–32, list the words that describe the lawyers and judges in Ammonihah.
2. Why do you think those learned, rich, and influential people were so concerned with Alma and Amulek’s words?

#### C Explain

In Alma 10:22–23, Amulek taught an important doctrine. Study those verses and answer the following questions:

1. What protected the city of Ammonihah from destruction?
2. What are some examples that show how this principle is true today?
3. What comfort and reassurance does this principle give you?



## Alma 11

### The Resurrection

#### “Shall Come to All”

*Would you deny your testimony for a large sum of money? In Alma 11, Zeezrom, a wicked lawyer, challenged the teachings of Alma and Amulek. Look for how much money he offered Amulek to deny the existence of God. Also note how Amulek confounded Zeezrom.*

### Understanding the Scriptures

#### Alma 11

- Compelled** (v. 2)—Forced
- Reckoning** (vv. 5, 14, 18)—Way of figuring
- Lucre** (v. 24)—Money
- Retain** (v. 25)—Keep
- Loosing of the bands of death, loose the bands of this temporal death** (vv. 41–42)—Overcoming death through the Resurrection
- Temporal** (v. 42)—Physical, mortal
- Restoration** (v. 44)—Resurrection
- Arraigned** (v. 44)—Called to answer, charged with wrongdoing
- No more see corruption** (v. 45)—Never again die

#### Alma 11:5–19—The Nephite Monetary System

The following chart will help you better understand the Nephite monetary system during the reign of the judges. Note that a judge’s daily wage at that time was the equivalent of a senine of gold (see Alma 11:3).

#### Nephite Weights and Measures

Silver coins	= Gold coins	= Worth in grain
Leah	none	1/8 measure
Shiblum	none	1/4 measure
Shiblon	none	1/2 measure
Senum	Senine	1 measure
none	Antion	1 1/2 measure
Amnor	Seon	2 measures
Ezrom	Shum	4 measures
Onti	Limnah	7 measures

#### Alma 11:38–39—How Is Jesus Christ Also the “Eternal Father”?

See the “Understanding the Scriptures” section for Mosiah 15:1–7 (p. 84).

## Studying the Scriptures



Do activities A and B as you study Alma 11.

### A Do the Mathematics

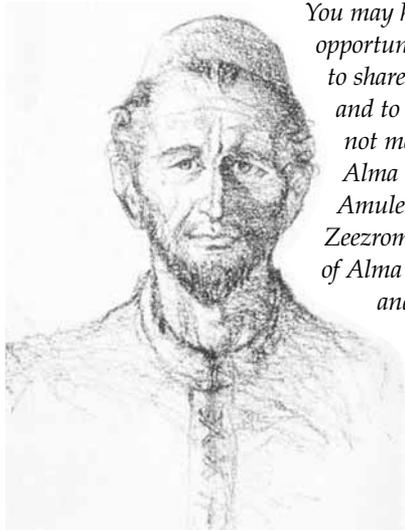
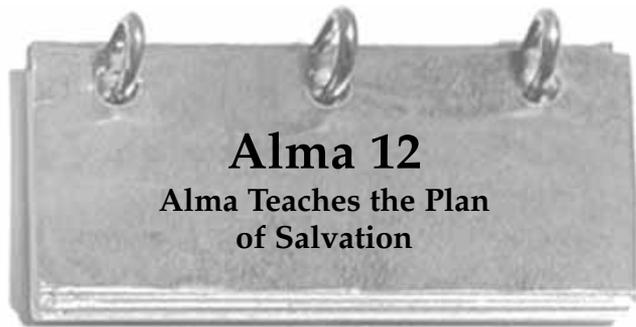
Read Alma 11:1–19 and solve the following mathematical problems:

1. How many measures of grain could a Nephite judge buy with his daily wage? (see vv. 3, 7).
2. How many days' wages was an onti of silver worth? (see vv. 11–13).
3. How many days' wages did Zeezrom offer Amulek if he would deny his testimony? (see v. 22).
4. How much money would you guess Zeezrom's bribe would be worth today?
5. Why do you think information on the Nephite money system is important?

### B Helpful Missionary Scriptures

Missionaries are asked many questions. Write which verses from Alma 11:36–46 you would use to answer each of the following questions:

1. What will I look like when I am resurrected?
2. How many people who live on the earth will be resurrected?
3. What am I required to do in order to enter into heaven?
4. After I am resurrected, will I ever die again?



Zeezrom

*You may have many opportunities during your life to share the gospel with others and to teach those who are not members of the Church. Alma 11 is a record of Amulek's experience with Zeezrom. Alma 12 is a record of Alma teaching Zeezrom and the people round about. As you read chapter 12, think about how missionaries today might use these teachings or doctrines during their discussions.*

## Understanding the Scriptures



### Alma 12

**Consciousness** (v. 1)—Knowledge, recollection

**Spake on this wise** (v. 2)—Spoke in this way

**Subtle, subtlety** (v. 4)—Cleverly, cunning

**Reville** (v. 4)—Criticize, insult

**Snare** (v. 6)—Trap

**Laid** (v. 9)—Put

**Impart** (v. 9)—Give

**Heed and diligence** (v. 9)—Obedience and faithfulness

**Fain be glad if** (v. 14)—Wish, be willing

**Cherubim** (v. 21)—A kind of angelic being

**Void** (v. 23)—Useless

**Probationary state, preparatory state** (vv. 24, 26)—Time of testing

**From the foundation of the world** (v. 25)—In the premortal life

**Remission** (v. 34)—Forgiveness

**Provoketh, provocation, provoke** (vv. 36–37)—Provide a reason for another person to be angry; the “first provocation” can refer to the Fall of mankind or to the time when the children of Israel murmured and chose wickedness after being delivered by the Lord from Egypt (see footnote 36c).

### Alma 12:9–10—How Can I Come to “Know the Mysteries of God”?

Modern revelation clarifies that we progress step by step. We receive more light and truth as we keep God's commandments and live true to the light and truth we already have. (See D&C 84:44–47; 93:20, 27–28.)

### Alma 12:16–18, 32—What Is the Second Death?

Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles, explained: “The Atonement was absolutely essential for men to cleanse themselves from sin and overcome the second death, which is the spiritual death, which is separation from our Father in Heaven. For the scriptures tell us, seven times they tell us, that no unclean thing may enter the presence of God” (in Conference Report, Apr. 1988, 82; or *Ensign*, May 1988, 70; see also number 5 in the “Understanding the Scriptures” section for Alma 5:9, p. 101).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Alma 12.

### A Define a Term

1. Read Alma 12:6 and list three phrases that identify Satan's intentions.
2. For each phrase you listed, write down one method Satan uses to drag youth down today.
3. Study Alma 12:9–11 and write a definition for the term “chains of hell.”

### B Write a Talk

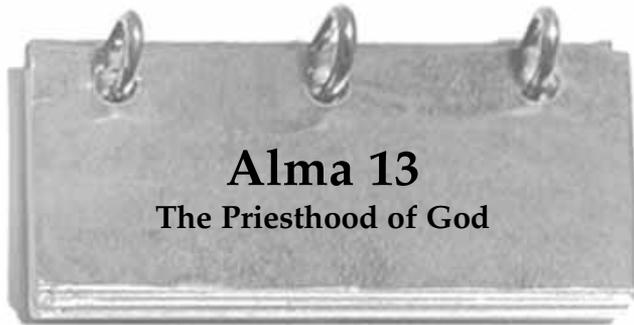
Imagine being assigned to speak in sacrament meeting on the subject “The Final Judgment.” Write a short talk using Alma 12:12–18 as your reference. Use at least two quotations from those verses.

## C An Upward Fall



Read Alma 12:19–27 and answer the following questions:

1. What happened when Adam partook of the forbidden fruit?
2. What would have happened if Adam had partaken of the tree of life after he had partaken of the forbidden fruit? (see v. 23).
3. Why is a “probationary state” necessary before our resurrection and judgment? (see Alma 42:4–5).



## Alma 13

### The Priesthood of God

*Priesthood is the authority of God delegated to man to minister for the salvation of His children. Heavenly Father chose men in the premortal life who He knew would be able to help Him in mortality. How did He know whom to select? Alma explained this and helped us understand the great responsibility that rests upon those who receive the priesthood. After reading Alma 13 you will be able to explain why the priesthood is important and what the Lord expects of those who hold this power.*

## Understanding the Scriptures



### Alma 13

**Cite your minds forward** (v. 1)—Ask you to think about the beginning

**Foreknowledge of God, foreknowledge of all things** (vv. 3, 7)—God’s ability to know the future in advance

**Sanctified** (v. 11)—Made clean from sin

**Garments were washed white** (v. 11)—Sins were forgiven

**Abhorrence** (v. 12)—Hatred

**Fruit meet for** (v. 13)—Good works that satisfy the requirements of

**Type** (v. 16)—Symbol, likeness

**Waxed** (v. 17)—Become

**Wrest** (v. 20)—Distort, twist the meaning of

### Alma 13:1–18—“The Holy Order of God”

The phrase “holy order of God,” or a form of it, appears often in Alma 13. It refers to the Melchizedek Priesthood. Before Melchizedek’s day that priesthood “was called *the Holy Priesthood, after the Order of the Son of God*.”

“But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood” (D&C 107:3–4).

## Studying the Scriptures



Do activity A and activity B or C as you study Alma 13.

### A Explain What It Means

As you read Alma 13:1–6, summarize the message in your own words.

### B Interview a Priesthood Holder

Read Alma 13:7–13 with someone who holds the Melchizedek Priesthood. Ask the following questions and write his responses:

1. In your opinion, what is the most important doctrine taught in these verses?
2. Why do you think it is a privilege to hold the Melchizedek Priesthood?
3. What do you think it would be like if all priesthood holders matched the description in verse 12?

### C Introduce a Church Leader

You have been asked to introduce Melchizedek as a fireside speaker. Use Alma 13:14–19 to gather some facts to use in your introduction. Write down what you would say to introduce this great man.



## Alma 14

### The Gospel Message Angers the Wicked

*It often takes courage to follow the teachings of the Lord’s servants. The challenges faced by the humble in Alma 14, however, are truly remarkable. You may be surprised at how much new converts and other righteous people must endure for their faith. Make special note of how Amulek felt about what he saw and of Alma’s strength and wisdom. In addition, try to imagine what the wicked thought when they saw what eventually happened to Alma and Amulek.*

## Understanding the Scriptures



### Alma 14

**Reviled** (vv. 2, 5, 7)—Criticized, insulted

**Privily** (v. 3)—Secretly, privately

**Harrowed up** (v. 6)—Tormented, pained

**Martyrdom** (v. 9)—Suffering and dying because of one's faith or beliefs

**Consumed, consuming** (vv. 9–10, 14)—Destroyed, burned to death

**Constraineth** (v. 11)—Forced, commanded

**Smote** (vv. 14–15, 17, 20, 24–25)—Hit

**Brimstone** (v. 14)—Burning sulfur; symbolic of the anguish and torment the wicked suffer

**Rent in twain** (v. 27)—Torn into two pieces

**Straightway** (v. 28)—Immediately

### Alma 14:8–11—Why Does the Lord Allow the Righteous to Suffer?

Many of us might feel like Amulek when he saw the suffering of righteous, humble people. Alma, however, helped him (and us) understand that Heavenly Father has a greater vision of what

seems like tragedy to mortal men and women. Elder Spencer W. Kimball, then a member of the Quorum of the Twelve Apostles, explained:



“We find many people critical when a righteous person is killed, a young father or mother is taken from a family, or when violent deaths occur. Some become bitter when oft-repeated prayers seem unanswered. Some lose faith and turn sour when solemn administrations by holy men seem to be ignored. . . . But if all the sick were healed, if all the righteous were protected and the wicked destroyed, the whole program of the Father would be annulled and the basic

principle of the gospel, free agency, would be ended. . . .

“Should all prayers be immediately answered according to our selfish desires and our limited understanding, then there would be little or no suffering, sorrow, disappointment, or even death;

and if these were not, there would also be an absence of joy, success, resurrection, eternal life, and godhood” (“Tragedy or Destiny,” *Improvement Era*, Mar. 1966, 180, 210; see also Alma 60:13; D&C 98:13).

## Studying the Scriptures



Do activity A or B as you study Alma 14.

### A Explain the Principles

1. Study Alma 14:8–11; 60:13; and the quotation from Elder Kimball found in the “Understanding the Scriptures” section for Alma 14:8–11, and then explain why you believe Alma and Amulek did not use priesthood power to save the righteous who were being killed. Note particularly the direction Alma followed from the Spirit.
2. What insight does the statement from Elder Kimball provide to explain why Alma and Amulek had to wait so long before they were given the power to deliver themselves from prison? (see Alma 14:26–29).

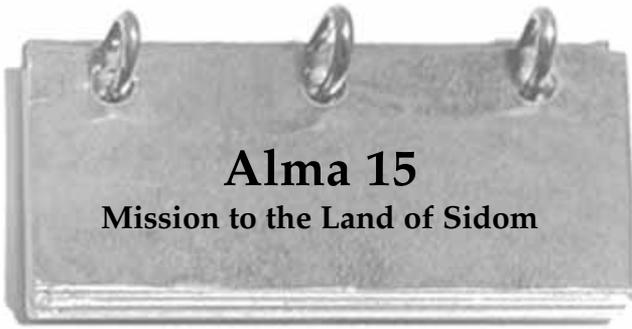
### B Unanswered Questions

After forcing Alma and Amulek to watch the burning of faithful believers, the wicked judges of Ammonihah asked them many questions, seven of which are recorded in Alma 14:14–21.

1. Find those questions and write them in your notebook, and then write the answer you think Alma and Amulek might have given had they thought it was right to answer.
2. Review Alma 14:2–5 and then read 3 Nephi 14:6 and Matthew 27:11–14 and explain why you think they refused to answer the questions of the wicked judges.
3. Is it necessary to answer every person who mocks you for your beliefs or who criticizes the Lord's work? Why or why not?



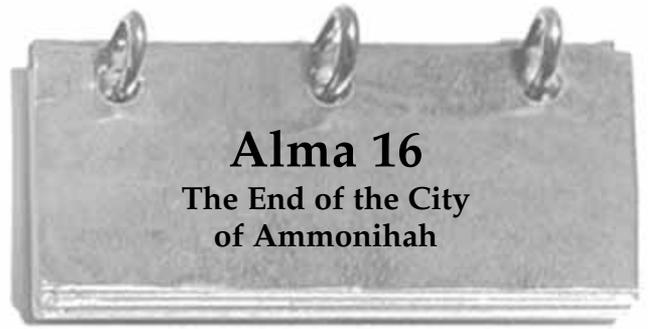
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# Alma 15

## Mission to the Land of Sidom

As you learned in Alma 14, the wicked people of Ammonihah drove out some of those people who believed Alma's message, including Zeezrom, and burned the others in a fire. Alma 15 tells us where those believers went and what happened to Zeezrom and Amulek, who lost all they had in Ammonihah. Notice also what this chapter teaches us about the effects of guilt and the power of the Atonement.



# Alma 16

## The End of the City of Ammonihah

Alma warned the wicked people of Ammonihah that they would be destroyed if they did not repent (see Alma 8:16–17; 9:4). Alma 16 tells how that prophecy was fulfilled. Ironically, the rest of the land was enjoying great blessings from the Lord as the Church grew under Alma's teaching and leadership. As you read this chapter, think about what Mormon wanted us to learn by contrasting the story of Ammonihah with the description of the blessings that came to the righteous.

### Understanding the Scriptures



#### Alma 15

- Tribulations** (v. 3)—Sufferings
- Harrow up** (v. 3)—Torment, pain
- Besought** (v. 5)—Begged, pled
- Ascribing** (v. 15)—Giving the credit for
- Check, checked** (v. 17)—Stop, cease
- Sanctuaries** (v. 17)—Places of worship

### Studying the Scriptures



Do one of the following activities (A–C) as you study Alma 15.

#### A What Might He Have Said?



Review Alma 15:1–4, and then write a message expressing what you think Zeezrom would have wanted to say to Alma and Amulek.

#### B Write a Journal Entry

Write a journal entry as if you were either Zeezrom or Alma telling about the experience described in Alma 15:5–12.

#### C Give a Modern Example

- From Alma 15:16, list what Amulek sacrificed in order to serve the Lord.
- Write a description of someone you know who, like Amulek, was willing to sacrifice to serve a mission.

### Understanding the Scriptures



#### Alma 16

- Sufficient** (v. 3)—Large enough
- Desolate** (vv. 10–11)—Uninhabited
- Carcases were mangled** (v. 10)—Dead bodies were torn
- Synagogues** (v. 13)—Churches, places of worship
- Grafted into the true vine** (v. 17)—Joined with Christ and His Church
- Strifes** (v. 18)—Contentions, arguments
- Malice** (v. 18)—Desire to hurt others, hatred
- Revilings** (v. 18)—Criticisms, insults
- Lasciviousness** (v. 18)—Lustful actions



Grafting is joining the branch of one plant with the stem of another. It is a symbol for how we are joined to Jesus Christ.

### Studying the Scriptures



Do one of the following activities (A–C) as you study Alma 16.

#### A Draw a Map

- In your notebook, draw a simplified version of the map of the Book of Mormon lands found on page 203. Label the map with the places mentioned in Alma 16:1–8. Then, with arrows and explanations, show what happened in verses 1–8.

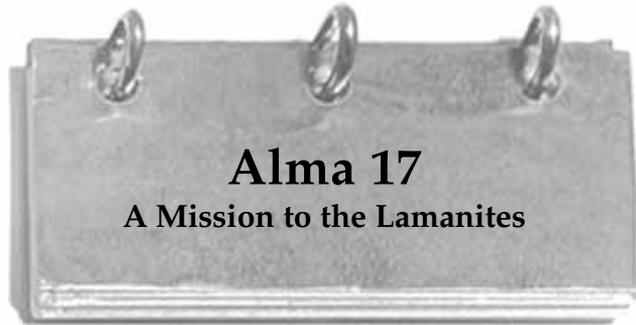
2. What lesson do you think Mormon wanted us to learn from this story?

**B Imagine Yourself in This Story**

Review what life was like in Zarahemla after “the establishment of the church became general throughout the land” (Alma 16:15; see vv. 15–21). Describe two things you would have liked most about living there then.

**C Describe the Benefits**

Search Alma 16 and describe at least three benefits that would come to your community if everyone lived the gospel.



Ammon, Aaron, Omner, Himni

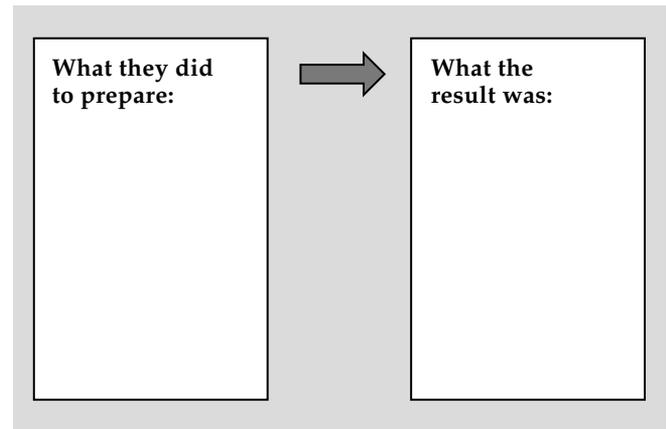
*In Mosiah 28, the four sons of King Mosiah desired to serve a mission rather than one of them serve as king. Alma 17 begins the account of their missions to the Lamanites, showing wonderful examples of what it means to be a missionary. As you read the next few chapters, pay special attention to what you learn about the preparation, actions, and teachings of successful missionaries. Remember, you do not have to be a full-time missionary to begin applying what you learn.*

**Studying the Scriptures**

Do activity A or B as you study Alma 17.

**A Identify the Pattern**

1. Make a simple diagram, like the one below, in your notebook. Then search Alma 17:2–3 and list in the boxes the pattern the sons of Mosiah followed for obtaining spiritual power.

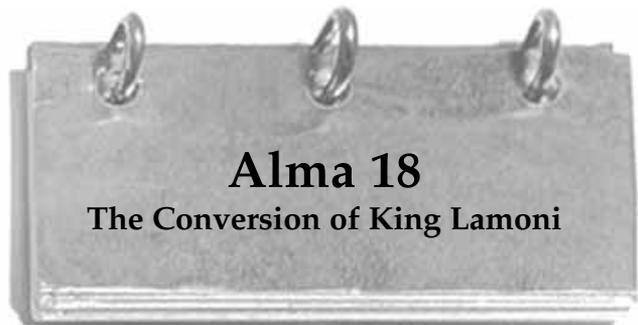


2. Which of those spiritual blessings would you especially like to receive? What will you have to do to receive it?

**B Apply the Scriptures**

Consider the following situation: Elder Brown and Elder Wilson are the first missionaries assigned to a small, isolated town. The mayor of the town found out that the elders had arrived and sent a message to them that they were not welcome in his town. In their morning gospel study the elders read Alma 17. They both felt that they should apply what they learned in there to their modern situation.

- 1. Write an ending to this story that includes what you think these two elders might do to apply the principles they learned in Alma 17. Try to include as many principles of effective missionary work as possible.
- 2. At the end of your story, list the principles they applied and the verses in which you found each principle.



*A successful missionary experience often depends on how the gospel message is first introduced. How would you begin to teach the gospel to a king? As you read Alma 18, look for more examples of how to effectively teach the gospel to others—in both what to teach and how to teach it.*

**Understanding the Scriptures**

**Alma 17**

- Waxed** (v. 2)—Grown
- Fatigue** (v. 5)—Tiredness
- Baseness** (v. 9)—Wickedness
- Indolent** (v. 15)—Lazy
- Stations** (v. 18)—Assignments



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## Understanding the Scriptures



### Alma 18

**Plunder** (v. 7)—Stealing

**Durst** (v. 11)—Dared

**Countenance** (v. 12)—  
Appearance, face

**Perceived** (v. 16)—  
Understood, knew

**Discern** (v. 18)—Know

**Guile** (v. 23)—Trickery,  
strategy

**Expounded** (vv. 38–40)—  
Explained

**Lamenting his loss** (v. 43)—  
Feeling sadness because they  
thought he was dead

### Alma 18:36–43—The Power of the Doctrines of the Gospel

Where do you start when you have an opportunity to teach the gospel to someone who does not even know about God? Notice that Ammon began by answering King Lamoni's questions about the nature of God (see Alma 18:18–28) and then taught him about the Creation (see vv. 28–36), the Fall, including the fallen behavior of his ancestors (see vv. 36–38), and the Atonement, or "plan of redemption" (v. 39). Ammon's choice of what to teach and in what order to teach it was inspired and had a profound effect on King Lamoni (see vv. 42–43).

Elder Russell M. Nelson, a member of the Quorum of the Twelve Apostles, helped us understand why these doctrines are so essential: "As it is central to the plan, we should try to comprehend the meaning of the Atonement. Before we can comprehend it, though, we must understand the fall of Adam. And before we can fully appreciate the Fall, we must first comprehend the Creation. These three events—the Creation, the Fall, and the Atonement—are three preeminent pillars of God's plan, and they are doctrinally interrelated" (in Conference Report, Oct. 1993, 45; or *Ensign*, Nov. 1993, 33).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Alma 18.

### A Compare the Scriptures to a Modern Example

1. Read the following story told by Elder Robert E. Wells, who was a member of the Seventy. How is this story similar to Ammon's experience as found in Alma 17–18?

"Two elders met and taught a professor. . . . His mind was not open to their message, but the man had to go to the hospital for surgery. While he was recuperating in the hospital, his yard and garden suffered. The two missionaries felt impressed to use their preparation day to mow his lawn, trim the hedge, and weed the flowers.

"The wife told her husband what they had done. He sent for the elders to come to the hospital, and with tears in his eyes he said, 'Never in my entire adult life has anyone ever gone out of his way to do anything for me.'

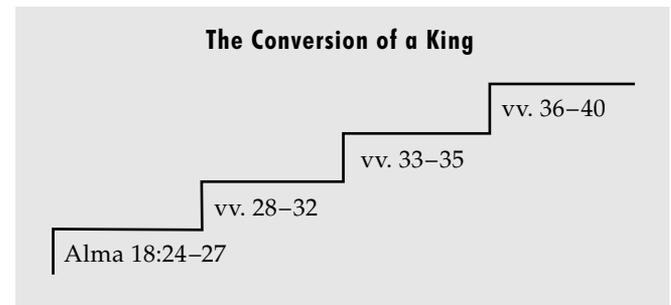
"His demeanor changed. He listened to the missionary discussions. Previously skeptical, he now paid rapt attention and visibly became more meek and humble. He prayed for the first time since he was a child, and he received a testimony and was baptized" (in Conference Report, Oct. 1985, 36; or *Ensign*, Nov. 1985, 28).

2. What kinds of service can you give to your family, neighborhood, and community at this time of your life?

### B A Plan for Teaching the Gospel

Ammon introduced the gospel to the king step-by-step.

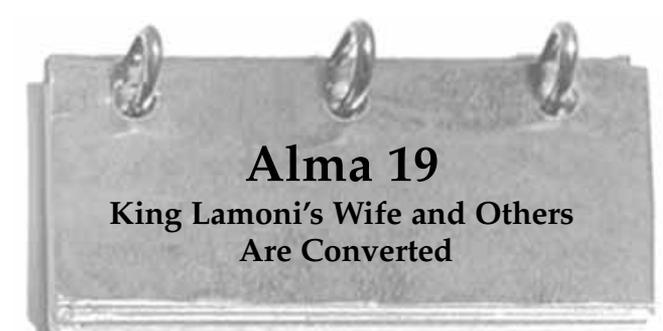
1. Draw a diagram in your notebook like the one shown here and fill in each step with a summary of what Ammon taught the Lamanite king in Alma 18:24–40.



2. Explain why you think Ammon chose to teach those doctrines in that order (see the "Understanding the Scriptures" section for Alma 18:36–43 for help, if needed).

### C Principles of Sharing the Gospel

Write three important principles you learned from Alma 17–18 about sharing the gospel that you think can be used by all Church members—not just full-time missionaries.



*Alma 19 records some remarkable spiritual experiences. They may seem even more remarkable if you reread the description in Alma 17:14–15 of the kind of people Ammon was working among. Pay special attention to what Mormon wanted us to learn from these experiences, as recorded at the end of Alma 19.*



## Understanding the Scriptures



### Alma 19

<b>Sepulchre</b> (vv. 1, 5)—Tomb	<b>Rebuked</b> (vv. 20–21, 26)—Disapproved, reprimanded
<b>Veil</b> (v. 6)—Curtain	<b>Administered unto</b> (v. 33)—Helped
<b>Infused</b> (v. 6)—Filled, inspired	<b>Conversed</b> (v. 34)—Spoken
<b>Prostrate upon the earth</b> (vv. 17–18)—Flat on the ground	

## Studying the Scriptures



Do activities A and B as you study Alma 19.

### A The Process of Conversion

Alma 19 teaches much about the process of conversion. Answer the following questions to help you discover this process:

- From Alma 19:6, 33, what do you think are the most important words and phrases that describe the conversion of King Lamoni and his servants? Why do you think each word or phrase you chose is important?



- According to Alma 19:16–17, how was Abish converted?
- According to Alma 19:29–35, how did other Lamanites become converted?

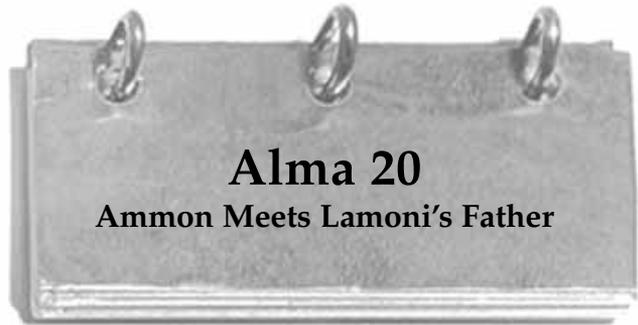
- Why do you think some were not converted?

Think about which words, phrases, or experience in Alma 19 are most like your own process of conversion.

### B What Is the Moral of the Story?

In Alma 19:36, the prophet-historian Mormon explained what he wanted us to learn from Ammon's experiences.

- In your own words, explain what Mormon said the lesson is and list at least two events from Alma 17–19 that illustrate that principle.
- What difference does that principle make in your life?



*Not all of the sons of Mosiah had the same kind of missionary success that Ammon did. In Alma 20 you will read how Ammon's brother, Aaron, and his companions ended up in prison. You will also read how Ammon won their release in a sword fight with Lamoni's father! What began as a very dangerous situation ended as another great missionary opportunity.*

## Understanding the Scriptures



### Alma 20

<b>Rehearsed</b> (vv. 11, 13)—Explained	<b>Vengeance</b> (v. 18)—Punishment
<b>Cunning</b> (v. 13)—Sly	<b>Wrought upon</b> (v. 24)—Affected
<b>Expedient that thou shouldst forbear</b> (v. 18)—Necessary that you stop	

## Studying the Scriptures



Do one of the following activities (A–C) as you study Alma 20.

### A Interview a Missionary

- Review Alma 20:1–5 and explain how Ammon knew that his brethren were in prison.
- Interview someone in your stake or mission district who has served, or is currently serving, a mission and ask him or her to share with you an experience when they were guided by the Spirit. Summarize that experience in your notebook.

## B Finish the Sentences



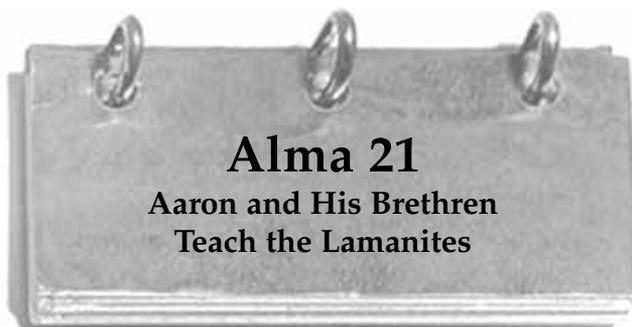
Ammon spoke boldly to King Lamoni's angry father. Below are phrases that summarize what he said and how King Lamoni's father responded. Write the phrases in your notebook and finish them with your own words, using what you learned from Alma 20:17–27. After each completed phrase, indicate who the speaker was.

1. Don't kill your son. But if you do, it is better that . . .
2. If you die, then . . .
3. I know that if I killed my son . . .
4. Let my brothers out of prison . . .
5. If you will spare my life . . .
6. Because you love my son . . .

## C A Change of Heart

Use direct quotations from Alma 20 to answer questions 1 and 2. Answer question 3 in your own words:

1. How did King Lamoni's father feel about Ammon when they first met?
2. Why did he change his mind?
3. What lesson does this teach us about dealing with those who oppose the truth?



*Alma 21–26 is the record of the missionary labors of Aaron, Muloki, and their brethren. Their experience was much different from Ammon's. As you read Alma 21, watch for how it was different and why. You may be surprised at who caused them the most trouble.*

## Understanding the Scriptures



### Alma 21

**Nativity** (v. 1)—Birth

**Wax** (v. 3)—Grow, become

**Abominations** (v. 3)—Sins; thoughts and acts that are offensive to God

**Synagogues, sanctuaries** (vv. 5–6, 11, 16, 20)—Churches, places of worship

**Redeem** (v. 7)—Save

**Zealous for** (v. 23)—Enthusiastic, eager for

### Alma 21:3—Who Were the Amalekites and the People of Amulon?

The Amalekites were Nephite apostates. This is the first time the Book of Mormon mentions them. The people of Amulon were descendants of King Noah's wicked priests who abandoned their families, fled into the wilderness, married Lamanite women, and became part of the Lamanite society (see Mosiah 23:31–35).

### Alma 21:4—The Order of the Nehors

For information on the "order of the Nehors" see the "Understanding the Scriptures" section for Alma 1:12 (pp. 97–98).

## Studying the Scriptures



Do activity A or B as you study Alma 21.

### A Write a Letter

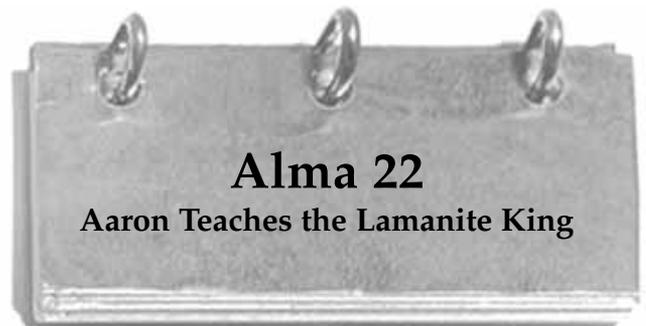
After reading Alma 21, in your notebook write a letter to your family as if you were Aaron and briefly describe your experiences.

Dear Family: \_\_\_\_\_ March 31

Hi! How are you all? I am fine. I wanted to write and

### B Your Favorite Scripture

Review Alma 21:9. Assume you wanted to "open the scriptures" to a friend concerning the Savior. What Book of Mormon scripture that you have studied so far would you share with them? Why?



Lamoni's Father

*Missionaries are commissioned to teach the gospel. However, that assignment entails many challenges. A missionary must ask: What do I teach? How can I help people feel the Spirit? How do I respond to their questions? Look for positive examples of gospel teaching as you read about Aaron teaching King Lamoni's father. Compare how and what he taught to Ammon's experience in Alma 18:22–40.*

## Understanding the Scriptures



### Alma 22

**Generosity** (v. 3)—  
Unselfishness

**Carnal state** (v. 13)—Mortal  
or temporal condition

**Merit** (v. 14)—Be worthy of  
or entitled to

**Rooted out of my breast**  
(v. 15)—Removed from my  
heart or soul

**Prostrate himself** (v. 17)—Fall  
down in reverence

**Pacified** (v. 25)—Made  
peaceful

**Hemmed in** (v. 33)—  
Surrounded

### Alma 22:12–14—To Understand the Atonement We Must First Understand the Doctrines of the Creation and the Fall of Adam

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, wrote: “The Father’s eternal plan called for the creation, for the fall, and for the atonement, all woven together into one united whole” (*A New Witness for the Articles of Faith* [1985], 82).

President Ezra Taft Benson helped us understand this further:

“The Book of Mormon Saints knew that the plan of redemption must start with the account of the fall of Adam. . . .

“Just as a man does not really desire food until he is hungry, so he does not desire the salvation of Christ until he knows why he needs Christ.



“No one adequately and properly knows why he needs Christ until he understands and accepts the doctrine of the Fall and its effect upon all mankind. And no other book in the world explains this vital doctrine nearly as well as the Book of Mormon. . . .

“Are we accepting and teaching what the revelations tell us about the Creation, Adam and the fall of man, and redemption from that fall through the atonement of Christ? . . .

“Do we understand and are we effective in teaching and preaching the Atonement? What personal meaning does the Lord’s suffering in Gethsemane and on Calvary have for each of us?

“What does redemption from the Fall mean to us?” (in Conference Report, Apr. 1987, 106–7; or *Ensign*, May 1987, 85).

## Studying the Scriptures



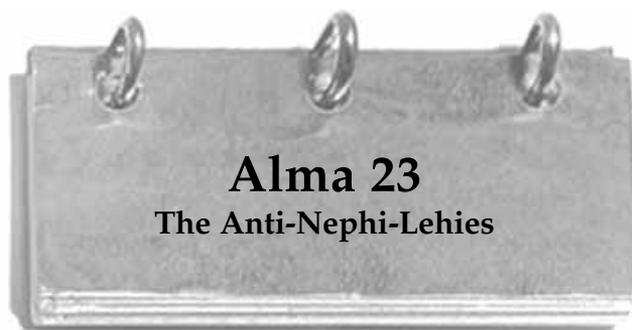
Do activities A and B as you study Alma 22.

### A Identify Key Words

1. Review Alma 22:5–11 and list five key words that represent the major ideas in this passage.
2. Circle the word you think is most important and explain why you picked it.
3. Why do you think missionaries begin by teaching basic gospel principles?

### B Answer the Question

1. According to Alma 22:12–14, what three essential doctrines did Aaron teach the king? (see the “Understanding the Scriptures” section for Alma 22:12–14 for help, if needed).
2. After learning those doctrines, the king asked two important questions (see v. 15). Write those two questions in your own words.
3. Using Alma 22:15–18 as a pattern, write your response if a friend asked you those questions.



## Alma 23 The Anti-Nephi-Lehies

*Do you know anyone who was converted to the Lord and His gospel through missionary work? How did they change when they accepted the gospel? In what ways has studying the Book of Mormon influenced your life? As you read Alma 23, notice how the gospel message changed the people Ammon taught. Look for the covenant they made and consider how it would affect their future.*

## Understanding the Scriptures

### Alma 23

**Decree** (v. 2)—Law, order  
**Free access** (v. 2)—Freedom to come and go as they wanted  
**Plunder** (v. 3)—Rob  
**Consecrating** (v. 4)—Setting apart for a sacred purpose  
**Consulted** (v. 16)—Talked, sought the advice

**Distinguished** (v. 16)—Known or identified by  
**Industrious** (v. 18)—Hardworking, prosperous  
**Correspondence** (v. 18)—Friendly relationship and communication

### Alma 23:17—What Does the Name *Anti-Nephi-Lehi* Mean?

The name *Anti-Nephi-Lehi* may mean that the new converts desired to become like Nephi and Lehi and may have chosen a new name that reflected their righteous desires. Studies show that in some languages there is a common root corresponding to the word *anti* that means “in the face of” or “facing,” like you would face a mirror. It may have a meaning similar to the word *imitation*. In this light the name *Anti-Nephi-Lehies* might refer to those who desire to imitate what the descendants of Nephi and Lehi taught (see Daniel H. Ludlow, *A Companion to Your Study of the Book of Mormon* [1976], 210).

## Studying the Scriptures

Do two of the following activities (A–C) as you study Alma 23.

### A A True Conversion

Read Alma 23:6–13 and answer the following questions:

1. What did the Lamanites who were baptized do that showed they were converted to the Lord?
2. Why do you think those Lamanites “never did fall away” (v. 6)?
3. What weapons of rebellion against God should people “lay down” today?

### B Teaching the Gospel

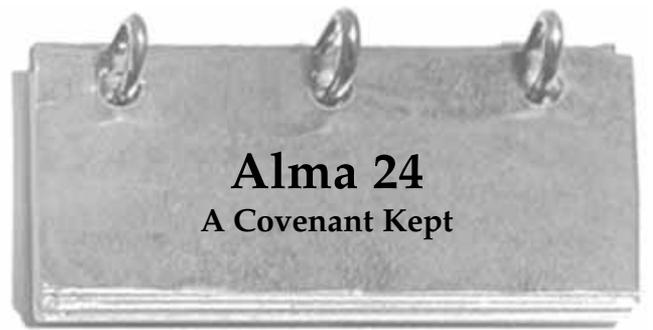
Study Alma 23:4–6 and answer the following questions:



1. What did Aaron and his brothers use as a primary source for teaching?
2. What power assisted them in their teaching?
3. What phrases describe how effective their teaching was?
4. What experiences have strengthened your testimony?

### C Explain Who and Why

Review Alma 23:6–13, 16–18. Explain who the people were who had taken upon themselves the name *Anti-Nephi-Lehi* and why they were so faithful in keeping the commandments.



## Alma 24 A Covenant Kept



*Think of the covenants you made at baptism and how important those covenants are. Would you be willing to give up your life rather than break your covenants? The Anti-Nephi-Lehies valued their covenants more than their lives. As you read about their commitment, think about the courage required to keep your covenants in today's world.*

## Understanding the Scriptures

### Alma 24

**Merits** (v. 10)—Righteous acts, Atonement  
**Stain** (vv. 11–13, 15)—Discoloration, spot; in verse 11 and the first time it is used in verses 12 and 15, it is used symbolically to mean guilt or sins

**Imparted** (v. 15)—Gave  
**Vouching** (v. 18)—Promising  
**Prostrated** (v. 21)—Lay down  
**Were stung** (v. 25)—Felt pain and sorrow  
**Discern** (v. 30)—Know, see

## Studying the Scriptures

Do activities A and B as you study Alma 24.

### A True or False?



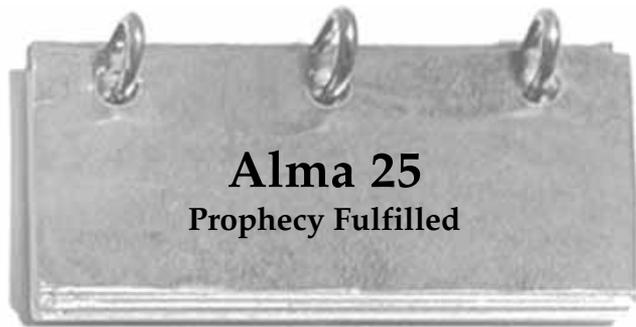
Write the following statements in your notebook. Using Alma 24:11–19, indicate which statements are correct by writing *true* at the end of the sentence. Rewrite the false statements to make them true.

1. The people felt that they were the most lost of all mankind because of the killing they had done prior to their conversion (see v. 11).
2. The Anti-Nephi-Lehies were sure they could be forgiven if they went again to battle (see vv. 12–13).

- The people disarmed themselves because they feared going to war and being killed (see v. 16).
- Rather than killing and stealing, these converts decided to be fed and taken care of by the Nephites (see v. 18).
- Their conversion was so strong that they were willing to die rather than sin (see v. 19).

### B Create a Historical Marker

Read Alma 24:17–26. Imagine that a historical marker was placed on the sight where those events took place. Make a sketch of what you would like the marker to look like and what you think should be written on it.



*The Lord has sent His prophets to serve as His messengers and make known His will. Sometimes they predict future events. Alma 25 shows in amazing detail the fulfillment of some of the martyred prophet Abinadi's prophecies. As you read, reflect on the messages of today's prophet and why greater happiness comes when we follow his counsel.*

## Understanding the Scriptures



### Alma 25

**Vengeance** (v. 1)—Revenge  
**Usurped** (v. 5)—Taken unjustly or by force  
**Type** (v. 10)—Symbol, likeness

**Verified** (v. 12)—Proven to be true  
**Outward performances** (v. 15)—Ordinances associated with the law of Moses

## Studying the Scriptures



Do activity B and then activity A or C as you study Alma 25.

### A Check the Footnote

The footnote for Alma 25:2 gives insight as to why the people in the land of Ammonihah were destroyed. Read the verses listed in the footnote and write a summary of what happened in Ammonihah and why.

### B How Was Prophecy Fulfilled?

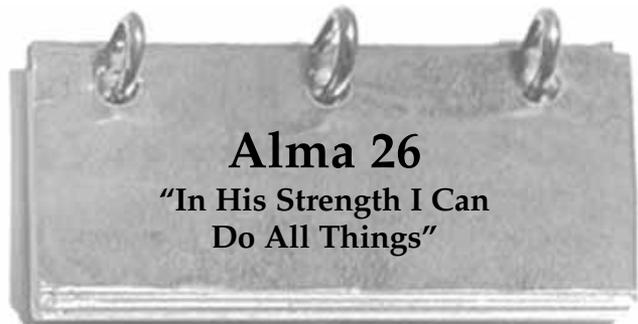
- Abinadi prophesied concerning his accusers and their descendants as he was being burned to death. Read Abinadi's final words in Mosiah 17:14–19 and list a brief summary of each element of his prophecy.



- Search Alma 25:4–12 to identify which events fulfilled Abinadi's words. Place the verse number next to the prophecy on your list.
- Discuss with your parents, teacher, or some other adult Church member some of the prophetic words of latter-day prophets that have been fulfilled. Write down what you learn.

### C Find Key Ideas

Many of the Lamanites joined the people of Anti-Nephi-Lehi and accepted the law of Moses. Find the phrases in Alma 25:15–16 that explain why the law of Moses was an important part of the gospel at that time, and then summarize in one sentence why you feel that law was helpful for the Nephites.



*Full-time missionaries often return home with great enthusiasm. When faithful missionaries return, how do they usually speak regarding their mission experience, the people they taught, and the Lord? As you read Alma 26, imagine you were present when Ammon reflected on his mission. Does he seem boastful or humble? To*

*whom did he give the credit for his success? What can you learn about gratitude from his example?*

## Understanding the Scriptures



### Alma 26

**Abyss** (v. 3)—A very deep hole, a bottomless depth

**Fold of God** (v. 4)—Church

**Sheaves . . . gathered into the garners** (v. 5)—Refers to harvesting; a symbolic way of speaking about the converts who were brought into the Church



**Bounty** (v. 15)—Abundance

**Long-suffering** (v. 16)—Patience

**Consign** (v. 19)—Deliver, commit

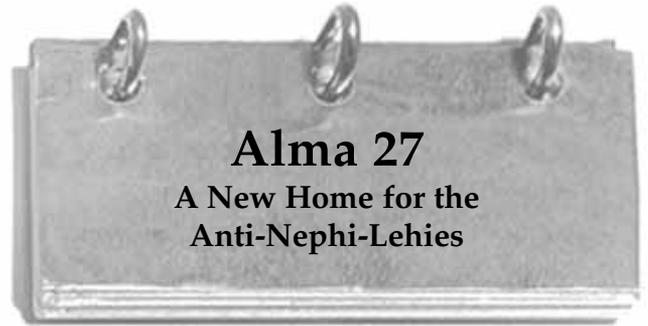
**Penitent** (v. 21)—Repentant, humble

**Suffered every privation** (v. 28)—Gone without what was needed

- Record examples from your life when you received help from the Lord.

### C Write a Letter

- Read Doctrine and Covenants 18:13–16 and list the promises the Lord made to those who share the gospel. Find the descriptions in Alma 26:1–4, 13–14, 35 that are similar to those promises and next to each promise you listed write the verse number in which it appears.
- Write a letter to a missionary you know, or talk with a returned missionary, and cite the verses from Alma 26 you most enjoyed. Ask him or her to send you a brief description of the greatest joy found while serving the Lord.



## Studying the Scriptures



Do two of the following activities (A–C) as you study Alma 26.

### A Complete the Chart

Ammon used descriptive words to illustrate his ideas in Alma 26:3–7. Copy and complete the following chart:

Alma 26	Ammon's Words	Meaning
v. 3	"The darkest abyss"	A most sinful condition
v. 3	"Instruments in the hands of God"	
v. 5	"The field was ripe"	
v. 5		Worked sharing the gospel and experienced success
v. 5		Converts brought into the Church
v. 6		Stand firm in the faith during temptation
v. 7	"The Lord of the harvest"	

### B Answer in Your Own Words

Review Alma 26:10 and find what Aaron thought Ammon was doing.

- Read Alma 26:11–16 and summarize what you feel Ammon actually said and did.

*The fact that many Lamanites were converted to the Lord and sacrificed their lives rather than take up their swords again showed their marvelous commitment to Him. As you read in Alma 24, note that the actions of those devoted and repentant Lamanites helped bring about the conversion of even more Lamanites. Not everyone was touched by their actions, however. Other Lamanites (and Nephites who had dissented) continued to try to destroy the Anti-Nephi-Lehies. In Alma 27 you will learn what the Lord said about that situation. As you read, think about the decision the Nephites made. How would you have voted? Why? In what ways might their example apply today?*

## Understanding the Scriptures



### Alma 27

**In vain** (v. 1)—Useless

**Perish** (vv. 10, 12)—Die

**Try** (v. 15)—Test, determine their feelings

**Penitent** (v. 18)—Repentant, humble

**Maintain** (v. 24)—Support, provide supplies for

**Distinguished** (vv. 26–27)—Known, identified

**Zeal, zealous** (vv. 27, 30)—Eager desire, devotion

**Abhorrence** (v. 28)—Hatred, detestation

**Prevailed upon** (v. 28)—Convinced, persuaded

**Aggravating** (v. 29)—Severe, intensely painful

**Inflicted** (v. 29)—Forced, imposed

## Studying the Scriptures

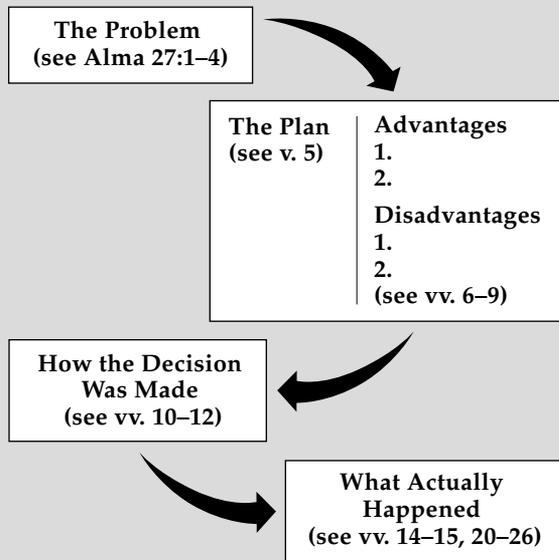


Do two of the following activities (A–C) as you study Alma 27.

### A What Was the Plan?

The following chart will help follow the problem Alma faced and the plan he decided to carry out. Copy the chart in your notebook, and then use the information in Alma 27:1–12 to help you complete it.

#### The Safety of the Anti-Nephi-Lehies

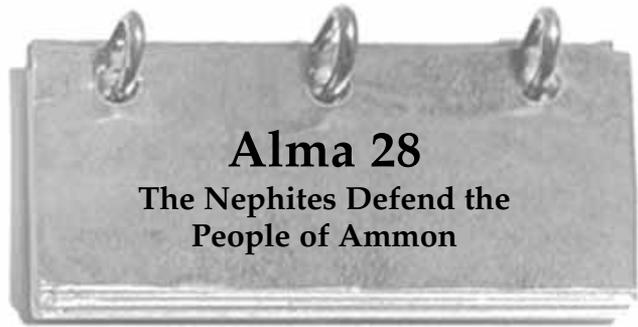


### B What Are the Qualifications?

1. According to Alma 27:18, who experiences the greatest joy and happiness?
2. Who will never know whether the teaching of Alma 27:18 is true or not? Who will surely not know?
3. Using the helps available in your scriptures, find two other qualifications for experiencing great joy and happiness?

### C Identify Words and Phrases

1. List the words and phrases from Alma 27:27–30 that distinguish the Anti-Nephi-Lehies, who were the people of Ammon.
2. Which of those would you especially like to be known by? Why?



## Alma 28

### The Nephites Defend the People of Ammon

Allowing the people of Ammon to live in the land where the Nephites lived seemed right and proper. But what if the cost of such a decision involved losing a father or a brother in a battle defending them? Alma 28 shows us how committed the Nephites were to helping those in need and doing what they knew the Lord wanted them to. Pay special attention to the last verses of the chapter, in which Mormon reminded us that much of the suffering and sorrow we read about in Alma 28 did not have to happen. He identified the real cause of that and other “inequalities”—in other words, why some events occur that are not really fair or just. He also reminded us of what can prevent such events from occurring.

## Understanding the Scriptures



### Alma 28

**Lamentation** (v. 4)—Great sadness, mourning

**Solemnity** (v. 6)—Seriousness, soberness

**Incomprehensible** (v. 8)—Seemingly impossible to understand

**Moldering** (v. 11)—Decaying, rotting

**Consigned** (v. 11)—Assigned, committed

**Wo** (v. 11)—Grief, misery

**Exult** (v. 12)—Celebrate, express joy, delight

**Devised to ensnare** (v. 13)—Made or designed to trap

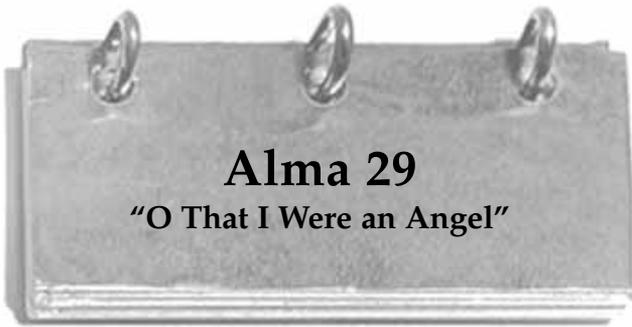
## Studying the Scriptures



Do activity A as you study Alma 28.

### A State the Moral

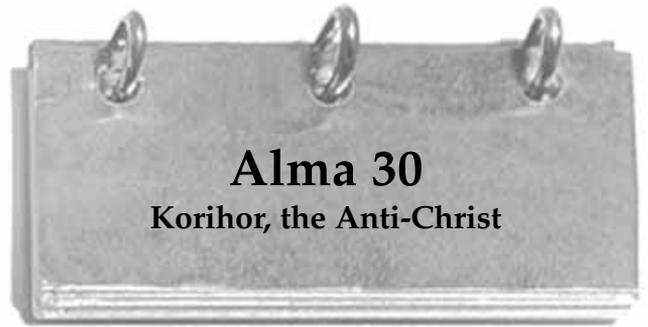
In Alma 28:13, Mormon wrote the first of two “and thus we see” statements. He then explained a lesson that can be learned from the events described. In your own words, summarize the lesson he taught and explain how it relates to the events mentioned in the chapter. In Alma 28:14 two additional “and thus we see” statements are given. You may want to mark them in your scriptures.



## Alma 29

### “O That I Were an Angel”

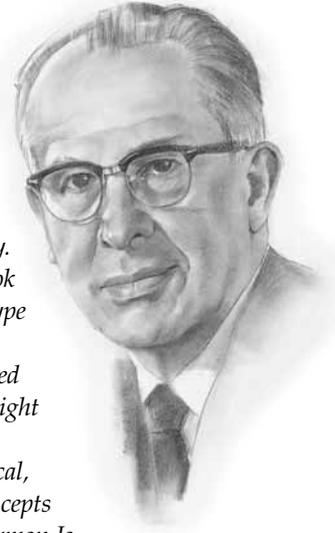
Serving an honorable mission provides many valuable experiences and opportunities for spiritual growth. It brings a feeling that fills the heart with joy. As you read Alma 29, try to sense the joy Alma felt as he thought of the blessings that came to him and others because of his participation in the Lord’s work. Missionaries today can feel the same kind of joy as they bless others with their service. Notice also the effect Alma’s joy had on his desires.



## Alma 30

### Korihor, the Anti-Christ

President Ezra Taft Benson reminded us that “the Book of Mormon exposes the enemies of Christ. . . . It fortifies the humble followers of Christ against the evil designs, strategies, and doctrines of the devil in our day. The type of apostates in the Book of Mormon are similar to the type we have today. God, with his infinite foreknowledge, so molded the Book of Mormon that we might see the error and know how to combat false educational, political, religious, and philosophical concepts of our time” (“The Book of Mormon Is the Word of God,” *Ensign*, Jan. 1988, 3).



Alma 30 would seem to be one of the chapters President Benson was speaking of. In it you will read about an Anti-Christ whose arguments were very similar to the teachings and beliefs of some people today. As you read, look for the errors in the logic he used to make false and wicked teachings seem like something any intelligent person could accept. This chapter can be extremely valuable in helping us identify and reject false teachings of our day.

## Understanding the Scriptures



### Alma 29

<b>Content</b> (v. 3)—Satisfied	<b>Unalterable</b> (v. 4)—Unchangeable
<b>Allotted, allotted</b> (vv. 3–4)—Given, assigned	<b>Remorse of conscience</b> (v. 5)—Regret, guilt feelings
<b>Harrow up</b> (v. 4)—Feel tormented or pained	<b>Seeth fit</b> (v. 8)—Feels is proper

## Studying the Scriptures



Do two of the following activities (A–C) as you study Alma 29.

### A Give Some Counsel

Using what you learn in Alma 29, write a letter of counsel that could be given to a young man on his way to the mission field. Include at least two ideas from Alma 29 about the attitudes of a great missionary.

### B Notice an Important Word

The word *remember* appears several times in Alma 29:10–13. You may want to highlight it each time it occurs.

1. What did Alma remember? Why did he remember those things?
2. What do you remember when you desire to increase your feelings of spirituality?

### C Define a Word

According to Alma 29:13–17, how would Alma define *success* in being one of the Lord’s servants—such as a missionary? (See Alma 8:15 for what the angel told Alma earlier in his life that would give him reason to rejoice even in his seeming unsuccessful efforts.)

## Understanding the Scriptures



### Alma 30

<b>Contrary to</b> (v. 7)—Against, opposed	<b>Perverting, perverteth</b> (vv. 22, 60)—Changing, corrupting
<b>Yoke</b> (vv. 13, 28)—Connect	<b>Usurp</b> (v. 23)—Unjustly or violently take
<b>Frenzied</b> (v. 16)—Excited and confused	<b>Glut, glutting</b> (vv. 27, 31–32)—Get far more than is needed, live in excessive luxury
<b>Derangement</b> (v. 16)—Insane or mixed-up condition	<b>Whims</b> (v. 28)—Sudden thoughtless desires
<b>Fared</b> (v. 17)—Survived, succeeded	<b>Reville</b> (vv. 29, 31)—Insult, criticize
<b>Management of the creature</b> (v. 17)—Control used over one’s actions	
<b>Lift up their heads</b> (vv. 18, 23)—Not feel guilt, be proud	

**Blaspheme** (v. 30)—Speak disrespectfully about sacred things

**Swelling** (v. 31)—Becoming louder and more intense

**Devices** (v. 42)—Plans, schemes

**Denote** (v. 44)—Show evidence, indicate

**Dumb** (vv. 47, 49, 52)—Unable to speak

**Utterance** (vv. 49–50)—Ability to speak

**Carnal** (v. 53)—Worldly, not spiritual

### Alma 30:12–50—Criticizing the Church and Sign Seeking

The Prophet Joseph Smith taught: “That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person; and that principal is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man” (*Teachings of the Prophet Joseph Smith*, 156–57). The truth of his last statement can be seen in Alma 30:18, 53.

## Studying the Scriptures

Do activity A or B and then do activity C or D as you study Alma 30.

### A Explain the Effects

Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles, taught: “True doctrine, understood, changes attitudes and behavior” (in Conference Report, Oct. 1986, 20; or *Ensign*, Nov. 1986, 17). It might also be said that believing *false* doctrines will change one’s attitude and behavior. We can see this in the account of Korihor.

1. Make a chart with four columns, like the one below. In the first column, list at least five doctrines or teachings Korihor proclaimed as truth in Alma 30:13–18. In the second column, write what effect you think believing that doctrine would have on a person’s attitude or behavior. In the third column, write the true doctrine. Then, in the last column, write the effect this true doctrine would likely have on a person’s attitude and behavior.

Effects of True and False Doctrine

Korihor’s False Doctrine	Effects on Attitude and Behavior	True Doctrine	Effects on Attitude and Behavior

2. According to Alma 30:17–18, how was Korihor influencing or hoping to influence the people’s attitudes and behavior?

### B Expose the Problems in Logic

When people argue, they often try to use logic to show how reasonable their position is. A logical argument, however, begins with certain ideas that a person believes or assumes to be true. Korihor was no exception. He made two “logical” conclusions in Alma 30:12–18. They can be identified as the result of his logic and argument when he said “therefore,” or in other words, “we must logically conclude that.”

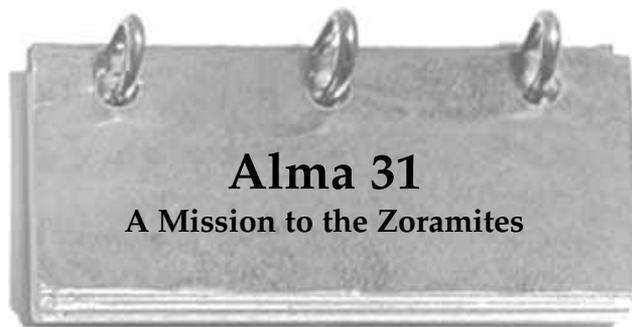
1. Identify Korihor’s conclusion in verse 15. Then identify what he assumed to be true in order to come to that conclusion.
2. Identify Korihor’s conclusion in verse 17. Then identify what he assumed to be true in order to come to that conclusion.
3. What is the problem with Korihor’s assumptions of what is true?
4. Korihor asked believers how they knew for sure what they believed was true. We might ask the same of Korihor. Notice what Alma asked him in verse 40. What evidences did Alma then give in verses 41 and 44 that what he, Alma, believed was true?

### C How Is It Said Today?

List five statements Korihor made in Alma 30:12–18, 23–28 that people still use as arguments against the true gospel of Jesus Christ today. Next to each statement from Korihor, write how people use the same argument today.

### D Give Support to This Conclusion

In Alma 30:60, Mormon explained what he wanted us to learn from the example of Korihor. Use what you learned in Alma 30 to make a list of what would support the truth of Mormon’s statement.



*At the end of Alma 30 we read that Korihor died while begging among a people called the Zoramites. In Alma 31 we read of Alma and others going to preach the gospel among them. Although they trampled Korihor under their feet, many of his ideas appeared in the religion of the Zoramites. Look for them as you read this chapter. Also, you will read two contrasting prayers in Alma 31. As you do, consider what those prayers reveal about the people who offered them.*

## Understanding the Scriptures

### Alma 31

**Tidings** (v. 1)—News, information

**Correspondence** (v. 4)—Friendly relationship and communication

**Dissenters** (v. 8)—Rebels, defectors

**Supplication** (v. 10)—Pleading

**Elected** (vv. 16–17)—Specially chosen

**Grieved** (v. 24)—Saddened

**Puffed up** (v. 27)—Full of pride and vanity

**Infidelity** (v. 30)—Lack of loyalty or faithfulness

**Infirmities, infirm** (v. 30)—Weaknesses

**Bear** (v. 33)—Endure

**Clapped his hands upon them** (v. 36)—Laid his hands upon them for a priesthood blessing

### Alma 31:3—The Zoramites



In the Book of Mormon there are two groups of people called Zoramites. The first were the descendants of Zoram, the servant of Laban, who left Jerusalem with Nephi. The second were the followers of an apostate Nephite named Zoram who led his people in rebellion against the Nephites and the ways of the Lord.

### Alma 31:5—The Power of the Word

It is interesting to note that Alma sought to solve a political problem with a spiritual cure. The Nephites were worried that the Zoramites might stir up the Lamanites to war against the Nephites. Alma felt that the best way to prevent that was to preach the gospel to the Zoramites so that they might experience a change of heart. Alma chose to work on the cause of the problem, not the symptoms.

In a talk entitled “The Power of the Word,” President Ezra Taft Benson counseled priesthood leaders about working on the roots of problems in the Church: “Often we spend great effort in trying to increase the activity levels in our stakes. We work diligently to raise the percentages of those attending sacrament meetings. We labor to get a higher percentage of our young men on missions. We strive to improve the numbers of those marrying in the temple. All of these are commendable efforts and important to the growth of the kingdom. But when individual members and families immerse themselves in the scriptures regularly and consistently, these other areas of activity will automatically come. Testimonies will increase. Commitment will be strengthened. Families will be fortified. Personal revelation will flow” (*Ensign*, May 1986, 81).

## Studying the Scriptures

Do two of the following activities (A–C) as you study Alma 31.

### A Write an Example

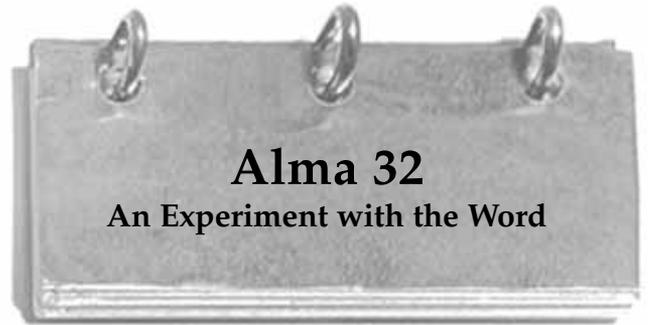
In Alma 31:5 you read that Alma believed the word of God has power to inspire people to do what the sword or any other instrument of force can not do. Give an example from your own life, showing how the scriptures or teachings of Church leaders motivated you to act in a way that no one could have forced you to act or behave.

### B Make a Connection

Write the phrases from Alma 31:8–20 that show how the wicked teachings and practices of the Zoramites were similar to what Korihor taught. After each phrase, write a verse number from Alma 30 in which Korihor taught that idea.

### C Make a Comparison

Compare the attitudes and prayer of the Zoramites in Alma 31:13–18, 23 to Alma’s attitude and prayer in Alma 31:24–38. Include in your comparison at least two important ways they were different. Conclude by writing what you think modern readers should learn to help them with the principle of prayer.



*In Alma 31 you read about the missionary work among the Zoramites. If you had been Alma, what would you have wanted to teach them? How would you have taught it?*

*Alma 32 is a favorite of missionaries because it helps explain to people they teach how they can come to a knowledge of the truthfulness of gospel principles. It is not just for investigators of the Church, however. All of us—regardless of our level of spirituality—can apply the principles Alma taught in this chapter.*

## Understanding the Scriptures

### Alma 32

**Coarseness** (v. 2)—Roughness, plainness

**Apparel** (v. 2)—Clothing

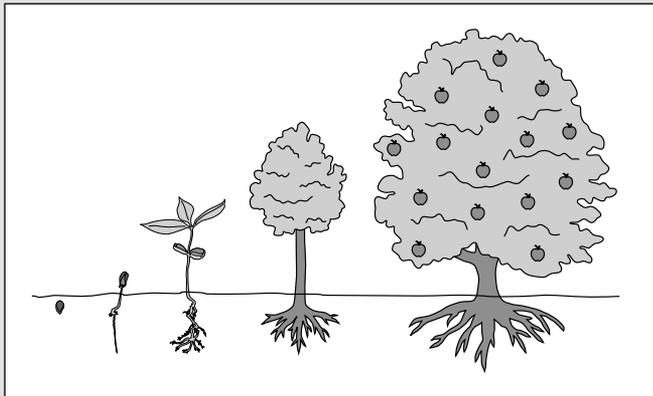
**Esteemed** (v. 3)—Valued

**Dross** (v. 3)—Of little value or use

**Despised** (vv. 5, 12)—Disliked, hated

**Penitent** (v. 7)—Repentant, humble  
**Compelled** (vv. 13–16, 25)—Forced by circumstances  
**Imparteth** (v. 23)—Gives  
**Confound** (v. 23)—Confuse  
**Arouse your faculties** (v. 27)—Be alert and attentive

**Dormant** (v. 34)—Inactive, unused  
**Discernible** (v. 35)—Understandable, apparent  
**Barren** (v. 39)—Unproductive, has no nourishment for growing things  
**Reap** (v. 43)—Harvest, gather



### Alma 32:21–22—What Is the Difference between Belief, Faith, and Knowledge?

Belief can be passive, merely an acceptance that something is true, while faith is active. Faith requires belief and trust. It gives us confidence and conviction and moves us to action. We cannot have faith without belief, but we can believe and not have faith. It is not enough, therefore, to just believe in Jesus Christ. For the gospel to bless our lives we must have faith that motivates us to follow Him. Knowledge, like belief, needs action in order to benefit us. Simply knowing that something can help or harm us does us no good unless we act on that knowledge. There is special knowledge that comes when we exercise faith and seek to live the gospel. When we act upon our beliefs with faith, the spirit touches our heart and mind. We receive a spiritual witness from the Holy Ghost that enables us to say “we know” that Christ is our Savior and that the Church is true. (See James E. Talmage, *Articles of Faith*, pp. 96–100.)

### Studying the Scriptures

Do two of the following activities (A–C) as you study Alma 32.

#### A Scripture Mastery—Alma 32:21

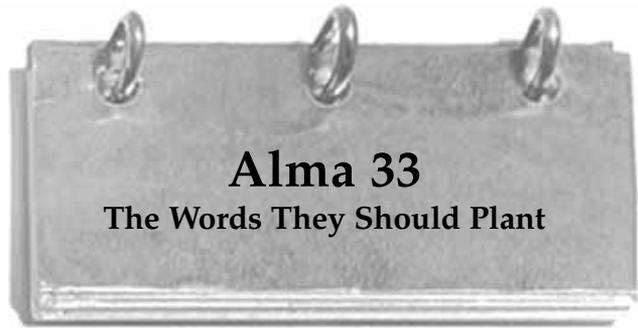
- Write an example illustrating how obedience to God’s commandments shows a person’s faith. In your example, point out the ways a person does not “have a perfect knowledge,” but does have “hope for things which are not seen, which are true.”
- Suppose you were talking about faith with a friend. You gave Alma’s definition of faith in Alma 32:21. Your friend then asked, “But how do you know something unseen is true?” How would you answer? Give a specific example of something you know is true but is not seen.

#### B Write the Instructions

Write a set of step-by-step instructions for the “experiment” Alma described in Alma 32:27–43. Make sure you include cautions for what will prevent a person from getting the proper results.

#### C Find and Explain a Repeated Idea

Find three words that appear in each verse of Alma 32:41–43. Explain what you think is the importance of each of these three attributes or qualities in the process of spiritual growth and understanding. You may want to mark those words in your scriptures.



*In Alma 32, Alma taught the Zoramites about the process of growing in spiritual faith and knowledge. He encouraged them to plant gospel truths in their hearts through the word of God and explained how that little seed of the word of God could grow into a mighty tree of light, joy, and everlasting life. In Alma 33 we read of the specific gospel truths he wanted them to “plant” at that time. Notice how Alma’s teachings specifically answered the questions and problems he saw among the Zoramites in Alma 31–32.*

### Understanding the Scriptures

#### Alma 33

**Greatly err** (v. 2)—Make a big mistake  
**Bestowed** (v. 16)—Given, imparted  
**Type** (v. 19)—Symbol, likeness  
**Casting about your eyes** (v. 21)—Looking around  
**Slothful** (v. 21)—Lazy

#### Alma 33:3–17—Zenos and Zenock

See the “Understanding the Scriptures” section for 1 Nephi 19:10 (p. 30).

#### Alma 33:18–22—Why Did Moses Raise a Serpent on a Pole?

Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, taught: “Moses, in the wilderness, when the Lord sent ‘fiery serpents’ among them, so that many people in Israel were bitten and died, made a serpent of brass and put it upon a pole. Then all who were bitten by the poisonous creeping things and who looked, in faith, upon the brazen serpent, lived; the others died. Why? Because Moses was commanded of God so to do, and the thing was an ordinance in Israel—an ordinance

performed in similitude of the fact that the Promised Messiah would be lifted up upon the cross, and all who looked to him in faith would live: the others would die" (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [1979–81], 1:476–77).

## Studying the Scriptures

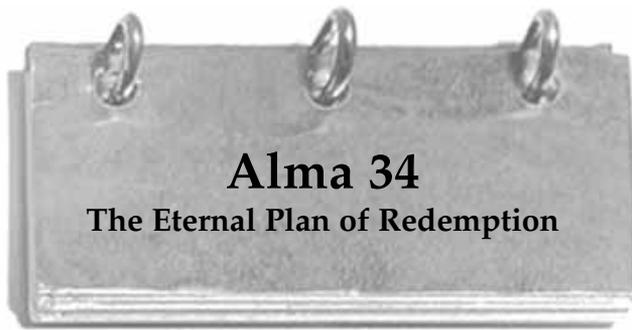
Do activity A or B as you study Alma 33.

### A The Lord's Solutions

- In Alma 31:8–23 and 32:2–5 we read of the problems of the Zoramites and of the ways many of them had gone astray. Identify at least two of their problems and false teachings, and then summarize what Alma taught in Alma 33 that provided answers or solutions to each of those you listed.
- Why was it important for Alma to teach the Zoramites about experimenting on the word of God (in Alma 32) before advising them on ways they could solve their problems (in Alma 33)?

### B Serpent on a Pole

- Read Numbers 21:4–9 and Alma 33:18–22 and explain how the brass serpent on the pole was a type (symbol) of Jesus Christ (see the "Understanding the Scriptures" section for Alma 33:18–22 for help, if needed).
- How can looking or turning to Christ help you in your life?



*Have you ever been lost? In Alma 34, Amulek testified that if it had not been for the Savior's Atonement, all mankind would die two different deaths and be lost forever. Such are the serious effects of the Fall of Adam on all mankind. As you read, ponder the ways that Jesus Christ's Atonement helps us overcome these deaths. Remember that for us to receive all the blessings of God's plan of redemption we must participate by doing what our Heavenly Father requires of us. Look for what you must do to fulfill His plan.*

## Understanding the Scriptures

### Alma 34

**Dissension** (v. 2)—Rebellion, apostasy

**Expedient** (vv. 9–10, 13)—Necessary, essential

**Every jot and tittle** (v. 13)—Even the least part (jots and tittles are the smallest written symbols in the Hebrew language)

### Availeth you nothing

(v. 28)—Is worthless to you, does not help you

**Dross** (v. 29)—Waste, of little value or use

### Procrastinate, procrastinated

(vv. 33, 35)—Put off, delay

### Subjected to

(v. 35)—Controlled by

**Revile** (v. 40)—Insult, criticize

### Alma 34:9–14—"A Great and Last Sacrifice"

Amulek taught that only "an infinite and eternal sacrifice" would have the power to redeem God's children from the Fall of Adam, which brought sin and death into the world (see Alma 34:10–12). Elder Russell M. Nelson taught: "Jesus was the only one who could offer such an infinite atonement, since He was born of a mortal mother and an immortal Father. Because of that unique birthright, Jesus was an infinite Being" (in Conference Report, Oct. 1996, 46; or *Ensign*, Nov. 1996, 35).



### Alma 34:32–34—Why Is It Important to Repent and Prepare in This Life?

Elder Bruce R. McConkie taught: "This life is the time that is given for men to repent and prepare to meet God. Those who have opportunity in this life to accept the truth are obligated to take it; otherwise, full salvation will be denied them. Hopes of reward through so-called *death-bed repentance* are vain" (*Mormon Doctrine*, 631).

## Studying the Scriptures

Do two of the following activities (A–D) as you study Alma 34.

### A What Makes Up a Testimony?

Alma 34:8–16 records a portion of Amulek's testimony.

- Review each of the following scripture segments from Alma 34 and write in your notebook what you think they mean: verses 8–9; 10–12; 13–14; and 15–16.
- Explain what you think was the basis of Amulek's testimony.
- What part of Amulek's testimony is also a part of your testimony?

### B Write a Letter

A friend tells you that she does not pray anymore because she does not have a private place to pray and does not know what to pray about. Study Alma 34:17–27 and write a letter to her, based on Amulek's counsel, that gives five suggestions on where and when she could pray and what she could pray about.

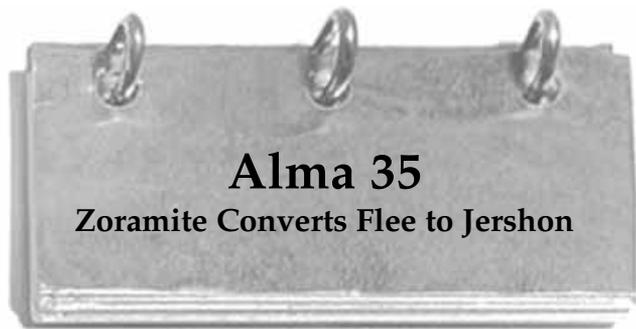
### C Scripture Mastery—Alma 34:32–34

You are concerned about a friend who is not keeping the commandments. His comments are listed below. Write them in your notebook. Then write a response for each one. Include in your answer words or phrases from Alma 34:32–34.

1. "I'll repent before my mission, but until then I want to have some fun."
2. "Well, if I die, I can always repent in the spirit world. Isn't that what it's for?"

### D Write a Quiz

For each verse in Alma 34:37–41, write a question that can be answered by that verse. After each question include your answer.



*Living the gospel sometimes requires difficult changes in our lives. We might have to change jobs, select new friends, or even move. As you read Alma 35, notice the difficult changes that came into the lives of the Zoramites who believed in the words of Alma and Amulek and how the Lord provided a way for them to find joy in the gospel. Think about how this can give you hope in the challenges you face.*

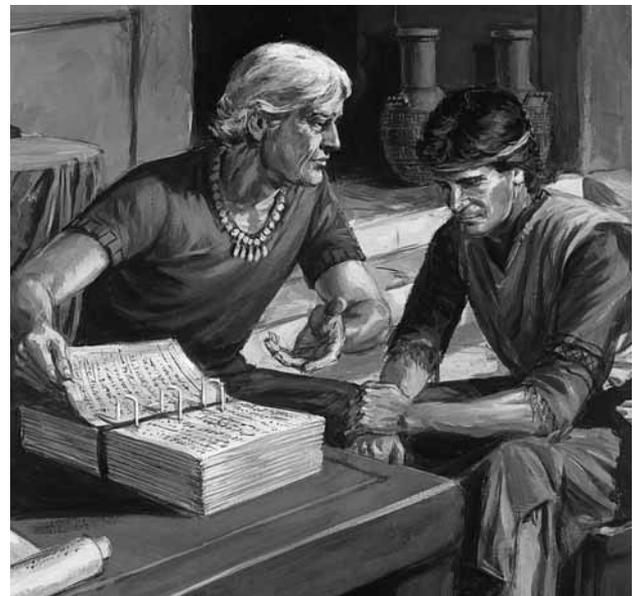
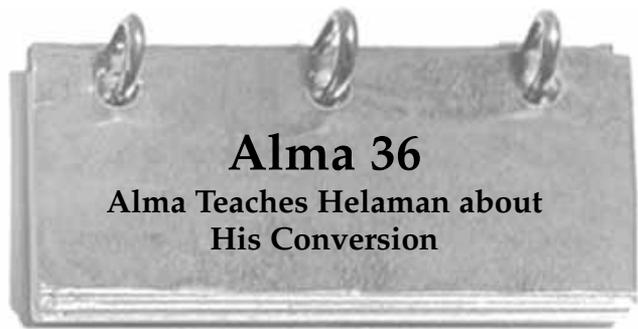
### B Write a News Report

Read Alma 35:7–12 and write a newspaper report on that crisis in Jershon. Include the following:

1. A headline.
2. An example of the threats that you think might have been "breathed out" by the Zoramites.
3. A summary of the Ammonite response and how it might improve some situations where you live.

### C Describe the Feelings

1. Ponder Alma 35:14–16 and describe Alma's feelings about the situation and what he did about it.
2. How is this similar to what latter-day prophets have taught us about preparing our families for the difficult times prophesied in the future?



*How does a loving father prepare his children to withstand Satan's temptations? How can he inspire them to desire the blessings of the gospel more than the temporary attractions of the world? Alma 36–42 is a record of the prophet Alma's counsel to his sons. Study these chapters prayerfully to understand what Alma wanted his children to know and do. The truths he taught are promises for our mortal and eternal blessings, exceeding anything Satan has to offer.*

## Understanding the Scriptures



### Alma 35

**Consulted** (v. 3)—Talked, counseled

**Craft** (v. 3)—Profession

**Privily** (v. 5)—Secretly, privately

**Breathed out** (v. 9)—Spoke, expressed

**Betwixt** (v. 13)—Between

**Wax hard** (v. 15)—Become resistant to righteousness

## Studying the Scriptures



Do one of the following activities (A–C) as you study Alma 35.

### A Expose the Secret Plan

Pretend you are a spy who has infiltrated the Zoramite leadership. After reading Alma 35:1–6, write a memo that describes the Zoramites' wicked plan and how it will affect those who live gospel principles.

## Understanding the Scriptures



### Alma 36

**Besech** (v. 3)—Beg, plead  
**Temporal** (v. 4)—Physical, mortal  
**Carnal mind** (v. 4)—Wisdom of the world

**Racked, rack** (vv. 12, 14, 16–17)—Tormented, troubled  
**Harrowed up** (vv. 12, 17, 19)—Tormented, pained, in deep sorrow  
**Exquisite** (v. 21)—Intense

### Alma 36:18—The Gall of Bitterness

We experience the “gall of bitterness” when we feel remorse or deep feelings of sorrow for having done wrong. But not everyone allows themselves to feel this remorse. President Spencer W. Kimball taught that “those who choose this alternative eventually become calloused and lose their desire to repent. The other alternative is to permit remorse to lead [us] to total sorrow, then to repentance, and finally on to eventual forgiveness” (“The Gospel of Repentance,” *Ensign*, Oct. 1982, 4).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Alma 36.

### A Remember the Captivity of Your Fathers

Alma 36 begins and ends with Alma’s counsel to his son Helaman to remember the captivity of their fathers and their eventual deliverance by the power of God (see Alma 36:2, 28–29). Notice how Alma used his own life as an example of that principle.

1. Read Alma 36:6–16 and describe ways in which Alma was in captivity.
2. Read verses 17–21 and describe ways in which Alma was delivered by God’s power.
3. Write a brief paragraph explaining how those events help you believe in God’s power to deliver you from life’s trials that seem to keep you captive.

### B Identify the Elements

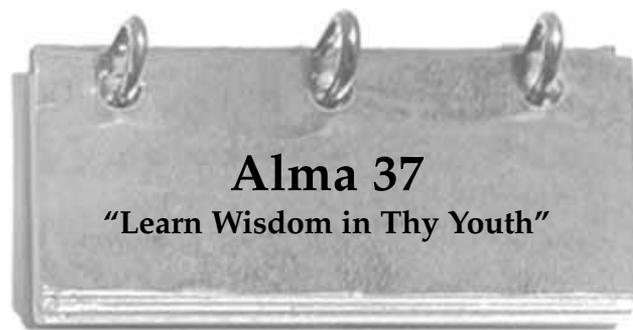
Based on Alma 36:13–24, give evidence that Alma experienced each of the following elements of repentance:

1. Recognize the sin
2. Feel godly sorrow
3. Confess
4. Make restitution (repay what was lost)

### C Explain the Key Phrase

Ponder the blessings listed in Alma 36:25–29. For each of the following key phrases or words, summarize the blessings associated with it and explain why those blessings are important:

1. “Born of God” (v. 26)
2. “Supported” (v. 27)
3. “Raise me up” (v. 28)



## Alma 37

### “Learn Wisdom in Thy Youth”

*Have you ever used a compass? What can a compass do for you? There are times when we need a spiritual compass to lead and guide us. The Lord has provided us with a spiritual compass. As you read Alma 37, look for what that spiritual compass is and how helpful it can be for you today.*

## Understanding the Scriptures



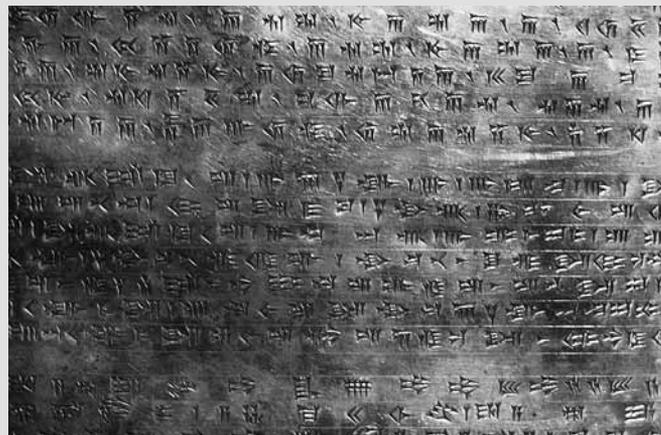
### Alma 37

**Holy writ** (v. 5)—Scripture  
**Confound** (v. 6)—Confuse  
**Forbear** (v. 11)—Stop  
**Interpreters** (v. 21)—The Urim and Thummim (see Bible Dictionary, “Urim and Thummim,” pp. 786–87)  
**Gazelem** (v. 23)—Apparently a name given to an unknown seer

**Peradventure** (v. 27)—Perhaps  
**Abhor** (v. 29)—Hate  
**Curious** (v. 39)—Carefully made, detailed  
**Slothful** (vv. 41, 43, 46)—Lazy  
**Bliss** (v. 44)—Great joy  
**Vale** (v. 45)—Valley; symbolic of mortal life

### Alma 37:21–31—The Twenty-Four Plates and Secret Combinations

Alma warned Helaman to protect the Jaredite record (the twenty-four gold plates) so that the oaths, signs, and covenants of the secret combinations that destroyed the Jaredites might not be known among the Nephites. Elder Bruce R. McConkie wrote: “Down through all succeeding ages there have been groups, organizations, churches, and governments having similar secret oaths and objectives—all inspired by Satan” (*Mormon Doctrine*, 471).



## Studying the Scriptures

Do activity A or B and activity C as you study Alma 37.

### A Scripture Mastery—Alma 37:6–7

Some people seem to think that the scriptures are just writings of the past and could not be of any help to them today.

1. Review Alma 37:6–7 and give one example of a “small and simple” scripture verse that has been a blessing in your life.
2. Search Alma 37:8–20 and list at least three “wise purposes” for which the scriptures are preserved and summarize how those purposes can bless people today.

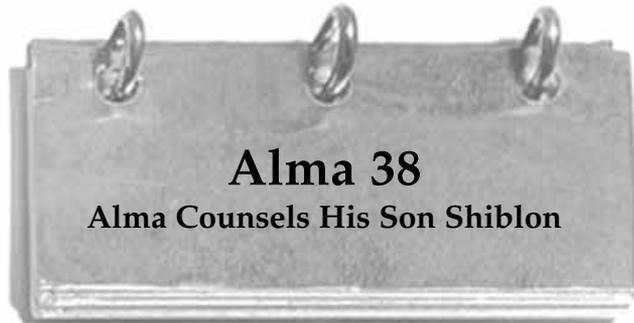
### B Scripture Mastery—Alma 37:35

Think about Alma 37:35 and how you would teach it to a five-year-old child. Write an outline of what you would say, supporting your ideas with the information in verses 36–37.

### C Write Directions

In Alma 37:38–47 Alma compared the Liahona, or director, with the scriptures, or the “words of Christ.”

1. Review those verses and write a set of directions on how to use the Liahona.
2. Explain how those directions can also help you better use the scriptures.



*Alma's counsel to his son Shiblon was brief (just one short chapter) but powerful. Study it carefully as you learn about Shiblon's strengths and weaknesses. Also look for ways in which you might bring joy to your parents.*



## Understanding the Scriptures

### Alma 38

**Bonds** (v. 4)—Shackles, tied up

**Anguish** (v. 8)—Sorrow, grief, agony

**Temperate** (v. 10)—Moderate, use self-control

**Overbearance** (v. 12)—Force, overpowering

**Sober** (v. 15)—Serious

### Alma 38:12—“Bridle All Your Passions”



The purpose of a bridle is to control and direct the horse, not to torment or destroy it. That is the meaning of the counsel to “bridle” our passions. “Is self-denial wise because something is wrong with our passions, or because something is right with our passions? Alma taught his son: ‘See that ye bridle all your passions, *that ye may be filled with love.*’ (Alma 38:12; emphasis added.) He did not say eliminate or even suppress your passions,

but *bridle* them—harness, channel, and focus them. Why? Because discipline makes possible a richer, deeper love” (Bruce C. Hafen and Marie K. Hafen, *The Belonging Heart* [1994], 302).

## Studying the Scriptures

Do activity A or B as you study Alma 38.

### A Turn Weakness into Strength

1. Draw two columns in your notebook and label one “Shiblon’s Strengths” and the other “Warnings Given to Shiblon.” Read Alma 38:1–5, 10–15 and list what you think were his strengths and warnings.
2. Read Ether 12:27 and explain how heeding the warnings of our leaders can strengthen us.

### B Write a Letter

Alma taught his son Shiblon the process of receiving spiritual knowledge.

1. Draw a chart like the one following, but leave the questions out. As you review Alma 38:6–9, look for answers to the questions and, inside the boxes, write the verse or verses that answer them.

What is the only way we can be saved?



What did Alma endure to receive a remission of his sins?



How did Alma describe the birth people go through as they repent?

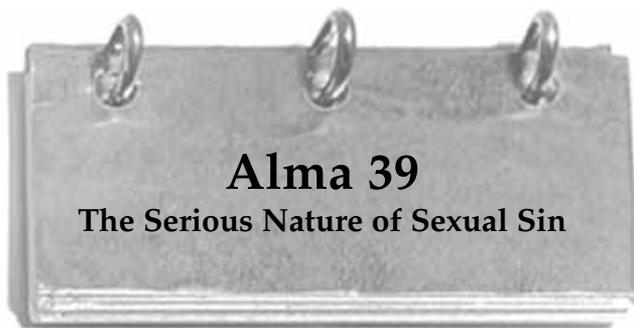


How do those born of God receive greater spiritual knowledge?



Spiritual Knowledge

- In your notebook, write a letter to a friend, describing how to acquire spiritual knowledge.



## Alma 39

### The Serious Nature of Sexual Sin

*Alma was pleased with his sons Helaman and Shiblon. However, he was not pleased with the immoral behavior of his son Corianton. Alma knew of the pain associated with sin and wanted others to avoid that pain (see Alma 36:11–16). Consequently, he had somewhat more to say to Corianton than his other sons. Notice what Alma counseled his son to do to overcome his sins.*

## Understanding the Scriptures



### Alma 39

**Grievous unto me** (v. 3)—Distressing, disturbing

**Harlot** (v. 3)—Immoral woman, prostitute

**Harrow up** (v. 7)—Torment, pain, in deep sorrow

**Forsake** (v. 9)—Give up, abandon

**Cross** (v. 9)—Deny, stop

**Refrain from** (v. 12)—Keep yourself from doing, abstain

**Tidings** (v. 15)—News

## Alma 39:5–6—How Serious Are Sexual Sins in the Eyes of the Lord?



The First Presidency, in a message read during the October 1942 general conference, declared:

“Sexual sin . . . stands, in its enormity, next to murder. . . .

“ . . . You cannot associate in non-marital, illicit sex relationships . . . and escape the punishments and the judgements which the Lord has declared against this sin” (in Conference Report, Oct. 1942, 11).

## Alma 39:6—In What Sense Is Murder Forgivable?

Elder Bruce R. McConkie taught: “Murderers are forgiven eventually but only in the sense that all sins are forgiven except the sin against the Holy Ghost; they are not forgiven in the sense that celestial salvation is made available to them” (*Mormon Doctrine*, 520).

Elder Spencer W. Kimball, then a member of the Quorum of the Twelve Apostles, explained:

“John wrote that ‘no murderer hath eternal life abiding in him.’ [John 3:15.] The murderer denies himself salvation in the celestial kingdom, and in this sense he cannot be forgiven for his crime. . . .

“Of course, the laws both of the land and of God recognize a great difference between murder or wilful slaughter and manslaughter which was not premeditated. Likewise men unfortunately must take others’ lives in war” (*The Miracle of Forgiveness* [1969], 127, 129).

## Studying the Scriptures



Do activity B and activity A or C as you study Alma 39.

### A Why Was Alma Sorrowful?

- Read Alma 39:1–11 and list five things Alma felt sad that Corianton had done or not done that kept Corianton from being a good missionary.
- Write what Corianton needed to do to repent (see vv. 7–13).

### B Write a Letter

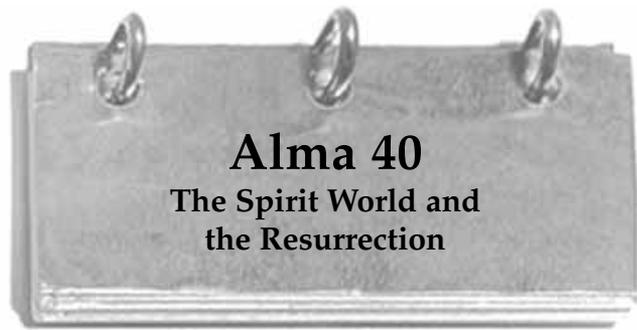
President Ezra Taft Benson taught: “The plaguing sin of this generation is sexual immorality” (in Conference Report, Apr. 1986, 4; or *Ensign*, May 1986, 4). Review Alma 39:3–9 and write a paragraph in your notebook to strengthen someone against the temptations of immorality.

- Explain how serious sexual immorality is.
- Tell why you choose not to give in to temptation.
- Use the statement in the “Understanding the Scriptures” section for Alma 39:5–6 and explain why you think these sins are so serious (see also D&C 42:24–25).

## C What Difference Does Your Example Make?

Review Alma 39:11–13 and think about the effect Corianton’s example had on the Zoramites.

1. Compare what Corianton did (see v. 11) with what he was called to declare (see vv. 15–16).
2. What effect can a bad example have on people?
3. What effect can a good example have on people?



*Has a friend ever asked you where we go after we die? How would you answer that question? In Alma 40 are Alma’s answers to several questions about life after death. Read what Alma taught and see if he answered any questions you have had about the afterlife.*

## Understanding the Scriptures

### Alma 40

**This corruption does not put on incorruption** (v. 2)—This mortal body will not be resurrected

**Space betwixt** (v. 6)—Time between

**Fiery indignation** (v. 14)—Intense righteous anger

**Consignment, consigned** (vv. 15, 17, 26)—Assignment, judgment

**Restored** (v. 23)—Brought back

**Dregs** (v. 26)—The sediment and the foreign matter that settles at the bottom of a container of wine; to “drink the dregs” of something is to drink the worst part of it



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## Studying the Scriptures

Do activity C and activity A or B as you study Alma 40.

### A Finish the Sentence

Scan Alma 40:1–8 and find the words that complete each of the following sentences. Write the completed sentences in your notebook.

1. “There is no Resurrection . . . until \_\_\_\_\_.”
2. “There is a time appointed that \_\_\_\_\_.”
3. “There must needs be \_\_\_\_\_.”

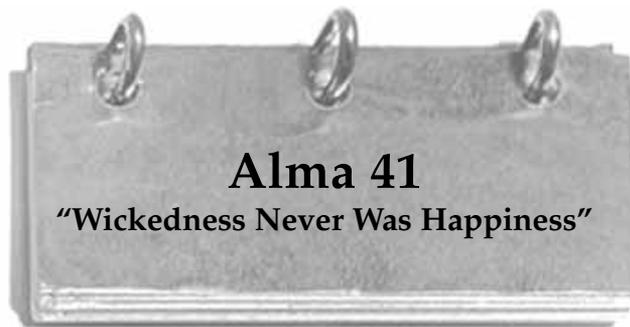
### B Paradise or Prison?

Alma 40:11–15 mentions two conditions in the spirit world. Read those verses and list some consequences following death for the righteous and for the wicked.

### C Match the Statement to a Verse

From what you learn in Alma 40:15–26, write a doctrinal statement about the Resurrection for each of the following phrases:

1. The spirit and the body
2. At the time of Christ’s Resurrection
3. Between death and resurrection
4. A state of happiness or misery
5. Stand before God
6. All things restored



*Have you ever wondered why some people seem to avoid the consequences of having done something wrong? Alma explained to his son Corianton about what happens to those who think that there is happiness in wickedness. As you read Alma 41, notice its teachings about a final judgment, about the principle of restoration, and that in the Resurrection everyone will receive again the characteristics and attributes they acquired in mortality.*



## Understanding the Scriptures

### Alma 41

**Wrested** (v. 1)—Distorted, twisted or changed the meaning of

**Requisite** (vv. 2–3)—Required

**Unalterable** (v. 8)—Unchangeable

**Carnal** (vv. 11, 13)—Earthly, mortal

**Justifieth** (v. 15)—Forgives

### Alma 41:2—What Is the “Plan of Restoration”?

The word *restoration* means to bring back to a former condition. Alma 40:1–41:2 describes the plan of restoration as the Resurrection, when the spirit and the body are brought back together again. An additional meaning is given in Alma 41:3–15. The plan of restoration also includes the final judgment, when we receive a reward according to what we did in mortality. President Joseph Fielding Smith taught: “There is a divine law of compensation. Mortality is therefore a testing ground. Men are to be judged by their deeds, and there is a reward or punishment for the deeds done in the mortal body. There is no partiality in the kingdom of God. What the individual receives is what he merits” (*Answers to Gospel Questions*, 5:16). In a very real sense, what we become in eternity is determined by our conduct and desires in mortality (see D&C 88:21–32).

### Alma 41:11—“Gall of Bitterness”

See “Understanding the Scriptures” for Alma 36:18 (p. 125).

## Studying the Scriptures

Do activities A and B as you study Alma 41.

### A Answer a Question

Read Alma 41:1–6 and write answers for any two of the following questions on the plan of restoration:

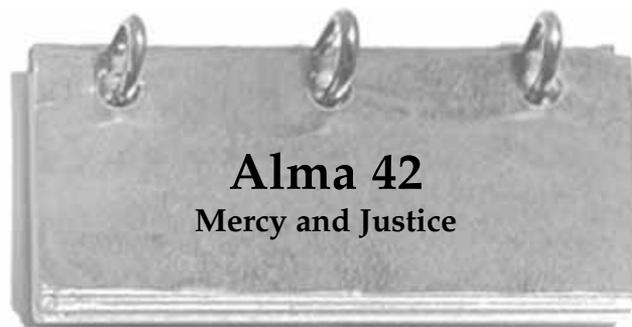
1. In these verses the word *restoration* sometimes refers to resurrection. Explain other ways *restoration* is used here.
2. How is the plan of restoration just and fair?
3. What happens to the wicked, according to the judgments of God?
4. According to Mosiah 4:30, by what aspects of our lives shall we be judged?

## B Scripture Mastery—Alma 41:10

President Ezra Taft Benson said: “You cannot do wrong and feel right. It is impossible!” (“To ‘the Rising Generation,’” *New Era*, June 1986, 5). Use Alma 41:3–10 to help you answer the following questions:



1. Why is President Benson’s statement true both in this life and the life to come?
2. Why is wickedness never happiness? Why do we become happier as we try to follow the example and teachings of Jesus Christ?



## Alma 42 Mercy and Justice

*As Alma concluded his teachings to Corianton, he answered questions about what life would be like without repentance, sin, law, and punishments. God can be both just and merciful. Alma 42 can help you understand why you are here on earth and how important earth life is to your eternal progression.*

## Understanding the Scriptures

### Alma 42

**Consigned** (vv. 1, 14)—Assigned, judged

**Cherubim** (vv. 2–3)—A kind of angelic being

**Probationary time, probationary state** (vv. 4, 10, 13)—Time of testing (mortal life)

**Temporally, temporal** (vv. 7–9)—Physically, mortal

**Appease** (v. 15)—Fulfill, satisfy

**Remorse of conscience** (v. 18)—Shame, guilt, regret

**Executeth** (v. 22)—Carries out, enforces

**Penitent** (vv. 23–24)—Repentant, humble

**Whit** (v. 25)—Little bit, small part

**Soberness** (v. 31)—Seriousness

### Alma 42:7–9, 15—Temporal and Spiritual Death Came by the Fall and Are Overcome by the Atonement of Jesus Christ

In their testimony of Jesus Christ, the First Presidency and the Quorum of the Twelve Apostles declared:

“He gave His life to atone for the sins of all mankind. His was a great vicarious gift in behalf of all who would ever live upon the earth.

“We solemnly testify that His life, which is central to all human history, neither began in Bethlehem nor concluded on Calvary. He was the Firstborn of the Father, the Only Begotten Son in the flesh, the Redeemer of the world.

“He rose from the grave to ‘become the firstfruits of them that slept’ (1 Corinthians 15:20)” (*The Living Christ* [1 Jan. 2000; item no. 36299]).

## Studying the Scriptures

Do activity B or activity A and C as you study Alma 42.

### A Write Your Answers



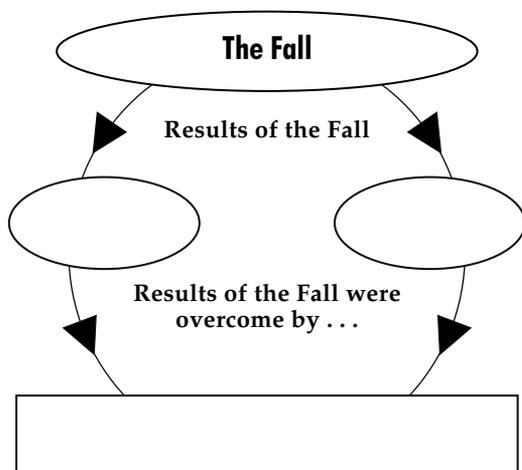
Use Alma 42:1–10 to help you answer the following questions:

1. What two deaths came about as a result of Adam’s Fall?
2. Which death would have had no effect if Adam had partaken of the tree of life?
3. Which death would Adam have still experienced if he had partaken of the tree of life?

4. What would have been the consequences if Adam had partaken of the tree of life after the Fall?
5. What did the Lord do with the tree of life after the Fall? Why?
6. What is one purpose of our probationary time, or mortal life?
7. How can you use your probationary time wisely?

### B Fill in the Diagram

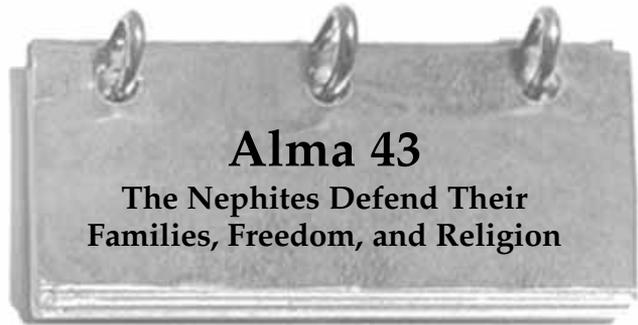
Draw the following diagram in your notebook. Use Alma 42:11–24 and the statement from the “Understanding the Scriptures” section for Alma 42:7–9, 15 to fill in the ovals with the two major results of the Fall and the rectangle with how those results are overcome. Then answer the questions.



1. According to verse 15, what does the Atonement “bring about” and what does it “appease”?
2. Write the following sentence in your notebook, filling in the blanks with information from verse 17: Man could not \_\_\_\_\_ unless he first \_\_\_\_\_, which he could not have done unless there was a \_\_\_\_\_, which could not exist without a \_\_\_\_\_.
3. How does the Atonement overcome temporal death? (see v. 23).
4. How does the Atonement overcome the spiritual death brought by Adam’s Fall? (see v. 23).
5. To what group is mercy given? (see vv. 23–24).
6. In what ways does knowing what the Atonement does for you influence how you feel about Jesus Christ?

### C Write a Summary

Alma’s final words to his son Corianton are found in Alma 42:27–31. Imagine being a parent with a wayward son or daughter. Review Alma 42:27–31 and write a summary of what you would say to correct and strengthen your child.



*Alma 43 introduces Captain Moroni, a great Nephite military leader, and continues the account of the wars between the Lamanites and Nephites. There are many reasons Mormon included accounts of wars in the Book of Mormon. As you read and study these pages, think about what you would be willing to fight for. Is there anything you would risk your life to protect?*

## Understanding the Scriptures

### Alma 43

- |  |  |
|--|--|
| <b>Holy order</b> (v. 2)—Priesthood            | <b>Girded about their loins</b> (v. 20)—Fastened around their waists |
| <b>Subjection</b> (v. 7)—Control               | <b>Secreted</b> (v. 27)—Concealed, hidden                            |
| <b>Usurp</b> (v. 8)—Take unjustly or violently | <b>Stratagem</b> (v. 30)—Careful plans                               |
| <b>Obliged</b> (v. 14)—Required                |  |

## Studying the Scriptures

Do activity A and activity B or C as you study Alma 43.

### A Identify the Motivations for War

1. Read Alma 43:4–8 and list the Lamanites' reasons for starting a war.
2. Read verses 9–12, 26, 30 and list Nephites' reasons for fighting a war.
3. Read verses 18–21 and list how the Nephites prepared for war.
4. What can you learn from the Nephites about preparing yourself to overcome the temptations of mortality? (see also D&C 27:15–18).



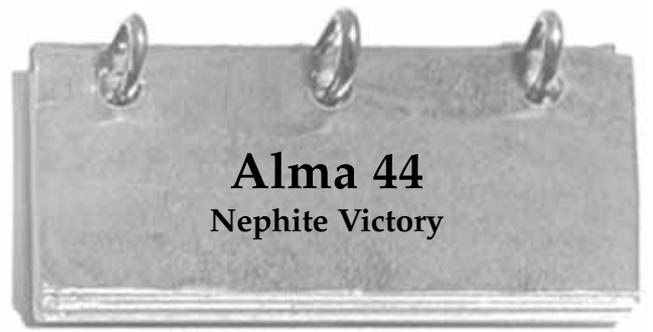
### B Describe Moroni

1. Read Alma 43:16–17, 23–26, 53–54 and write a description of Moroni, the great Nephite military leader.
2. Describe a person you know who has some of Moroni's characteristics.
3. Identify two traits that Moroni had that you would most like to have.

### C Draw a Map

Review Alma 43:22–53 as if you were studying military history and do the following:

1. Refer to "Possible Book of Mormon Sites (in Relation to Each Other)" (p. 203) and identify places mentioned in Alma 43:22–53.
2. Compare what inspired the Lamanites to fight with what inspired the Nephites, and explain why the Nephites won (see vv. 43–50).
3. Write a paragraph about what you think is the most important lesson learned from that battle.



*Why did Moroni tell his warriors to stop fighting when they were close to destroying their enemies? What does this tell you about Moroni's heart? Moroni's leadership differed greatly from Zerahemnah's. You should remember that they were both Nephites and that much of the fighting was between faithful Nephites and apostate Nephites with the Lamanites they convinced to fight with them. This war could have been prevented if it were not for people like Zerahemnah. What emotions do you feel when something preventable happens to you in your life?*

## Understanding the Scriptures

### Alma 44

- Pace** (v. 1)—A short distance     **Hilt** (v. 12)—Handle  
**Inflict** (v. 7)—Deliver, cause     **Wroth** (v. 16)—Angry  
**Become extinct** (v. 7)—All die

## Studying the Scriptures

Do two of the following activities (A–C) as you study Alma 44.

### A Conduct an Interview



Imagine you could interview Captain Moroni and Zerahemnah after the war. Review Alma 44:1–9 and include the following as part of the interview:

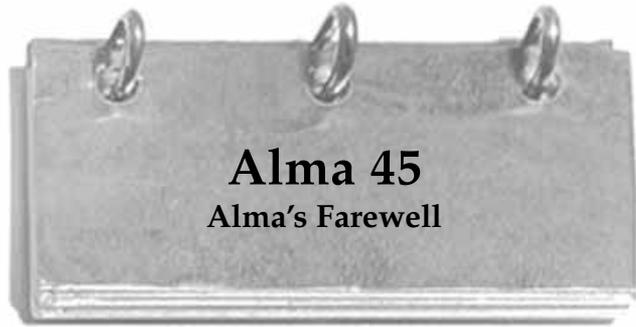
1. Compare what Moroni and Zerahemnah said was the reason for the Nephite victory (see Alma 44:3–4, 9).
2. Explain why you think it is hard for some people to recognize the power of God (see 3 Nephi 2:1–2).

### B Write a News Report

Write a news report from the battle scene recorded in Alma 44:11–24 to an audience anxious for news about the war.

### C Make a Comparison

1. Review Alma 44:11–24 and list ways Moroni showed both justice and mercy even in a time of war (see Alma 43:54).
2. Read Alma 42:22–24 and compare Moroni’s justice and mercy to the justice and mercy of God.



*When did you last have an interview with your father or with a priesthood leader? Before passing the records and leadership on to his son Helaman, Alma interviewed and blessed him. Look for how Helaman’s interview compares with those you have received. Notice the important instructions he was given and how difficult his calling would be.*

### Understanding the Scriptures

#### Alma 45

**Dwindle** (vv. 10, 12)—Fall gradually away

**Pestilences** (v. 11)—Diseases

**Extinct** (vv. 11, 14)—Entirely destroyed

**Lasciviousness** (v. 12)—Immorality, lustfulness

**Dissensions** (vv. 21, 23)—Rebellions, apostasies

**Regulation** (v. 21)—Correction, reorganization



Alma

#### Alma 45:18–19—Was Alma Translated?

President Joseph Fielding Smith taught: “It is a very reasonable thought to believe that both Moses and Alma, like Elijah and John

[the revelator], were translated to accomplish some work which the Lord had in store for them at some future day” (*Answers to Gospel Questions*, 5:38). When righteous individuals are translated, their bodies are changed so they are not subject to mortal pain or death. Sometimes translated beings are taken from the earth without experiencing death in order to fulfill the Lord’s purposes. Translated beings, however, will undergo a future change as they pass from a translated state to a resurrected state.

### Studying the Scriptures

Do two of the following activities (A–C) as you study Alma 45.

#### A An Interview with Alma

Alma 45:1–8 contains Alma’s interview with his son Helaman. Pretend Alma was interviewing you. Write Alma’s questions and how you would answer them.

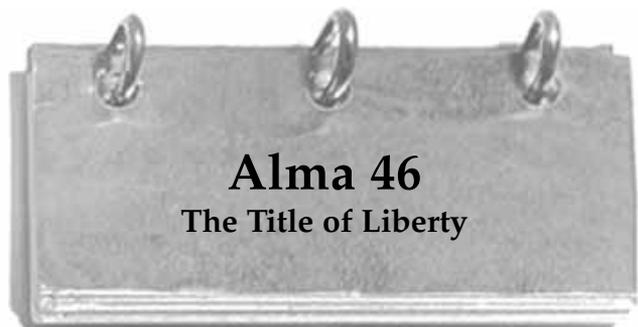
#### B Give Your Opinion

Review Alma 45:9–14.

1. Summarize the important prophecy that Alma asked Helaman to keep secret.
2. Write your opinion as to why the prophecy needed to be kept secret.
3. What does this prophecy teach us about Alma’s ability to prophesy and see the future as a gift from God?

#### C Translated Beings

Read Alma 45:18–19, the statement by President Joseph Fielding Smith in the “Understanding the Scriptures” section for Alma 45:18–19, and the information in the Topical Guide under the heading “Translated Beings” (pp. 534–35). Write at least three truths you learned about translated beings from each of those three sources.



*Do you remember reading of Amlici’s rebellion in Alma 2? A similar rebellion arose in Alma 46. Amalickiah, another would-be king, sought to overthrow the Nephite government. Look for the Nephite captain who stepped forward to oppose him. He will likely become one of your favorite heroes in the Book of Mormon. Notice also the method this captain used to rally his people to the cause of freedom, and ponder why it was so effective.*

## Understanding the Scriptures



### Alma 46

**Wroth** (vv. 2–4)—Angry  
**Precarious** (v. 7)—Unsafe, risky

**Cunning device** (v. 10)—Clever plans

**Rent** (vv. 12–13, 19, 21)—Tore, torn

**Girded about their loins** (v. 21)—Fastened around their waists

**Remnant** (vv. 23–24, 27)—Remaining part

**Headed** (v. 32)—Stopped, overtook and cut off

**Hoisted** (v. 36)—Raised

## Studying the Scriptures



Do one of the following activities (A–C) as you study Alma 46.

### A Identify Key Words

1. Draw three columns and label them “Amalickiah’s Desire,” “Amalickiah’s Method,” and “Amalickiah’s Effect.” Review Alma 46:1–7 and list key words under these headings.
2. Search verses 8–10 and explain what we can learn from the result of Amalickiah’s influence on the Nephites.
3. What people, groups, or organizations today might have the same desires and use the same methods that Amalickiah did?

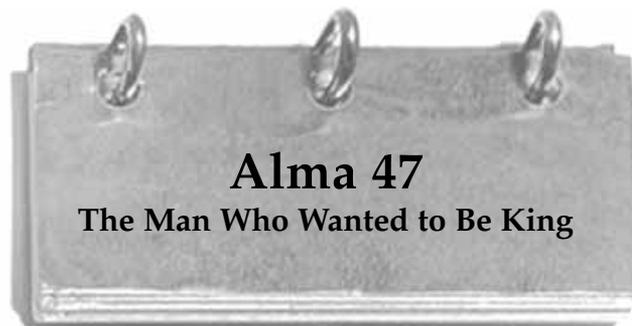
### B Write a Modern Version

Read what Captain Moroni wrote on the title of liberty, in Alma 46:12. (You may want to mark it in your scriptures.) Prepare your own title of liberty that you could display in your room or at seminary. Include words or pictures of what you feel are worth preserving and defending.

### C Explain the Picture

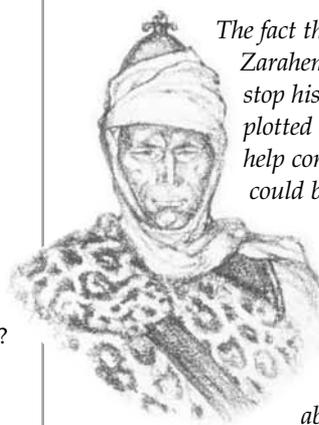


Review Alma 46:21–28 and write a journal entry as if you were there. Explain what was happening in the accompanying picture and how you might have felt as you listened to Captain Moroni.

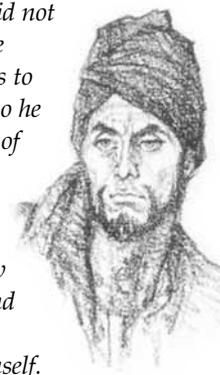


## Alma 47

### The Man Who Wanted to Be King



Lehonti



Amalickiah

*The fact that Amalickiah had to flee out of Zarahemla to save his life did not stop his plans for power. He plotted to use the Lamanites to help conquer the Nephites so he could become king over all of the land. You will find that his clever plan revealed just how wicked he was and how little he cared about anyone but himself.*

## Understanding the Scriptures



### Alma 47

**Proclamation** (vv. 1–2)—Official message or announcement

**Compel them to arms** (v. 3)—Force them to fight

**Thither** (v. 5)—There

**Resolution** (v. 6)—Commitment, resolve

**Subjected** (v. 6)—Forced, controlled

**Dethrone** (v. 8)—Remove from power

**Embassy** (vv. 10, 32)—Official messenger or messengers

**By degrees** (v. 18)—Gradually, a small amount at a time

**Token** (v. 23)—Symbol

**Fraud** (vv. 30, 35)—Dishonesty, cheating

**Cunning** (v. 35)—Deceitful, crafty

**Dissenters** (vv. 35–36)—Rebels

## Studying the Scriptures



Do two of the following activities (A–C) as you study Alma 47.

### A Outline the Plan

Alma 47:4–19 tells about Amalickiah’s plan to become king. Using the verses listed below, explain the *what* and the *why* of his plan.

What did Amalickiah do?	Why did he do it?
(see v. 5)	(see v. 4)
(see v. 10)	(see v. 8)
(see v. 13)	
(see v. 18)	

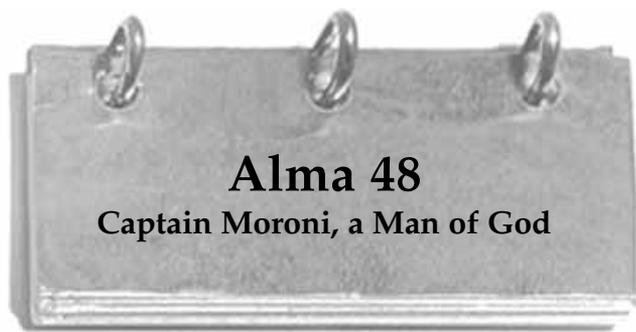
### B What Would They Say?

After reading what Amalickiah did in Alma 47:20–29, write a short statement that you think represents what each of the following groups of people would have said about what happened:

1. The king’s servants
2. Amalickiah’s servants
3. The people of Ammon

### C Write a “Thus We See” Statement

Alma 47:36 teaches interesting truths about life. Ponder what Mormon wrote and then write one lesson we can learn from this verse and how that lesson applies to our day.



*Think of a leader who had a strong influence in your life? What qualities do you think a successful leader has? The Lord blessed the Nephites with a great leader in a time when the Lamanites were determined to rule over all the land. What made Captain Moroni great? As you read Alma 48, identify some of his character traits that you would like in your life. Also look for the impressive tribute that Mormon gave of that courageous leader.*

## Understanding the Scriptures



### Alma 48

**Resort** (vv. 5, 8)—Safety, refuge

**Fortifications** (v. 9)—Structures used for defense

**Serviceable** (v. 19)—Helpful, useful, effective

**Reluctantly, reluctance** (vv. 21–22)—Hesitantly

**Barbarous** (v. 24)—Savage, brutal

### Alma 48:19—“No Less Serviceable”



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When we read about great heroes in scripture, we might sometimes feel that we do not measure up to their high standards or will not accomplish much to help build the kingdom of God. President Howard W. Hunter, then President of the Quorum of the Twelve Apostles, taught: “Not everyone at school is going to be the student body president or the Relief Society president, or the teacher of the elders quorum. Not all of you are

going to be like Moroni, catching the acclaim of your colleagues all day every day. No, most will be quiet, relatively unknown folks who come and go and do their work without fanfare. To those of you who may find that lonely or frightening or just unspectacular, I say you are ‘no less serviceable’ than the most spectacular of your associates. You, too, are part of God’s army” (“No Less Serviceable,” in *Brigham Young University 1990–91 Devotional and Fireside Speeches* [1991], 2).

## Studying the Scriptures

Do two of the following activities (A–C) as you study Alma 48.

### A Compare the Preparations

Both Moroni and Amalickiah had a plan for winning the coming war.

1. Review Alma 48:1–10 and compare what each leader did to prepare their people.
2. What did Captain Moroni do first to prepare his people? What does that teach you about his wisdom and faith?
3. In what ways can you apply what Moroni did to the challenges you face in your life?

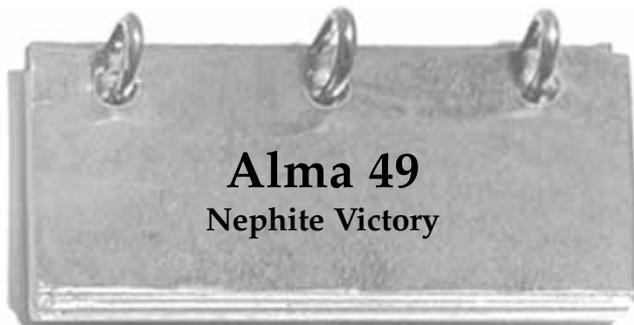
### B Write an Introduction

Using the ideas from Alma 48:10–13, 17–18, write a paragraph that could be read if you were asked to introduce Moroni as a youth fireside speaker.

### C What Did They Believe about War?

Suppose your history teacher asked the class members to research what different religions or cultures believe about war.

1. Study Alma 48:14–16, 23–25 and write a paragraph explaining the beliefs of the Nephites.
2. What difference do you think it would make in the world if everyone believed that?



## Alma 49 Nephite Victory

Alma 48 tells of the preparations Moroni and Amalickiah each made for war. In Alma 49 you will read about the results of those preparations. What difference do you think it makes to trust in your own strength, like Amalickiah, as opposed to trusting in the Lord, like Moroni? As you read this chapter, look for ways you can apply the principles you learn to your own life.

### Understanding the Scriptures



#### Alma 49

<b>Stationed</b> (v. 2)—Placed	•••	<b>Altered</b> (v. 11)—Changed
<b>Ridge of earth</b> (v. 4)—Wall of dirt or soil	•••	<b>Immense</b> (v. 21)—Great, massive

### Studying the Scriptures

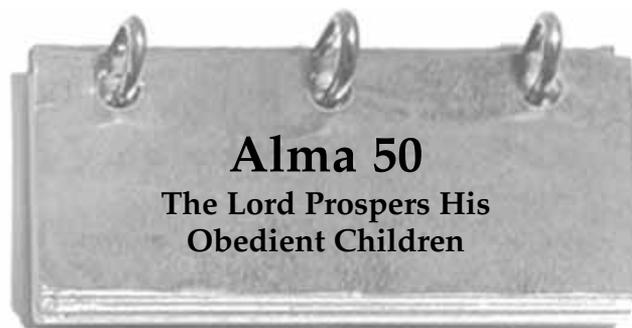


Do activity A as you study Alma 49.

#### A Be a War Correspondent

Suppose you are a news reporter assigned to follow the Lamanite army into battle.

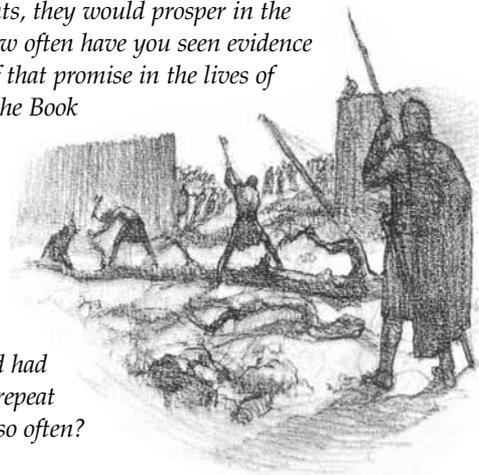
1. For each of the following three sets of verses, prepare a headline and a brief news report describing for your readers what happened: Alma 49:1–12, 13–25, and 26–30.
2. The Apostle Paul taught that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Ephesians 6:12). Explain how you can take the lesson you learned from the Nephites’ preparations for war and apply them in your spiritual battles or conflicts against sin and wickedness.



## Alma 50 The Lord Prospers His Obedient Children

How often in your reading of the Book of Mormon so far have you read the Lord’s promise that if the people would keep His commandments, they would prosper in the land? And how often have you seen evidence of the truth of that promise in the lives of the people of the Book of Mormon?

Alma 50 provides yet another example of that truth. Why do you think the Lord had His servants repeat that message so often?



### Understanding the Scriptures



#### Alma 50

<b>Frame of pickets</b> (v. 3)—Fence of sharp, pointed stakes	•••	<b>Verified</b> (v. 19)—Proven true
<b>Assurance</b> (v. 12)—Promise	•••	<b>Consigned</b> (v. 22)—Assigned, delivered

### Studying the Scriptures



Do activity A or B as you study Alma 50.

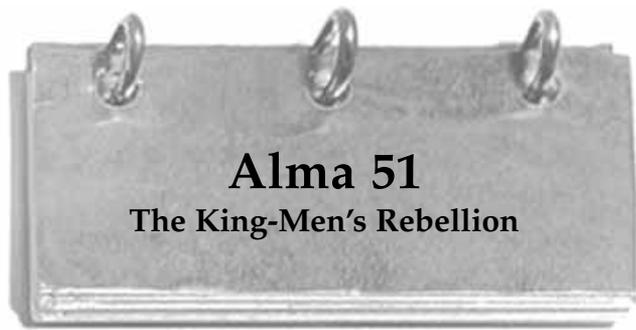
#### A Draw a Picture

Alma 50:1–6 provides a description of the type of defenses built to protect the cities. Draw what you think those defenses looked like. Remember, they were enough to enable the Nephites to repel the numerous Lamanite warriors.

#### B Explain Why

Alma 50:23 contains an important observation about that time in Nephite history.

1. Study Alma 50:17–22 and list the truths Mormon wanted us to learn.
2. Why do you think those people were so happy?



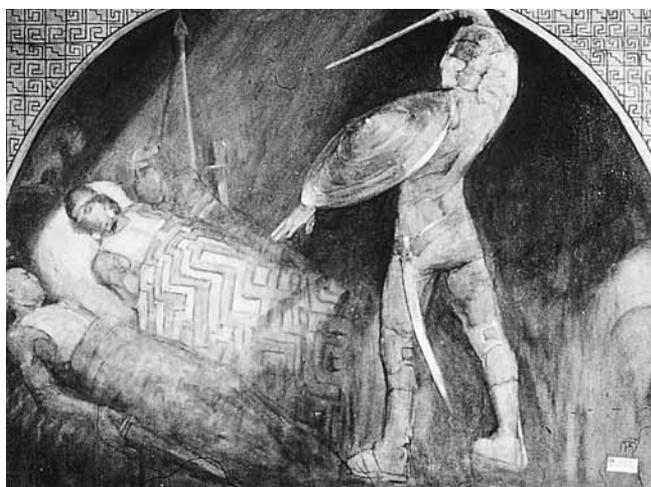
## Alma 51 The King-Men's Rebellion

What do you do when faced with conflicting opinions on important issues? As you read Alma 51, look for the conflict the Nephites faced and what made the situation even more challenging. Think about which group you would have sided with if you had lived then.

2. How did the government respond to the king-men's actions?
3. How did Moroni end the king-men rebellion?
4. Why do you think it was necessary for Moroni to take the action he did?
5. Why do you suppose Mormon included all of those details about threats to freedom in his abridgment of the Nephite records? (see Mormon 8:34–35).

### **C** Tell a Story

Review Alma 51:29–37 and, in your own words, write a story of Teancum and Amalickiah that you could tell to Primary children.



## Understanding the Scriptures



### Alma 51

**High birth** (v. 8) Nobility, wealth, power

**Wroth** (vv. 13–14)—Angry

**Petition** (v. 15)—Formal written request

**Appellation** (v. 21)—Name, title

**Professed the blood of** (v. 21)—Claimed to be persons of high rank through their birth

**Cunning** (v. 27)—Clever plans, craftiness

**Repulsed** (v. 31)—Pushed back

**Harass** (v. 32)—Continually attack and annoy

**Javelin** (v. 34)—Spear



### Alma 51:5–6—Who Were the Freemen and the King-Men?

Two types of government are described in Alma 51. One was based on the idea that the majority of the people (freemen) would choose “that which is right” (Mosiah 29:26). The other was a group of people (king-men) who desired “power and authority over the people” (Alma 51:8) for themselves.

## Studying the Scriptures



Do two of the following activities (A–C) as you study Alma 51.

### **A** Write a Description

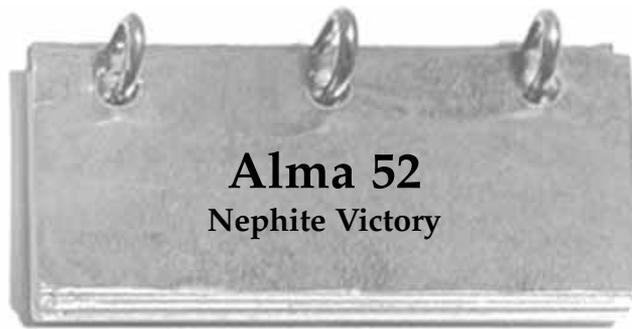
What kind of messages might the king-men and the freemen have given to persuade the people to support their side? After reading Alma 51:1–8, write a brief description of each of their political views.

### **B** Find the Answer

As you study Alma 51:13–21, write the answers to the following questions:

1. What was the response of the king-men to the Lamanite attack?

## Alma 52 Nephite Victory



Have you ever been faced with a dilemma? A dilemma is a situation requiring a difficult choice between alternatives. In Alma 52, the Nephites faced another serious dilemma. As you read this chapter, see how the Lord helped them solve their dilemma and think about ways that solution might help you with your dilemmas.

## Understanding the Scriptures



### Alma 52

**Resort** (v. 6)—Safety, refuge

**Ransom** (v. 8)—Price of exchange

**Scourge** (v. 10)—Attack, afflict

**Stratagem** (v. 10)—Careful plans

**Flatter** (v. 19)—Coax, persuade

**Embassies** (v. 20)—Official messengers

**Resolved** (v. 21)—Decided

**Decoy** (v. 21)—Trick, entrap

**Vigor** (v. 24)—Energy, strength : **Forbear** (v. 37)—Stop

**Having an unconquerable spirit** (v. 33)—Being unwilling to give up or surrender



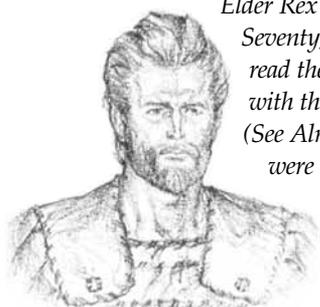
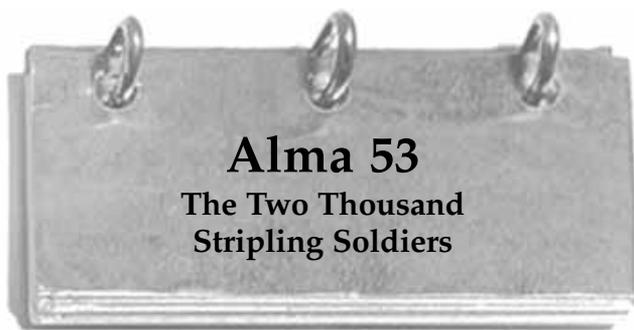
## Studying the Scriptures

Do activity A as you study Alma 52.

### A Identify the Dilemma and Summarize the Solution

The Lamanites conquered many Nephite cities and used their fortifications to protect their troops from the Nephite armies. Read Alma 52:16–20 and identify the dilemma the Nephite leaders faced.

1. Review verses 21–32 and write a short paragraph summarizing the strategy the Nephites used to overcome the Lamanites.
2. What plans or decisions can you make now that will help you overcome Satan’s attacks throughout your life?



Helaman

Elder Rex D. Pinegar, a member of the Seventy, said: “Those of you who have read the Book of Mormon are familiar with the story of the sons of Helaman. (See Alma 53:56–58.) When their fathers were converted to the gospel, the fathers covenanted with the Lord that they would never again take up arms. But eventually their homes were threatened by hostile

armies to the extent that the fathers would have to choose to fight or die. It was then that the two thousand young men, not bound by the same covenant, volunteered to defend their parents and their homes” (in Conference Report, Oct. 1982, 34; or Ensign, Nov. 1982, 25). What can we learn from their faith and actions? President James E. Faust told the Aaronic Priesthood holders of the Church: “To me, you young men look like Helaman’s stripling warriors, ‘exceedingly valiant for courage, and also for strength and activity.’ Like them, we hope you are men who are ‘true at all times in whatsoever thing [you are] entrusted’” (in Conference Report, Apr. 1998, 57; or Ensign, May 1998, 43).

## Understanding the Scriptures

Alma 53

**Compel, compelled** (vv. 1, 5, 15)—Force

**Breastwork of timbers** (v. 4)—Wooden wall

**Employ** (v. 7)—Use

**Intrigue** (vv. 8–9)—Secret plots

**Dissensions** (vv. 8–9)—Disputes, rebellions

**Valiant for courage** (v. 20)—Extremely brave

**Soberness** (v. 21)—Seriousness

**Stripling** (v. 22)—Young



## Studying the Scriptures

Do two of the following activities (A–C) as you study Alma 53.

### A Identify Solutions

The Nephite army had been victorious, but later faced several problems.

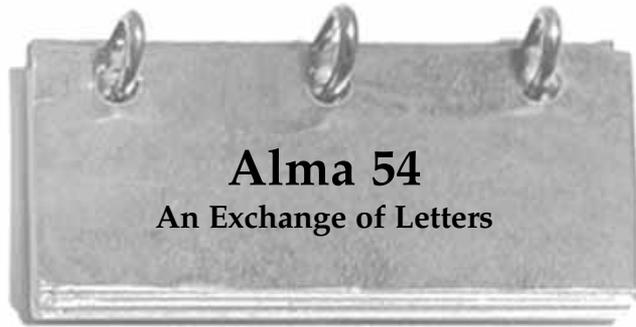
1. Read Alma 53:1–7 and identify at least three problems the Nephites faced at that time.
2. Identify the solutions Captain Moroni found for each problem.

## B Compare Covenants

1. Compare the covenant made by the people of Ammon (see Alma 53:10–15) to the covenant made by their sons (see v. 17).
2. Write a paragraph that explains why it is important to keep covenants.

## C Find Similar Characteristics

Read Alma 53:20–21 and list the characteristics that the two thousand stripling soldiers had and that our full-time missionaries are to have.



Captain Moroni wrote a letter to Ammoron, the Lamanite leader, to negotiate an exchange of prisoners. What would you write in a letter to an enemy? What Moroni chose to write may surprise you. As you read Moroni's letter and Ammoron's response, notice the deep feelings on both sides of the conflict.



## Studying the Scriptures



Do two of the following activities (A–C) as you study Alma 54.

### A Three Letters

Review the exchange of letters in Alma 54:1–4, 11–12, 15, 20.

1. Who wrote the first letter? What did he request?
2. Who wrote the second letter? What was Captain Moroni's plan for the exchange of prisoners?
3. Who wrote the third letter? Why did he agree to the terms?

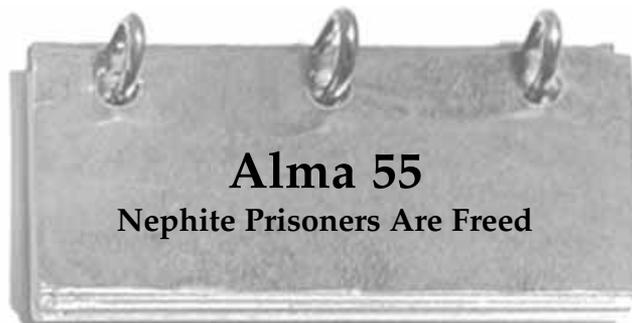
### B Rewrite the Promises

Consider Captain Moroni's promises and rewrite them in modern language.

1. First promise (see Alma 54:6)
2. Second promise (see v. 10)
3. Third promise (see v. 12)
4. Why do you think Moroni was so angry with Ammoron? How do you feel when you see someone threatening others with physical force?

### C Compare the Two Men

Compare Moroni's words (see Alma 54:4–14) with Ammoron's (see vv. 16–24). Write what you learned about those two men from the things they wrote.



## Understanding the Scriptures



### Alma 54

**Provisions** (v. 2)—Food and supplies

**Epistle** (vv. 4, 11, 14–15, 24)—Letter

**The sword of his almighty wrath** (v. 6)—God's punishment

**Land of our first inheritance** (v. 12)—Place where our people first lived (the land of Nephi)

**Avenge his blood upon you** (v. 16)—Kill you because you killed him

**Breathed out** (v. 19)—Spoke, expressed

**Extinction** (v. 20)—Complete destruction

*The Savior taught His disciples to "be ye therefore wise as serpents" (Matthew 10:16). His disciples in the Americas also needed inspiration and wisdom, sometimes even cleverness, to preserve their freedom. See what cunning strategy Moroni used to rescue Nephite prisoners of war without any loss of life.*

## Understanding the Scriptures



### Alma 55

**Fraud** (v. 1)—Lie, deception

**Just cause** (v. 1)—Righteous principle, goal

**By and by** (v. 14)—Soon

**Profound** (v. 17)—Extreme, deep, complete

**Pace** (v. 21)—Short distance

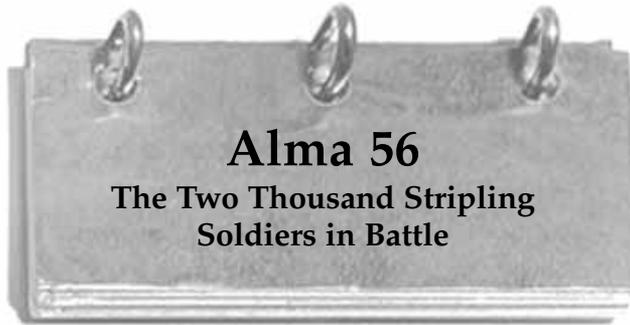
**Intrigues** (v. 27)—Secret plots

## Studying the Scriptures

Do activity A as you study Alma 55.

### A Make Up a Test

Review how Moroni freed the Nephite prisoners in Alma 55:4–24 and write six test questions and their answers. The questions should require complete sentences in the answers.



*Have you ever communicated with someone through letters? Perhaps you have regularly written to a friend or family member serving a mission. Maybe you have developed a friendship with someone in another city or country. When we share good news, it can raise another's spirit, brighten a day, and have a pleasant contagious effect on that person. As you read Alma 56, note the good news Helaman shared about his new soldiers. Notice also what he wrote Captain Moroni about the Lord's protection of those faithful young men.*

## Understanding the Scriptures

### Alma 56

<b>Quarter</b> (v. 1)—Part, section	<b>Toiling</b> (v. 15)—Working, laboring
<b>Tribulations</b> (vv. 2, 7)—Troubles, distress	<b>Valiantly</b> (v. 16)—Bravely
<b>It sufficeth me</b> (v. 5)—It is enough for me	<b>Durst</b> (vv. 24–25, 40)—Dared
<b>Console</b> (v. 11)—Comfort, reassure	<b>Sally forth</b> (v. 29)—Rush forward to attack
	<b>Occasioned</b> (v. 51)—Caused

## Studying the Scriptures

Do two of the following activities (A–C) as you study Alma 56.

### A Courage in Battle

Read Alma 56:42–56 and answer the following questions:

1. Why were the sons of the people of Ammon so courageous?
2. What brought Helaman “great joy” after the battle?

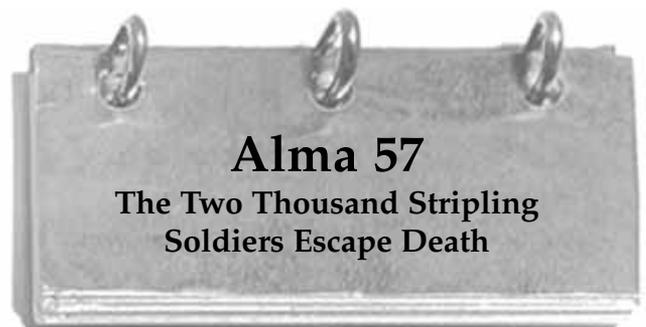
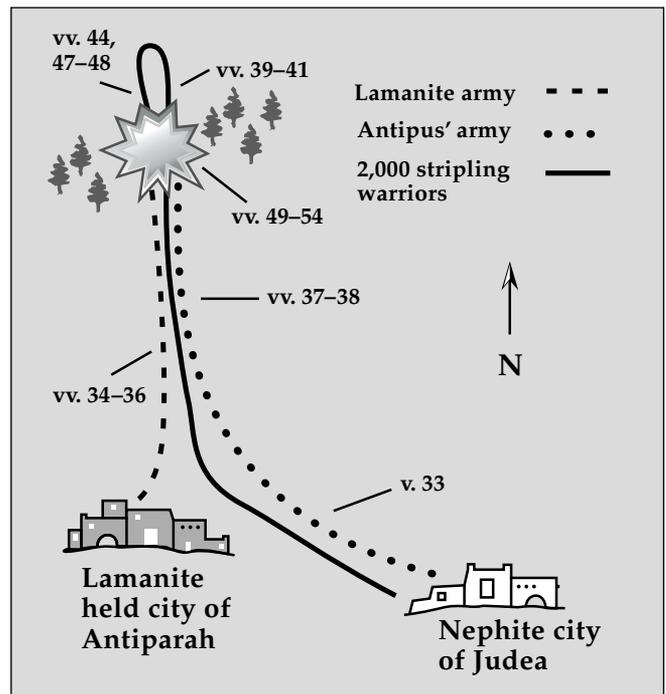
### B Write a Letter



Review Alma 56:27–29, 47–48, 54–56 and imagine being one of the stripling soldiers. Write a letter to your parents explaining how their contributions and influence helped you as a soldier.

### C Explain What Is Happening in the Verse

The following map illustrates the events in Alma 56:27–54. List each of the scripture references written on the map and explain what happened then in the account.



*Children who faithfully follow the teachings of righteous parents and leaders can accomplish great things in their lives. Helaman's two thousand stripling warriors were such*

children who bravely fought in the war against the Lamanites. As you read Alma 57, think about what those young warriors accomplished and why they were able to accomplish it.

continue. Look for the beliefs that gave them the determination to overcome their hardships.

## Understanding the Scriptures



### Alma 57

**Epistle** (vv. 1–3)—Letter

**Wage** (v. 7)—Carry on

**Succor** (v. 12)—Help, support, strengthen

**Obligated** (v. 13)—Forced, compelled

**Undaunted** (v. 20)—Fearless, not discouraged

**Convey** (v. 22)—Take, escort

**Ascribe** (v. 26)—Credit, assign

**In a body** (v. 33)—As a group

## Understanding the Scriptures



### Alma 58

**Decoy** (v. 1)—Trick, entrap

**Embassy** (v. 4)—Official messenger or messengers

**Sallying forth** (v. 6)—Rushing forward to attack

**Stratagem** (vv. 6, 28)—Careful plans

**Secrete, secreted** (vv. 16–17)—Hide

**Faction** (v. 36)—Dissenting group

**Statutes** (v. 40)—Laws

## Studying the Scriptures



Do activity A or B as you study Alma 57.

### A Write Key Words

Review Alma 57:19–27.

1. Write key words and phrases that you think explain what these stripling warriors did and believed that miraculously saved them.
2. Briefly write about how you developed your faith and about a time when you were helped by the power of God because of your faith.

### B Hold a News Conference

Imagine you are a representative of the Nephite government holding a news conference about the wars. Use the information in Alma 57:19–36 to answer the following questions:

1. How many have been killed and wounded in the most recent conflict?
2. How do you account for the low death rate among the two thousand stripling soldiers?
3. Why have so many Lamanite prisoners of war died?

## Studying the Scriptures



Do activity A or B as you study Alma 58.

### A Think of a Modern Application

Read Alma 58:1–13.

1. What did the Nephites do when they faced an overwhelming situation?
2. Write about a modern situation that might be solved by taking similar action.

### B If It Were You

Read Alma 58:39–41.

1. Briefly list what Helaman said about the stripling soldiers.
2. If you are a young woman, how would you feel about being friends with or dating a boy with these qualities? Why? If you are a young man, how would you feel if you were described as having these qualities? What can you change in your life to develop these qualities?

## Alma 58

### Nephites Capture the City of Manti

The Nephite army often faced larger Lamanite armies in battle. Alma 58 tells of a time the Nephite army desperately needed supplies and reinforcements. Have you ever felt overwhelmed by situations in your life? What helped you? As you read this chapter, notice what motivated the Nephites to

## Alma 59

### Moroni Sends for Help

The Lamanite forces grew in strength and threatened Nephite cities. Captain Moroni sent a letter to Pahoran, requesting more soldiers and supplies to help defend their land, but the help never came. As you read Alma 59, notice what happened as a result of that lack of support and look for at least two concerns Moroni had about his people and the government that should have supported him.

## Understanding the Scriptures



### Alma 59

**Compelled** (v. 6)—Forced

**Indifference** (v. 13)—Lack of interest, neglect

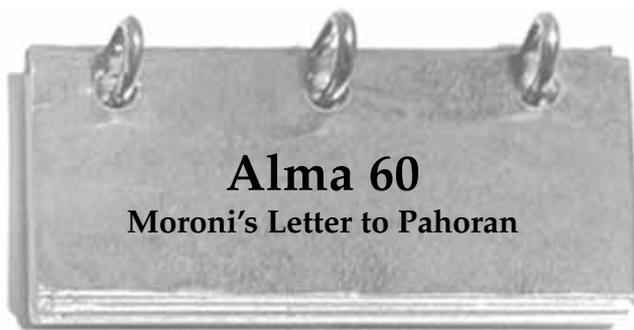
## Studying the Scriptures



Do activity A as you study Alma 59.

### A Write a Letter

Review Alma 59:3–13 and write a letter to Pahoran that includes the issues and concerns you would have about that situation if you were Moroni.



*Captain Moroni watched as the balance of power tipped to the Lamanites. As the Lamanite army strengthened in numbers, the Nephites received neither supplies nor reinforcements from Pahoran. If you were Moroni, what would be your concerns? How would you feel about Pahoran? Alma 60 is a letter Moroni wrote to Pahoran. See if Moroni's thoughts and feelings were similar to those you would have had.*

## Understanding the Scriptures



### Alma 60

**Rendered** (v. 5)—Given, delivered

**Stupor** (v. 7)—Mental dullness

**Slothfulness** (v. 14)—Laziness

**Dispersed** (v. 16)—Scattered

**Insurrections** (v. 27)—Rebellions

**Usurp** (v. 27)—Unjustly or violently take

**Bestir yourselves** (v. 29)—Wake yourselves up, take action

**Impede** (v. 30)—Get in the way of, hinder

**Adhere** (v. 34)—Remain loyal, support

### Alma 60:23–24—“The Inward Vessel Shall Be Cleansed First”

It is more important to keep our hearts and minds clean than to be overly concerned with outward cleanliness because, as a proverb teaches, “as [a man] thinketh in his heart, so is he” (Proverbs 23:7). When confronted about His disciples not performing a traditional washing of their hands before eating,

Jesus taught that “out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” He continued, saying that “these are the things which defile a man” not unwashed hands (Matthew 15:19–20).

Moroni was concerned that the soul of his nation was spiritually sick and needed to be cleansed. President Ezra Taft Benson taught about the need for such a cleansing in our day:

“If we are to cleanse the inner vessel, we must forsake immorality and be clean. . . .

“My beloved brethren and sisters, as we cleanse the inner vessel, there will have to be changes made in our own personal lives, in our families, and in the Church” (in Conference Report, Apr. 1986, 4, 6; or *Ensign*, May 1986, 5, 7).

## Studying the Scriptures



Do two of the following activities (A–C) as you study Alma 60.

### A Choosing a Leader

Imagine that Captain Moroni was a candidate to become the leader of your country. Read Alma 60:2–10 and list those qualities you think would make him a good leader.

### B Choose the Statements



Look through Alma 60:10–15 and write in your notebook three of the following statements that you feel best represent Moroni's ideas expressed in his letter to Pahoran.

1. The leaders of the Nephites loved and supported their soldiers.
2. The leaders of the Nephites were responsible for the deaths of their troops.
3. The Nephite leaders sat around doing nothing while soldiers died in battle.
4. The Nephite soldiers died because of their lack of faith.
5. The Nephite government was lazy and neglected its army.

### C Rewrite the Phrases

Below are several phrases taken from Alma 60:23–36. Read each one in the context of its related verses and then rewrite the phrase in your own words.

1. “Until we have first cleansed our inward vessel” (v. 24)
2. “I will stir up insurrections among you” (v. 27)
3. “It is because of your iniquity that we have suffered so much loss” (v. 28)
4. “Except ye do administer unto our relief, behold, I come unto you” (v. 30)
5. “Your iniquity is for the cause of your love of glory and the vain things of the world” (v. 32)
6. “I seek not for power, but to pull it down” (v. 36)

## Alma 61

### Pahoran's Reply to Moroni

The city of Zarahemla and the Nephite government had been seized by enemies of freedom and righteousness. It was at that perilous time that Pahoran received Moroni's letter. How would you have reacted to Moroni's letter if you were Pahoran? As you read Pahoran's reply, remember the harshness of Moroni's letter and think about what kind of a man Pahoran was.

## Alma 62

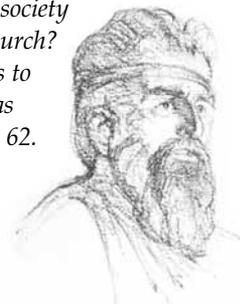
### Moroni Marches to Help Pahoran

Because of the courage and leadership ability of Moroni and other Nephite leaders, the rebellion of the king-men in Zarahemla was put down and the war with the Lamanites finally ended. What kind of influence do you think that rebellion had on the nation? What impact do you think the long and destructive war with the Lamanites had upon Nephite society and upon the Church?

Look for answers to these questions as you study Alma 62.



Moroni



Pahoran

## Understanding the Scriptures

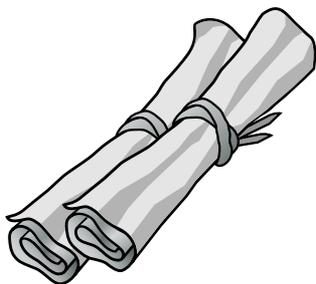
### Alma 61

**Daunted** (v. 4)—Discouraged  
**Set at defiance** (v. 7)—Defied  
**Durst** (v. 7)—Dare  
**Alliance** (v. 8)—Partnership, treaty  
**Censured** (v. 9)—Criticized, blamed  
**Requisite** (v. 12)—Necessary, demanded

## Studying the Scriptures

Do activities A and B as you study Alma 61.

### A Problems and Solutions



Draw two columns in your notebook and label one "The Problem" and the other "The Solution." Read Alma 61 and describe the problem Pahoran faced and list the actions he recommended. Read the chapter heading to Alma 51 and explain how you think Moroni would respond to Pahoran's solution.

### B Share an Example

Review Alma 61:15–21.

1. Write two examples of people you know who have succeeded because of the strength they received from the Lord.
2. Write two ways you can have more of the strength of the Lord in your life.

## Understanding the Scriptures

### Alma 62

**Dissenters** (v. 6)—Rebellious Nephites  
**Valiantly** (v. 37)—Bravely, courageously  
**Yielded up** (v. 43)—Gave up  
**Regulation** (v. 44)—Correction, reorganization  
**Wax** (vv. 48, 51)—Grow

## Studying the Scriptures

Do two of the following activities (A–D) as you study Alma 62.

### A Outline the Events

For each of the following major events from Alma 62:1–11, write two details that relate to the story:

1. Raise the standard (see vv. 1–5)
2. Defeat the king-men (see vv. 6–9)
3. Enforce the law (see vv. 10–11)

## B What Would You Say?

Review Alma 62:12–17. Imagine being the leader of the people of Ammon. Write what you might say to the Lamanite prisoners of war.

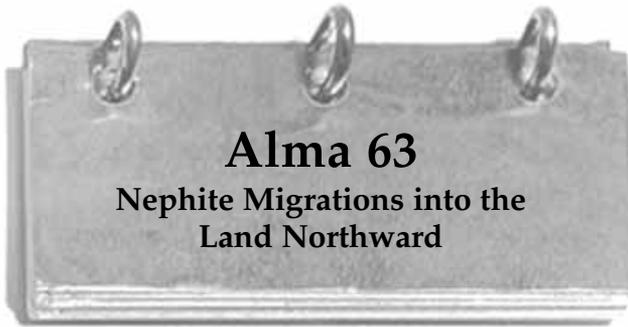
## C Write an Obituary

Read Alma 62:35–38 and write an obituary about Teancum. (An obituary is a notice of a person's death that includes brief information about the deceased.) Include information such as who he was, what he accomplished, and why he did what he did.

## D Summarize a Passage

Review Alma 62:39–51.

1. List some reasons you think some of the Nephites were “hardened” by the war while others were “softened.”
2. Explain how Helaman and his brethren helped the people overcome the effects of the war.
3. What can you do now to prepare for the difficult times that will come in your life so that your heart will not become hardened?



*With the end of the Lamanite war, the Nephites expanded their settlements into the land northward. Why do you think that migration was desirable? Was it for the sake of new land and more opportunity, or were there other reasons? Some of those who left for the land in the north disappeared, and the place they settled remains unknown. Where might they have gone?*



## Understanding the Scriptures

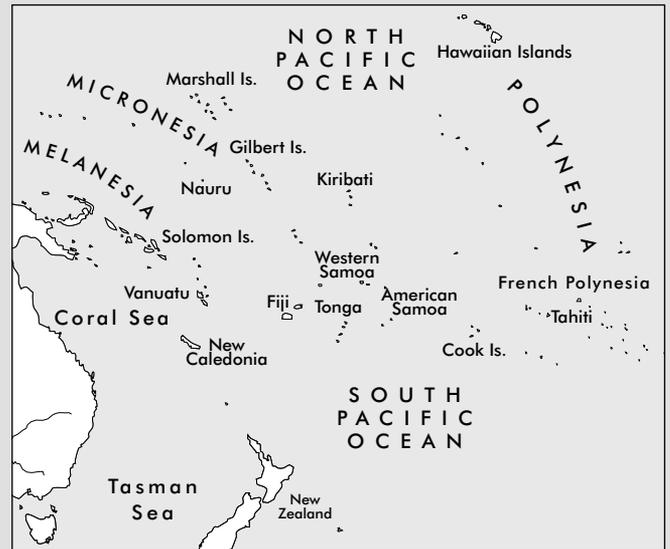
### Alma 63

Sacred things (vv. 1, 11)—  
Sacred Nephite records and  
objects

Conferred upon (v. 13)—  
Given to

## Alma 63:5–9—Who Was Hagoth?

Hagoth built large ships and sailed north. His destination was never known by the Nephites. Latter-day prophets have declared that Hagoth's ships reached the islands of the Pacific, where they became part of the Polynesian culture. In 1913, responding to a telegram that he had received earlier that “perhaps” they were some of Hagoth's people, President Joseph F. Smith told a group of Polynesian Saints: “I would like to say to you brethren and sisters from New Zealand, you *are* some of Hagoth's people, and there is NO PERHAPS about it!” He explained that when he was a missionary in Hawaii the Spirit had testified to him that the Polynesians were descended from Lehi (in William A. Cole and Elwin W. Jensen, *Israel in the Pacific* [1961], 388). Later, in the dedicatory prayer of the Hawaii temple, President Heber J. Grant thanked Heavenly Father that “thousands and tens of thousands of the descendants of Lehi, in this favored land, have come to a knowledge of the gospel” (“The Dedicatory Prayer in the Hawaiian Temple,” *Improvement Era*, Feb. 1920, 283).



## Studying the Scriptures

Do activity A or B as you study Alma 63.

### A Do the Mathematics

Review Alma 43:3, 17; 62:39; 63:3 to calculate the following information:

1. How many years did Moroni spend fighting the Lamanites?
2. How many years did he enjoy a peaceful retirement after the end of the war?

### B Write about What You Have Learned

You have now read the book of Alma. Write about a scripture, story, or some part of the book that you feel has influenced your life for good. Tell how it has helped you become a better person.

# The Book of Helaman



## Highs and Lows

Up to this point in the Book of Mormon you have read about times when the Nephites were righteous and about times when they were wicked. In the book of Helaman they go back and forth between righteousness and wickedness so often that it can almost be confusing. It certainly makes us wonder why they were so unstable. You may want to keep track in your notebook, or make a special mark in your scriptures, every time you read that the Nephites changed from righteousness to wickedness, or from wickedness to righteousness, in the book of Helaman. Make special note in Helaman 12 of Mormon's explanation for these changes.

## Lamanites Also Change

Another unusual aspect of the book of Helaman is that the Lamanites were often more righteous than the Nephites. In fact, one of the most memorable prophets in this book, and in the whole Book of Mormon, is a Lamanite named Samuel.

## Preparing for the Savior

The book of Helaman ends just before the birth of Jesus Christ. President Ezra Taft Benson taught that "the record of the Nephite history just prior to the Savior's visit reveals many parallels to our own day as we anticipate the Savior's second coming" (in Conference Report, Apr. 1987, 3; or *Ensign*, May 1987, 4). You will want to look for these parallels as you read the book of Helaman.



*When the great Nephite judge Pahoran died, there was a struggle over who would replace him. This led to dissension and bloodshed. During that time the Nephites faced two enemies: Kishkumen and Coriantumr. Who were those men and what were their objectives? While they fought against the Nephites in different ways, they were alike in their desire to destroy the Nephite society.*

 <b>PAHORAN I</b> .. the great Nephite chief judge	 <b>PAHORAN II</b> .. appointed as the new chief judge; murdered by Kishkumen	 <b>PACUMENI</b> .. brother of Pahoran II; appointed as chief judge after his brother's murder	 <b>MORONIHAH</b> .. leader of the Nephite armies; son of Captain Moroni
 <b>PAANCHI</b> .. brother of Pahoran II; led a rebellion against his brother	 <b>KISHKUMEN</b> .. killed Pahoran II and then organized a secret society	 <b>CORIANTUMR</b> .. a Nephite dissenter; led the Lamanite army	 <b>TUBALOTH</b> .. son of the Lamanite king, Ammoron

*Note: For help in pronouncing these names, see the pronunciation guide at the end of the Book of Mormon (pp. 532-35).*

## Understanding the Scriptures



### Helaman 1

**Innumerable** (v. 14)—Very large, countless

**Cut down the watch** (v. 20)—Kill the guards

**Hold** (v. 22)—Fort, fortress

**Tarry** (v. 23)—Stay

**Capital city** (v. 27)—Official center of government

**Head them** (v. 30)—Cut them off

**Plunged** (v. 32)—Placed suddenly

**Midst** (v. 32)—Middle

## Studying the Scriptures



Do two of the following activities (A–C) as you study Helaman 1.

### A Who Did What?

- Write one sentence about the actions of each of the following people in Helaman 1: Pahoran (the son), Paanchi, Pacumeni, Kishkumen, Coriantumr, Tubaloth, Moronihah.
- Consider what Helaman 1:13–17 reveals about Coriantumr and Tubaloth. Use the information in those verses and their footnotes to determine what these two wicked men had in common. You may be surprised.

### B The Moral of the Story

- What lessons do you think the Nephites should have learned from the events in Helaman 1? Give specific examples from the chapter.
- What lessons do you think people in our day might learn from Helaman 1? Give specific examples from the chapter.

### C Draw a Picture

In Helaman 1:18–34 is a description of Coriantumr’s fatal military move, which resulted in his defeat. After reading the account, draw a picture illustrating what happened to the Lamanite armies and why Moronihah was able to defeat them.



In Helaman 1, Mormon wrote about two chief judges being murdered. As you read Helaman 2, notice who the new chief judge was. Why do you suppose they chose him? What did he do to keep from being the third chief judge to be murdered?

What could be done about that new and powerful threat to the Nephite nation? Notice also what Mormon said about the effect of those secret combinations.

## Understanding the Scriptures



### Helaman 2

**Lay wait** (v. 3)—Secretly wait

**Combination** (v. 8)—Group organized to act in secret

### Helaman 2:8—What Is a Secret Combination?



Gadianton

Gadianton’s band, or organization, was a secret combination. Secret combinations are groups of people who use wicked methods to gain power and wealth. They operate in secret because they seek to deceive and take advantage of others. They operate by fraud, murder, and deception and are the enemies of honest governments and good people everywhere. They are willing to do whatever is necessary to advance their causes. Modern prophets have warned us that

there are organizations today that are as dangerous as the Gadianton bands were in the time of the Nephites.

## Studying the Scriptures



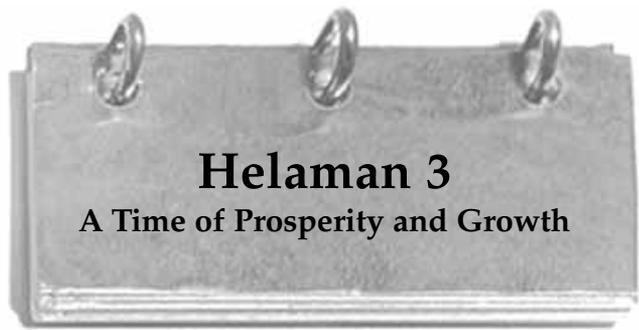
Do activities A and B as you study Helaman 2.

### A Identify Key Elements

- In Helaman 2:13–14, what did Mormon write about the eventual effect of secret combinations among the Nephites?
- Using Helaman 1:9–12 and 2:1–8, 11, list what secret combinations do, why they do it, and how they do it.

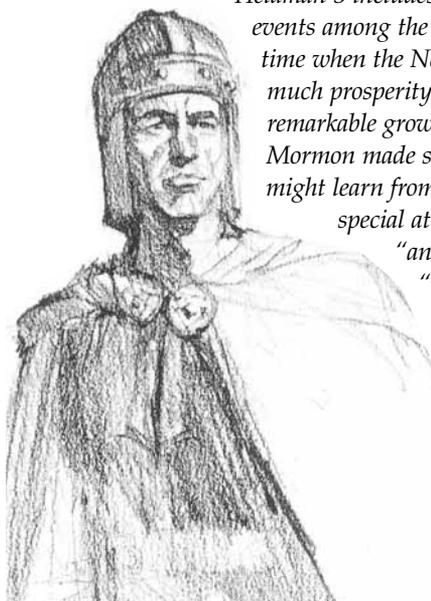
### B Give a Modern Example

- Considering what you learned from doing activity A, write about how your life might be affected by secret combinations.
- How do you think we can help prevent the spread of secret combinations?



## Helaman 3

### A Time of Prosperity and Growth



Helaman, son of Helaman

*Helaman 3 includes about ten years of events among the Nephites. It was a time when the Nephites experienced much prosperity. There was also remarkable growth in the Church. Mormon made special note of what we might learn from this account. Pay special attention to the phrases “and thus we see” and “we see” for those important lessons.*

*Not everything was going well, however. Note the challenges the Nephites faced. What were the causes of those challenges?*

event occurred. In your notebook, draw a time line similar to the one below and complete it with what you learn in Helaman 3.

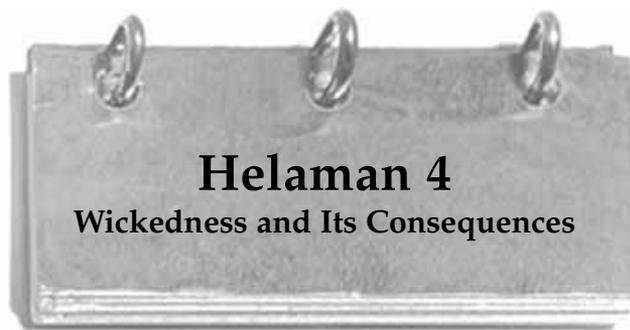
Time Line: Helaman 3								
Verse	1	3	18	19	23	32	33	37
Year								
What happened?								

#### B Explain the Relationship

According to Helaman 3:1, what is the relationship between pride and dissension?

#### C Apply the Scriptures

Imagine that you have a friend who has been struggling with making right choices. Your friend knows the gospel is true, but bad choices have brought feelings of guilt and questions about the possibility of repenting and whether or not repenting is worthwhile. In what specific ways could you use Helaman 3:27–30, 35 to help your friend avoid temptation, return to the Church, and increase his or her faith in Jesus Christ?



## Helaman 4

### Wickedness and Its Consequences

*Prosperity can lead to wickedness. Wickedness can then lead to destruction. This is true not only for the Nephites but for people today. Why must we be threatened with destruction before we recognize that we are in spiritual difficulty? Why didn't the Nephites obey the Lord both in good times and bad? In Helaman 4, Mormon described what happened when prosperity led to wickedness. His words may also apply to us and to some aspects of our society today.*

### Understanding the Scriptures



#### Helaman 3

- Dissensions** (vv. 1, 3, 14, 17)—Arguments, rebellions
- Rendered desolate** (vv. 5–6)—Ruined, devastated
- Proceedings** (v. 13)—Doings
- Equity** (v. 20)—Fairness
- Divide asunder** (v. 29)—Expose and destroy
- Cunning** (v. 29)—Cleverness, deceitfulness
- Snares** (v. 29)—Traps
- Wiles** (v. 29)—Deceptions
- Engulf** (v. 29)—Swallow up
- Consolation** (v. 35)—Comfort
- Sanctification** (v. 35)—Making clean and pure
- Yielding** (v. 35)—Giving, submitting

### Studying the Scriptures



Do two of the following activities (A–C) as you study Helaman 3.

#### A Make a Time Line

Throughout Helaman 3 are dates. Each verse listed on the following time line has an accompanying event and the year that

### Understanding the Scriptures



#### Helaman 4

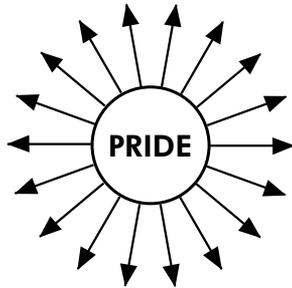
- Endeavor** (v. 3)—Try
- Oppression** (v. 12)—Cruelty
- Did venture** (v. 16)—Set out, began
- Set at naught** (v. 21)—Ignored, disobeyed, treated as insignificant
- Cleave** (v. 25)—Hold closely, remain faithful

## Studying the Scriptures

Do activities A and B as you study Helaman 4.

### A The Universal Sin

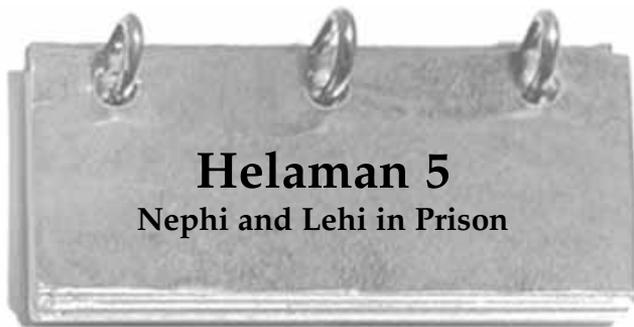
1. It has been said that pride is the universal sin, meaning that nearly every sin is somehow related to pride. In your notebook, draw this relationship by placing the word *pride* in the center of a page. Circle the word and draw arrows out from the circle in every direction. At the end of each of the arrows, list one of the sins that Helaman 4:12–13 says came about because of the pride of the Nephites.



2. Choose three of the sins you wrote down and explain how pride could lead to that type of sin.
3. What does Helaman 3:35 say we can do to prevent or eliminate pride from our lives and thus prevent many different sins?

### B Now I See

1. Find and highlight the phrase “they saw” in Helaman 4:23–26 and list the consequences of sin the Nephites saw.
2. What blessing has the Lord provided to help us “see” the consequences in advance so that we do not have to experience them? (see Mosiah 8:16–18).
3. Give a specific example of a consequence the Lord helped you or your family recognize and avoid because of this blessing.



*Nephi, the son of Helaman, gave up the judgment seat in order to spend more time preaching the gospel, just as Alma had done a few decades before (see Alma 4:15–19). What do the actions of those two prophets teach us about how to best reform society? Nephi’s companion in preaching was his brother Lehi, a man who was as spiritual as Nephi (see*

*Helaman 11:19). In Helaman 5 you will read about those great missionaries and about the counsel they received from their father. As you read this chapter, look for evidence that they listened to their father’s counsel.*



Nephi and Lehi Encircled by a Pillar of Fire © 1966 Ronald K. Crosby

## Understanding the Scriptures

### Helaman 5

<b>Ripening</b> (v. 2)—Becoming ready	<b>Tumultuous</b> (v. 30)—Loud
<b>Tidings</b> (vv. 11, 29)—Message, news	<b>Disperse</b> (vv. 31, 42–43)—Leave, disappear
<b>Confound</b> (v. 17)—Baffle and refute, confuse	<b>Asunder</b> (v. 33)—Apart
	<b>Converse</b> (vv. 38–39)—Speak
	<b>Bidden</b> (v. 49)—Told, invited

## Studying the Scriptures

Do two of the following activities (A–C) as you study Helaman 5.

### A An Important Word

Elder Spencer W. Kimball, then a member of the Quorum of the Twelve Apostles, said: “When you look in the dictionary for the most important word, do you know what it is? It could be ‘remember.’ Because all of you have made covenants—you know what to do and you know how to do it—our greatest need is to remember. . . . ‘Remember’ is the word. ‘Remember’ is the program” (“Circles of Exaltation” [address to religious educators, 28 June 1968], 8).

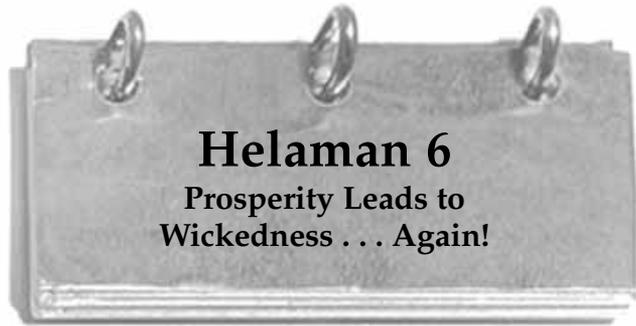
1. Find and highlight the word *remember* in Helaman’s counsel to his sons in Helaman 5:5–14, and make a list in your notebook of what he wanted them to remember.
2. Choose one item from your list and explain the influence it would have in a person’s life if he or she would constantly remember that principle.
3. According to Helaman 5:5, 14, how did Nephi and Lehi respond to their father’s counsel?

## B Scripture Mastery—Helaman 5:12

Create a picture of some kind—you can draw it, use pictures you cut out, or a combination of both—that would help you teach Helaman 5:12 to children in Primary. Share it with your family.

## C Provide Evidence

The scriptures often speak of the power of the word of God. This refers to the effect of teaching the gospel and how it helps people change and repent of their sins. As you review Helaman 5:13–19, look for examples of “the power of the word.” Explain how the people in Nephi’s community changed as a result of his preaching to them.



*In Helaman 6 we read about some of the effects of the mission of Nephi and Lehi among the people—especially among the Lamanites. There was much peace and prosperity. However, it is often easier to forget the Lord in times of peace and prosperity. When people focus on the temptations of this world, Satan can gain great power over them. One of his most effective tools is secret combinations. Secret combinations thrive where there is selfishness, greed, and hunger for power. This chapter records how Satan and secret combinations gained great power among the Nephites again. What can we learn from this? Read carefully to see what Mormon and the Lord wanted us to understand so we will not make those same errors and fall under the power of the adversary.*

## Understanding the Scriptures

### Helaman 6

**Impenitent** (v. 2)—  
Unrepentant, not sorry for  
wrongdoings

**Exhort** (v. 4)—Encourage, urge

**Intercourse** (v. 8)—Trade,  
communication

**Flourish** (v. 12)—Prosper,  
succeed

**Plunder** (vv. 17–18, 21, 23)—  
Take from another by force or  
violence

**Entice** (v. 26)—Make  
something look desirable,  
tempt

**Seduced** (v. 38)—Lured to  
disobedience

**Spoils** (v. 38)—Stolen riches

## Studying the Scriptures

Do two of the following activities (A–D) as you study Helaman 6.

### A Find Important Phrases

- Helaman 6:31 teaches us that Satan had taken hold upon the hearts of “the more part” of the Nephites. He did not, and cannot, force them to be in his power. Find at least two phrases that describe how he was able to obtain power over the hearts of the Nephites. Write them in your notebook.
- What can you do to keep Satan from taking hold upon your heart? You may consider some of the principles you learned in Helaman 5 as part of your answer.

### B Think of a Question

In your notebook make a chart similar to the one below, containing phrases from Helaman 6:21–31. Think of a question that can be answered by the phrase provided. The first item is an example to help you get started.

Helaman 6	Answer	Question
v. 21	Satan	Who inspires the leaders of secret combinations?
v. 22	“That they might distinguish a brother who had entered into the covenant”	
v. 26	Gadianton	
v. 28	“Entire destruction”	
v. 30	“The author of all sin”	
v. 31	“Trample under their feet”	

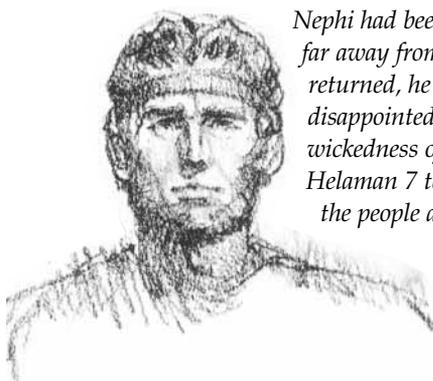
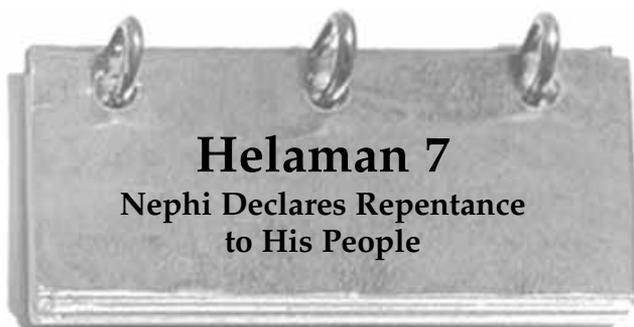
### C What Can You Do?

- List what Helaman 6:17–40 teaches about secret combinations. Note the verses where you found each item on your list.
- Based on Helaman 6, make another list of three things you could do to help prevent or eliminate secret combinations and their evil effects from your society. Give a reference from Helaman 6 (or some other reference in the scriptures) for each idea you find.

### D Make a Comparison

In your notebook, make a chart similar to the following to compare the condition of the Nephites with the condition of the Lamanites at the end of Helaman 6. For each verse listed from Helaman 6, write what it reveals about the condition of either the Nephites or the Lamanites. Some verses give information about only one of the groups.

Nephites	Helaman 6	Lamanites
	v. 34	
	v. 35	
	v. 36	
	v. 37	
	v. 38	
	v. 39	
	v. 40	



Nephi

*Nephi had been preaching the gospel far away from his home. When he returned, he was amazed and disappointed at the great wickedness of the people. Helaman 7 tells us what he said to the people about their condition.*

## Understanding the Scriptures

### Helaman 7

**Land of his nativity** (v. 3)—Place where he was born (Zarahemla)

**Usurped** (v. 4)—Took power illegally

**Aright** (v. 4)—Proper

**Entreated** (v. 7)—Persuaded

**Consigned** (v. 9)—Committed, content

**Marvel** (v. 15)—Feel amazed

**Enticing** (v. 16)—Temptation

**Hitherto** (v. 22)—Before, previously

## Studying the Scriptures

Do activities A and B as you study Helaman 7.

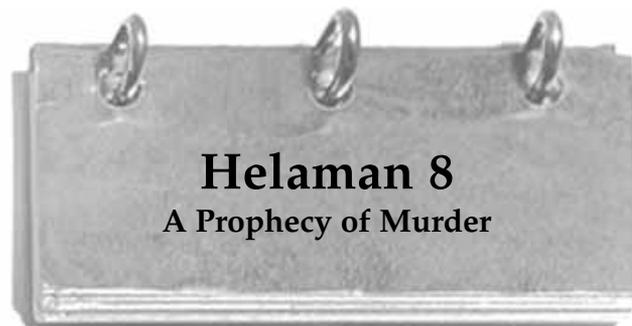
### A Suggest a Hymn

Review Helaman 7:1–11. What would have been a good hymn to help lift Nephi's spirit? Why? (For additional help, see the topics index at the end of the hymnbook.)

### B Identify Important Ideas

Using what you learn in Helaman 7:11–29, answer the following questions:

1. What did Nephi say was the reason for his “great mourning” (v. 11) for the Nephites?
2. What did Nephi say would happen if they did not repent? (Look for the repeated phrase “except ye shall repent” in these verses.)
3. What warnings have you heard our living prophets give the people of our day?



*Helaman 7 showed that Nephi was very direct in preaching repentance. What happened when Lehi, Nephi, Abinadi, Alma, and Amulek were so direct with their people? How do you think Nephi's teachings were received by his people? Pay special attention to what the Gadianton judges said and did.*

## Understanding the Scriptures

### Helaman 8

**Seize upon** (v. 1)—Arrest

**Revile against** (vv. 2, 5)—Insult, scold

**Contrary** (v. 3)—Against

**Befall** (v. 8)—Happen to

**Compelled** (v. 10)—Forced

**Constrained** (v. 11)—Urged by the Spirit

**Brazen** (v. 14)—Brass

### Helaman 8:19–20—Who Were Zenos, Zenock, and Ezias?

This is the only time Ezias is mentioned in the scriptures. Like those of Zenos and Zenock, his teachings were contained on the brass plates (see the “Understanding the Scriptures” section for 1 Nephi 19:10, p. 30).

### Helaman 8:21—Mulek, Son of Zedekiah

The descendants of Mulek were part of the people of Zarahemla discovered by Mosiah I and his people (see Omni 1:14–19). They became Nephites.

## Studying the Scriptures

Do activity A or B as you study Helaman 8.

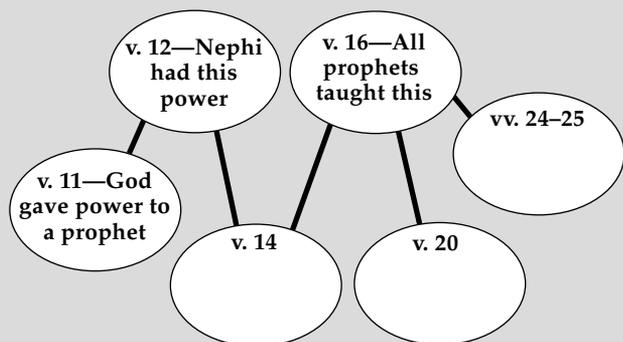
### A Make a Comparison

- In Helaman 8:1–10, some of the wicked leaders of the people condemned Nephi. According to verses 4 and 10, why didn't they seize Nephi and take him away to harm him?
- In contrast to the feelings of the wicked men in Helaman 8, identify the phrase in Doctrine and Covenants 121:45 that describes the feeling we can have when we live a virtuous and righteous life.
- Write a statement that summarizes a lesson we can learn from Helaman 8:4, 10.

### B Complete the Outline

Nephi used examples from history to help the people understand the truth. In your notebook, make a diagram similar to the one below to outline the main ideas in his presentation. Use Helaman 8:11–20 to fill in the missing ideas in the outline.

**Nephi taught the same truths as other prophets had before him.**



*How can one know that someone is a prophet? At the end of Helaman 8, Nephi prophesied the death of the chief judge. It seems logical that when the people discovered the truth of that prophecy it would prove to them that Nephi was a prophet. As you read Helaman 9, look for the different reactions to the fulfillment of his prophecy, and think about why the people*

*had such different reactions. Did those people understand the role of a prophet? What is the most important role of a prophet?*



## Understanding the Scriptures

### Helaman 9

- |   |   |
|---|---|
| <b>Garb</b> (v. 6)—Covering                             | <b>Confederate</b> (v. 20)—United in a conspiracy               |
| <b>Smitten</b> (v. 8)—Struck down                       | <b>Uncircumcised of heart</b> (v. 21)—People with impure hearts |
| <b>Explain</b> (v. 16)—Explain their view               | <b>Wist</b> (v. 30)—Know  |
| <b>Liberated</b> (v. 18)—Set free                       |   |
| <b>Divers</b> (v. 19)—Different                         |   |
| <b>Cross him</b> (v. 19)—Get him to say something wrong |   |

## Studying the Scriptures

Do two of the following activities (A–C) as you study Helaman 9.

### A What Did They Realize?

Review Helaman 9:1–15 and answer the following questions:

- What did the five Nephites discover about Nephi's prophecy?
- Why did they "fear" and "quake" and "fall to the earth" because of what they saw? (Be specific; quote verses from Helaman 7 as part of your answer.)
- Why were the five Nephites taken to prison?

### B Find the Real Reason

- According to Helaman 9:16–20, what explanation did the wicked judges give for the accuracy of Nephi's prophecy?
- If the wicked judges had been asked to explain why they thought Nephi did what they accused him of, what do you think they would have said?
- What do you think was their real reason for accusing Nephi?
- How are those judges similar to people today who refuse to believe the evidences that God lives and speaks to His prophets?

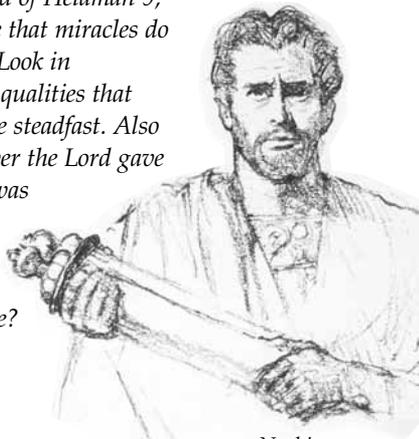
### C Finish the Sentence

Copy the following unfinished sentences into your notebook. Then finish the sentences from the information in Helaman 9:39–41.

1. Some people believed Nephi's words because . . .
2. Others listened to the five Nephites and believed because . . .
3. Some said Nephi was a prophet because . . .
4. Others said he was a god because . . .



*We might think that the people would want to follow Nephi after his prophecies about the chief judge were fulfilled. The contention at the end of Helaman 9, however, is evidence that miracles do not convert people. Look in Helaman 10 for the qualities that enable a person to be steadfast. Also note the special power the Lord gave Nephi and why he was trusted with such a blessing. How did that power from God affect the people? How should it have affected them?*



Nephi

### Understanding the Scriptures

#### Helaman 10

- |   |   |
|---|---|
| <b>Hither and thither</b> (v. 1)—Here and there               | <b>Seal</b> (v. 7)—Bind or make sure by specific priesthood authority |
| <b>Cast down</b> (v. 3)—Sad, disappointed, discouraged        | <b>Smite</b> (v. 10)—Strike, punish                                   |
| <b>Sought thine own life</b> (v. 4)—Cared only for yourself   | <b>Notwithstanding</b> (v. 13)—In spite of                            |
| <b>Pestilence</b> (v. 6)—Disease, sickness of crops or people | <b>Conveyed</b> (v. 16)—Carried                                       |

### Helaman 10:4–10—Nephi Received Specific Power from God

Helaman 10:7 teaches that the Lord promised Nephi that whatever he bound or loosed on earth would be bound or loosed in heaven. This is the same power the Savior gave to Peter, James, and John (see Matthew 16:19) and the Prophet Joseph Smith (see D&C 128:8–10; 132:46). These same powers, or keys, are held by the President of The Church of Jesus Christ of Latter-day Saints. We learn from the account in Helaman 10 that this power is only given to those whom the Lord can trust.

### Studying the Scriptures

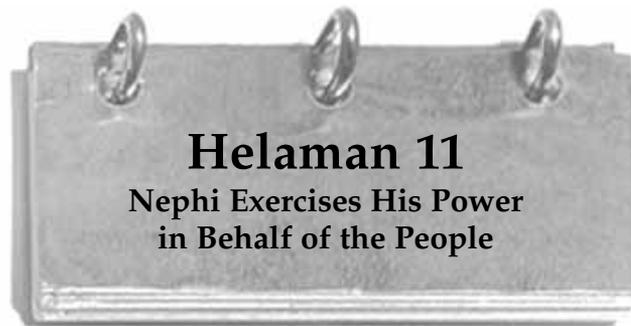
Do activities A and B as you study Helaman 10.

#### A Why Did Nephi Receive Such Great Power?

1. List the promises the Lord made to Nephi in Helaman 10:4–10.
2. According to those verses, why was the Lord willing to grant him such great power?
3. Read also Doctrine and Covenants 50:29 and explain what this verse teaches about why Nephi was so blessed. Also explain what this verse means to you.

#### B What Would You Say?

Imagine you were a Nephite living at the time of Helaman 10 and you were a witness of what is recorded there. If you were writing to a friend in a distant town about the prophet Nephi, what three characteristics would you mention in your letter? Explain what impression each of those characteristics has made on you concerning Nephi.



*If you were given the power the Lord gave Nephi in Helaman 10, how would you best use it to help your people? Helaman 11 tells what Nephi did and how the people responded. Look also for more about the effects of the Gadianton bands on the nation. What would you say was the greatest problem among the Nephite people? How is this problem manifest (seen) today?*

## Understanding the Scriptures



### Helaman 11

**Sackcloth** (v. 9)—A rough cloth worn as a sign of sorrow

**Appeased** (v. 11)—Satisfied, brought to an end

**Esteem** (v. 18)—Consider, accept, respect

**Whit** (v. 19)—Bit, small part

**Havoc** (v. 27)—Damage, confusion, destruction

**Obligated** (v. 31)—Forced

**Infested** (v. 31)—Took over, filled

**Mend** (v. 36)—Repent, correct, change

## Studying the Scriptures



Do two of the following activities (A–C) as you study Helaman 11.

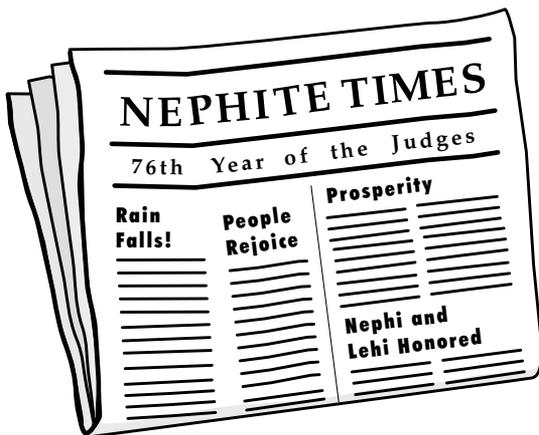
### A Identify the Details

Write the following headings in your notebook. Find and list details from the account in Helaman 11:1–18 that belong under each heading.

- The Problem
- Nephi’s Solution
- The Effect
- The Final Result

### B Create a Front Page

Helaman 11:17–22 describes what happened during several years of the reign of the judges (about 16–14 B.C.). Using the following sample front page for the seventy-sixth year, create newspaper front pages for the seventy-seventh and seventy-eighth years using the events described for each year.



### C How Did it Happen?

Review Helaman 11:28–37 and answer the following questions:

1. What did the Nephite and Lamanite armies do to try to get rid of the Gadianton robbers?

2. How successful were they?

3. Why did the Gadianton robbers become so powerful? What lesson might be learned for our day?



*In Helaman 12 Mormon interrupted his account of the Nephites to speak directly to us. In the previous chapters he recorded how the Nephites went from wickedness to righteousness and then back to wickedness again—over and over. What seemed especially frustrating to Mormon was that the Nephites were only righteous when they were in urgent need of God’s help. They did not seem to do well when the Lord blessed and prospered them. Read this chapter carefully since it was written for our day and time. Hopefully we can learn from Mormon’s counsel and avoid the problems the Nephites experienced.*

## Understanding the Scriptures



### Helaman 12

**In fine** (v. 2)—To be specific

**Counsels** (v. 5)—Advice, teachings

**Set at naught** (v. 6)—Consider to be worthless, meaningless

**Accursed** (vv. 18–20)—Condemned, cursed

## Studying the Scriptures



Do two of the following activities (A–C) as you study Helaman 12.

### A See the Principles

1. In each of the first three verses of Helaman 12, Mormon wrote about what we should “see” from the example of the Nephites. You may want to highlight the phrases “we can behold,” “we can see,” “we may see,” and “thus we see” in verses 1–3. Then list in your own words in your notebook the principles Mormon wanted to be sure we understood.

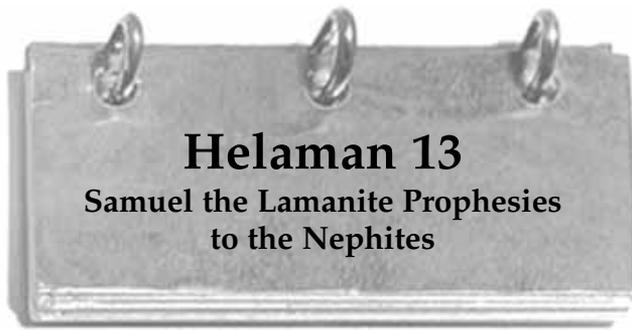
- Add to your list the principles about God and man that Mormon identified in verses 4–6.
- Give an example showing one of these principles you have seen at work today.

### B Choose and Use the Important Words

Helaman 12:8–20 describes the power of the Lord. For each verse in this passage, choose a word or phrase you think is important in what Mormon was teaching us. After you list the key words, use all of them in writing a summary of Mormon’s message in these verses.

### C The Conclusion

Helaman 12:23–26 contains Mormon’s counsel for what the Lord desires of us. Imagine you have a friend who is having problems similar to those the Nephites were experiencing. Assume that you have already explained the principles Mormon taught in Helaman 12:1–22 and, in your own words, write the same counsel to your friend.



*The situation in Helaman 13 is different from what we typically find in the Book of Mormon. This chapter tells about a Lamanite prophet, Samuel, who prophesied to the unrepentant Nephites about their coming destruction. The Nephites rejected Samuel—but not because he was a Lamanite. As you read this chapter, think about Samuel’s*

*message and why he desired to deliver it. Ask yourself why the people rejected Samuel and his message. Why do people at any time reject the messages of prophets?*

## Understanding the Scriptures

### Helaman 13

**Tidings** (v. 7)—News

**Pestilence** (v. 9)—Disease, plague, or epidemic

**Abominations** (vv. 14–17)—Terrible sins

**Redeem it** (v. 19)—Save it, use it for profit

**Strifes** (v. 22)—Arguments, contentions

**Malice** (v. 22)—Desire to harm

**Desolation** (v. 32)—Punishment

**Probation** (v. 38)—Testing in mortality

### Helaman 13:24–29—Rejecting the Prophets

When we reject true prophets, who see by the light of revelation, and follow instead those who have no divine light, we are really following “blind guides” (Helaman 13:29). President Marion G. Romney, who was a member of the First Presidency, said: “Those who profess to accept the gospel and who at the same time criticize and refuse to follow the counsel of the prophet are assuming an indefensible position. Such a spirit leads to apostasy” (in Conference Report, Apr. 1983, 21; or *Ensign*, May 1983, 17). President Ezra Taft Benson, when he was President of the Quorum of the Twelve Apostles, taught: “How we respond to the words of a living prophet when he tells us what we need to know, but would rather not hear, is a test of our faithfulness” (“Fourteen Fundamentals in Following the Prophet,” in *1980 Devotional Speeches of the Year* [1981], 28).

### Helaman 13:38—How Is Happiness Obtained?

The Prophet Joseph Smith taught:

“Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. . . .

“. . . He never will institute an ordinance or give a commandment to His people that is not calculated [designed] in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances” (*History of the Church*, 5:134–35).

## Studying the Scriptures

Do activity A or B as you study Helaman 13.

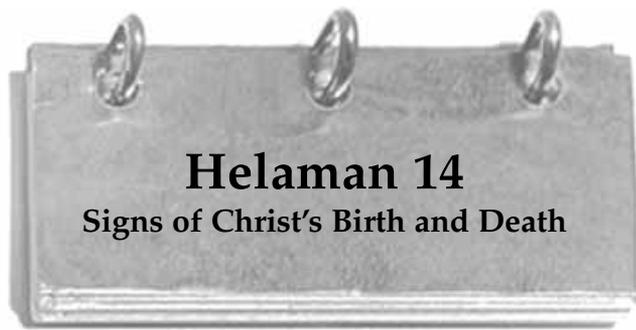
### A List the Sins and Consequences

- Find and list the sins the Lord said are the most tempting for people (see vv. 7–8, 14–24, 26–28, 38).
- Which of those sins do you think are the most tempting to people your age today?
- List the consequences the Lord warned of if the Nephites did not repent (see vv. 8–10, 17–20, 29–38).
- In what ways have these consequences come upon those who refuse to repent today?

## B True Prophets, False Prophets

In Helaman 13:24–28, Samuel described how the Nephites rejected the true prophets and honored false ones. Review those verses with a parent or Church leader and together complete the following:

1. List some examples showing how people reject the Lord's true prophets today.
2. List some examples of people or organizations that some look to for direction and guidance instead of the Lord's prophets.
3. Search Helaman 13:29–39 and describe how those verses might be fulfilled in our day.



*The Nephites were separated in distance from the Savior's mortal ministry by many hundreds of miles. They knew of Jesus Christ and His gospel through their scriptures and the testimony of their prophets and by personal revelation. In Helaman 14 you will learn of some very specific signs promised to the Nephites that would mark the birth and death of Jesus Christ in Israel. As you continue your study through the rest of Helaman and into 3 Nephi, watch for the fulfillment of those signs. Notice also who believed those witnesses, who did not, and why.*

*We are in a similar situation. We are separated in time from the Savior's mortal ministry by many hundreds of years. We have the same witnesses and the same opportunity to receive personal revelation. We also have the testimony of modern prophets that Jesus Christ truly is the Son of God and that He will come again. We also have specific signs that have been*

*promised regarding that Second Coming. As you read how completely the prophecies about the Savior's first coming were fulfilled, ponder the similarities with the prophecies we have about His Second Coming (see also D&C 1:37–38).*

## Understanding the Scriptures



### Helaman 14

**Intent** (vv. 11–12, 28–29)—Purpose

**Merits** (v. 13)—Atonement and character, attributes

**Behooveth him** (v. 15)—Becomes necessary for him

**Expedient** (v. 15)—Necessary, essential

**Hewn** (v. 18)—Cut

**Rent in twain** (v. 22)—Broken in two

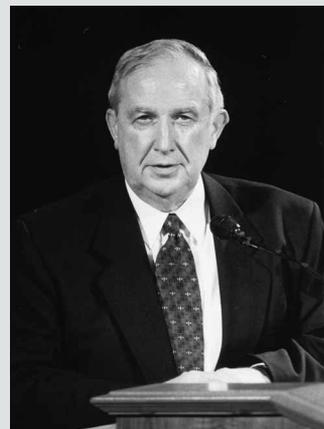
**Tempests** (vv. 23, 27)—Violent storms

### Helaman 14:18–20—What Is “Spiritual Death” or “Second Death”?

For more information, see the “Understanding the Scriptures” section for Alma 12 (p. 106).

### Helaman 14:29–31—We Can Choose Our Actions but Not the Consequences

Elder Richard G. Scott, a member of the Quorum of the Twelve Apostles, taught:



“When others give you advice, have you ever said, ‘I just don’t believe the way you do. Those are your standards and your principles. I have my own’? Please understand that no one can change truth. Rationalization, overpowering self-interest, all of the arguments of men, anger, or self-will cannot change truth. Satan knows that, so he tries to create an atmosphere where one unwittingly begins to feel that he can not only choose

what to do, but can determine what is right to do. Satan strives to persuade us to live outside truth by rationalizing our actions as *the right of choice*.

“But our Eternal Father defined truth and established what is right and wrong before the creation of this earth. He also fixed the consequences of obedience and disobedience to those truths. He defended our right to choose our path in life so that we would grow, develop, and be happy, but *we do not have the right to choose the consequences of our acts*. . . .

“Please understand, no one has the privilege to choose what is right. God reserved that prerogative to Himself. Our agency does allow us to choose among alternate paths, but then we are bound to the consequence God has decreed. Later, if we don’t like where the path takes us, the only out is through repentance” (in Conference Report, Oct. 1992, 82–83; or *Ensign*, Nov. 1992, 61).

## Studying the Scriptures

Do two of the following activities (A–C) as you study Helaman 14.

### A List the Signs

1. Make two columns in your notebook. Title one “Signs of Christ’s Birth” and title the other one “Signs of Christ’s Death.” List the signs Samuel gave the people in Helaman 14:2–7, 20–28; also list the verse where each sign is recorded.
2. According to Helaman 14:8–13, 28–31, what was the purpose of the signs?

### B Why Did Jesus Have to Die?



Helaman 14:14 begins Samuel’s prophecies of the signs of Jesus Christ’s death. As a part of this prophecy he explained why it was necessary that Christ die. Summarize these important teachings by listing the reasons Samuel gave in Helaman 14:15–19.

### C Answer Using the Scriptures

Suppose a young person said to you, “Everyone is driving me crazy! My parents, my leaders, my teachers—everyone keeps telling me what to do. Why are there so many commandments? Why can’t they just leave me alone and let me make my own decisions?” Use Helaman 14:29–31 and Elder Scott’s statement from the “Understanding the Scriptures” section to write a reply to that person’s questions. Be sure to include an explanation of the relationship between agency, consequences, and Heavenly Father’s commandments.



*Throughout most of the Book of Mormon account, the Nephites enjoyed the blessings of the gospel, including the privilege of having prophets and scriptures. The Lord has said that where much is given, much is required (see Luke 12:48; D&C 82:3). Look for how Samuel taught this principle in Helaman 15.*

## Understanding the Scriptures

### Helaman 15

- |  |  |
|--|--|
| <b>Desolate</b> (v. 1)—Wasted, destroyed, empty              | <b>Circumspectly</b> (v. 5)—In righteousness                               |
| <b>Give suck</b> (v. 2)—Breast-feed their babies             | <b>Statutes</b> (v. 5)—Laws  |
| <b>Refuge</b> (vv. 2, 12)—Shelter for safety                 | <b>Dwindle in unbelief</b> (vv. 11, 15)—Turn gradually away from the truth |
| <b>Chastened</b> (v. 3)—Corrected by punishment or suffering |  |

## Studying the Scriptures

Do activity A or B as you study Helaman 15.

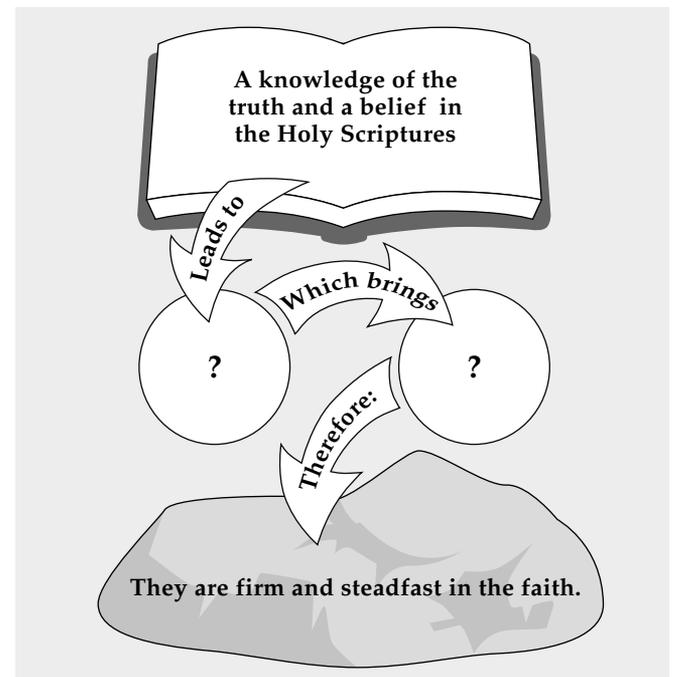
### A Explain the Idea

1. According to Helaman 15:3 and Doctrine and Covenants 95:1; 101:1–9, what is the purpose of the Lord’s chastening?
2. How is chastening a display of God’s love for us?
3. In what ways is the Lord’s chastening love similar to parents’ love as they chasten their children when necessary?
4. Review the warning Samuel gave the Nephites in Helaman 15:14–17 and explain how this scripture is similar to the Lord’s warning in Doctrine and Covenants 82:1–4.

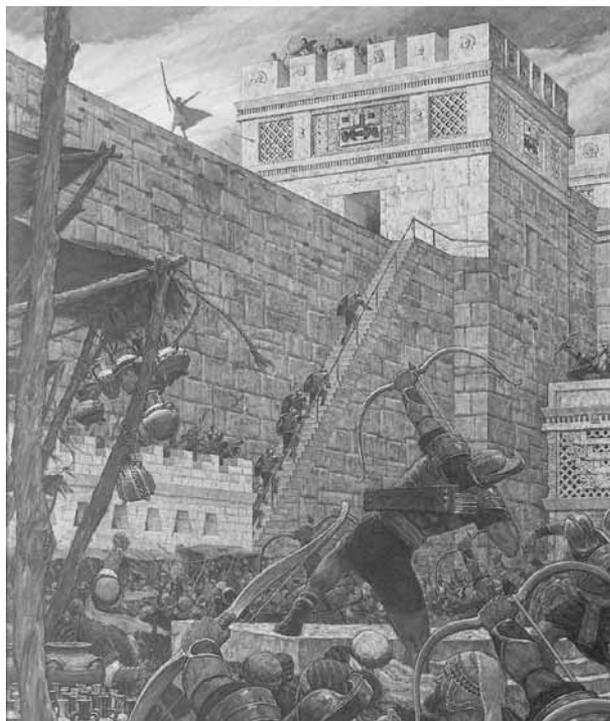
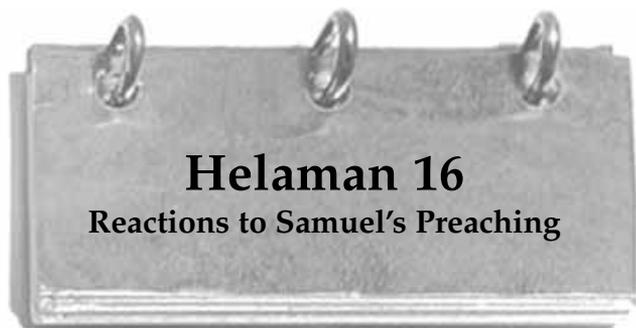
### B How to Be Firm and Steadfast

Samuel pointed out that the Lamanites who were converted through the preaching of Ammon and his brethren remained faithful even when the Nephites did not (see Helaman 15:1–6).

1. Search Helaman 15:7–8 and identify what happened to those Lamanites that caused them to be so “firm and steadfast in the faith.”
2. Draw the following diagram in your notebook and fill in the missing steps from what you learned in verses 7–8.



3. What part of this process do you feel you need to improve to increase your faith in Jesus Christ?



While Helaman 13–15 is a record of Samuel's prophecies among the Nephites, Helaman 16 records the different ways people responded to his prophecies. The gospel message can draw out many different reactions. President Spencer W. Kimball said that worship "is an individual responsibility, and regardless of what is said from the pulpit, if one wishes to

worship the Lord in spirit and in truth, he may do so by attending his meetings, partaking of the sacrament, and contemplating the beauties of the gospel. If the [church] service is a failure to you, you have failed. No one can worship for you; you must do your own waiting upon the Lord" ("The Sabbath—A Delight," Ensign, Jan. 1978, 5). As you read how the people responded to Samuel, consider how you might have responded to the message. Also notice how feelings changed as more time passed from the time Samuel prophesied.

## Understanding the Scriptures

### Helaman 16

**Circumspectly** (v. 10)—  
Uprightly, in righteousness

**Alteration** (v. 12)—Change

**Cunning** (v. 21)—Clever,  
crafty

**Vain** (v. 22)—Useless, foolish

## Studying the Scriptures

Do activity A as you study Helaman 16.

### **A** Compare the Divisions among the People

1. List the following in your notebook: "many" (Helaman 16:1), "as many" (v. 2), "many more" (v. 3), "as many" (v. 5), "the more part" (v. 6), "the more part" (v. 10), "the lesser part" (v. 10), "the people" (v. 12), "men, wise men" (v. 14), "the people" (vv. 15–22), "the people of the Lord" (v. 23). After each listing, write in your own words how that particular group of people responded to Samuel's message, Nephi's teachings, or the signs and wonders given in the last five years before the birth of Jesus Christ.
2. Ponder about what it must have been like to be a true follower of Jesus Christ at the time of Helaman 16. Write what you can do today in your personal preparation for His Second Coming and why it is important.

# Third Nephi: The Book of Nephi

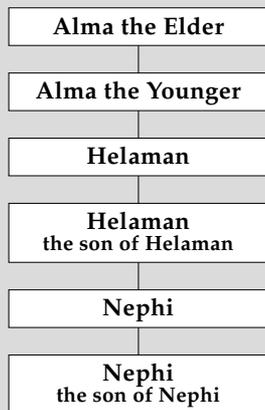


## About 3 Nephi

Until the 1879 edition of the Book of Mormon, this book was titled simply "The Book of Nephi, the son of Nephi, which was the son of Helaman." Elder Orson Pratt, who was a member of the Quorum of the Twelve Apostles, recommended the addition of the heading "Third Nephi," which was approved by the First Presidency.

Mormon compiled the book of 3 Nephi from the records of a prophet named Nephi, who descended from the record-keeping family of Alma (see accompanying chart).

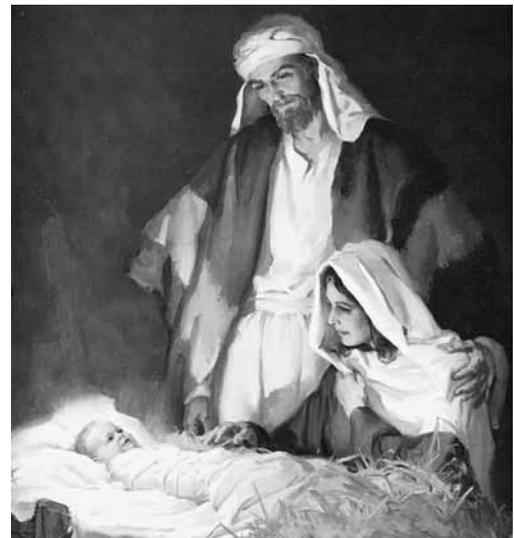
### Record Keepers



This book begins at the time of the Savior's birth. The first few chapters tell what occurred among the Nephites and Lamanites during the period of Jesus Christ's mortal life. The greater portion of 3 Nephi records the words and actions of the Savior during His visit to the Book of Mormon people after His Crucifixion and Resurrection.



*Have you ever been ridiculed because of your beliefs? Consider how much faith a person would need to remain true and faithful even if it meant being imprisoned or sentenced to death. Believing Nephites and Lamanites experienced this very challenge as the time drew near for Samuel's prophecies concerning the coming of Jesus Christ to be fulfilled. As you read 3 Nephi 1, try to imagine what non-believers might have said to the believers and how difficult it must have been to have remained faithful in those days. Most of us are familiar with the story of the Savior's birth in Bethlehem, but the events that occurred among the Book of Mormon people at the time of Christ's birth are just as significant.*



## Understanding the Scriptures



### 3 Nephi 1

**Charge** (v. 2)—Responsibility  
**Stead** (v. 3)—Place  
**Wrought** (v. 4)—Done  
**Vain** (vv. 6, 8)—Useless, foolish  
**Uproar** (v. 7)—Disturbance

**Every whit** (vv. 20, 25)—Every small part  
**Endeavoring** (v. 24)—Attempting  
**Expedient** (v. 24)—Necessary  
**Jot or tittle** (v. 25)—Smallest part

**Holds** (v. 27)—Forts  
**Dissenters** (v. 28)—People who stopped believing and joined the enemy

**For themselves** (v. 29)—Selfish, rebellious  
**Rising generation** (v. 30)—youth

## Studying the Scriptures

Do activity A or B as you study 3 Nephi 1.

### A Make a Journal Entry

1. Write what you think someone living at that time might have written in his or her journal after the events in 3 Nephi 1:1–21. Describe the situation—the hopes, fears, and reactions this person may have had.
2. Explain what we can learn about the Lord and His prophets from such an experience.

### B Conversions

1. List at least four different groups of people referred to in 3 Nephi 1:22–30 and describe how the signs of Christ’s birth affected each group’s testimony and conversion.
2. What does this teach you about the importance of signs in the conversion process?



*The “more part of the people” were converted when the signs of Christ’s birth were given (see 3 Nephi 1:22). Signs, however, do not convert people, but they do strengthen and confirm truths for those who are already converted. 3 Nephi 2 records what happened as the people whose conversions were based on the signs forgot about the wonders and events they had witnessed.*

## Understanding the Scriptures

### 3 Nephi 2

**Reckon** (v. 8)—Count, calculate

**Lay waste** (v. 11)—Destroy

**Carnage** (v. 11)—Destruction, bloodshed

**Compelled** (v. 12)—Forced

## Studying the Scriptures

Do activities A and B as you study 3 Nephi 2.

### A Downward Steps

Although the change in the people’s attitudes you read about in 3 Nephi 2:3 seemed to occur quite quickly, it did not occur at once.

1. Make a diagram that represents the gradual steps some of the people took that brought them from a “great remission of sins” in 3 Nephi 1:23 to “great wickedness” in 3 Nephi 2:3. Label each step with phrases from 3 Nephi 1:27–2:3.
2. Make another diagram that represents the upward process toward greater spirituality. Identify what you can do to stay true to the gospel and increase your faith and testimony of Jesus Christ.

### B Protection Principles

1. What did the Nephites and Lamanites do to protect themselves and “gain some advantage” over the Gadianton robbers? (see 3 Nephi 2:11–12, 17).
2. What gave the Gadianton robbers “many advantages”? (see v. 18).
3. What do you think is the message of these incidents to modern Church members?



*Have you ever been afraid because of the wicked influences in the world? The scriptures teach us that “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Timothy 1:7), and “if ye are prepared ye shall not fear” (D&C 38:30). In 3 Nephi*



Giddianhi

*3–4, the Gadianton robbers tried to strike fear in the hearts of the faithful. As you study these chapters, notice how the Nephites and Lamanites responded to evil with faith instead of fear.*

## Understanding the Scriptures



### 3 Nephi 3

**Firmness** (vv. 2, 5)—Solid commitment, steadfastness

**In their arms** (v. 3)—With their weapons

**Feeling for your welfare** (v. 5)—Concerned about you

**Morrow** (v. 8)—Next

**Extinct** (v. 8)—Destroyed

**Dissented, dissenting** (vv. 10–11)—Rebelled, rebelling

**Proclamation** (v. 13, 22)—Message, announcement

**Exert themselves** (v. 16)—Make great efforts

### 3 Nephi 4

**Sally** (v. 1)—Rush

**Game** (vv. 2, 20)—Animals for food

**Plunder** (vv. 4–5)—Steal, take by force

**Provisions** (vv. 4, 18–19)—Supplies

**Subsist** (vv. 4–5)—Survive

**Girded about** (v. 7)—Dressed

**Shorn** (v. 7)—Shaved bald

**Supplicate** (v. 10)—Plead with

**Commenced** (v. 11)—Began

**Lay siege** (vv. 16–18, 23)—Surround and attack

**Scantiness** (v. 19)—Lack

## Studying the Scriptures



Do activity A or B as you study 3 Nephi 3–4.

### A Recognize and Overcome Evil Influences

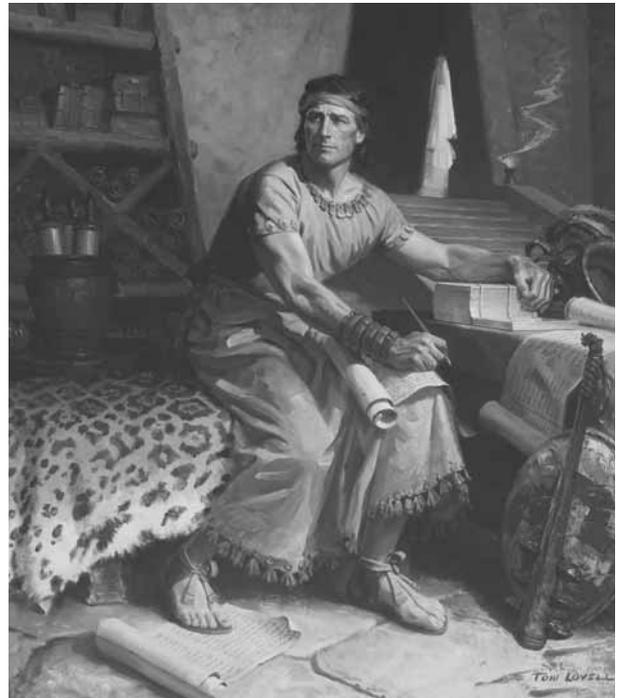
1. List what Giddianhi and Zemnariyah did and said in 3 Nephi 3:1–10; 4:7, 16–23 that reminds you of Satan's methods and temptations.
2. How could you apply the counsel of Lachoneus and Gidgiddoni in 3 Nephi 3:11–22, 24–26; 4:8–10, 15, 18, 33 to overcome Satan's attacks today?

### B Dress to Impress

1. Describe how the Gadianton robbers dressed (see 3 Nephi 4:7–8) and explain why you think they dressed that way. Did it seem to work?
2. Describe a situation in your life when you wanted to give a certain impression by the way you dressed.
3. Summarize the counsel given by our Church leaders on "Dress and Appearance" as given in the *For the Strength of Youth* booklet.

## 3 Nephi 5

### An Explanation and Testimony from Mormon



In 3 Nephi 4 you read how the threats from the Gadianton robbers motivated the Nephites and Lamanites to repent. In 3 Nephi 5 you will read about the blessings they received because of their repentance. From what you have read so far in the Book of Mormon, how long do you think that period of peace and prosperity lasted? Mormon also introduced himself in this chapter and explained why he kept and abridged the records we now call the Book of Mormon. Notice that in the last days the gospel will be taken to all people and that the house of Israel will be gathered.

## Understanding the Scriptures



### 3 Nephi 5

**Forsake** (v. 3)—Give up

**Whoredoms** (v. 3)—Sexual immorality

**Transpired** (v. 8)—Happened, occurred

**Proceedings** (v. 9)—History, events

**Gone hence** (v. 14)—Died

**Commencement** (v. 16)—Beginning

**Remnant** (vv. 23–24)—A remaining part

**Dispersed** (v. 26)—Scattered

**3 Nephi 5:13—Mormon, a Disciple of Jesus Christ**  
Elder Theodore M. Burton, who was a member of the Seventy, taught that “in English, at least, the word *discipline* has the same root as the word *disciple*” (in Conference Report, Oct. 1985, 81; or *Ensign*, Nov. 1985, 65). It could be said that a disciple is a disciplined person who accepts, learns, and lives according to a doctrine or way of life (see John 3:25). Mormon was a follower of Jesus Christ and lived according to His teachings.

**3 Nephi 5:21–26—The House of Jacob and the Seed of Joseph**

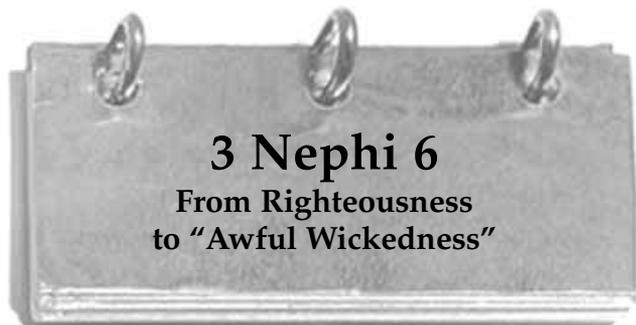
In 3 Nephi 5:21–26, Mormon rehearsed an oft-repeated theme of the Book of Mormon—the gathering of the house of Jacob, or the house of Israel. The “remnant of the seed of Joseph” refers to the descendants of Lehi living today. The prophecies concerning the children of Lehi are now being fulfilled in dramatic ways.

**Studying the Scriptures** 

Do activity A as you study 3 Nephi 5.

**A Meet the Author**

1. Review 3 Nephi 5:8–20 and list at least five things you learn about:
  - a. Mormon.
  - b. The records Mormon abridged for the Book of Mormon.
2. What does this knowledge add to your understanding and appreciation of the Book of Mormon?



*Think about someone your age who is righteous and has a strong testimony. Imagine that four years from now you see that person again and he or she is involved in all sorts of wickedness. What could have happened over those four years? How could it have happened so quickly when that person’s testimony was so strong? That is very similar to the story in 3 Nephi 6. The chapter begins in the twenty-sixth year after Christ’s birth and ends in the thirtieth year. As you read what happened to the Nephites in so short a time, pay attention to the reasons Mormon gave for their rapid fall.*

**Understanding the Scriptures** 

**3 Nephi 6**

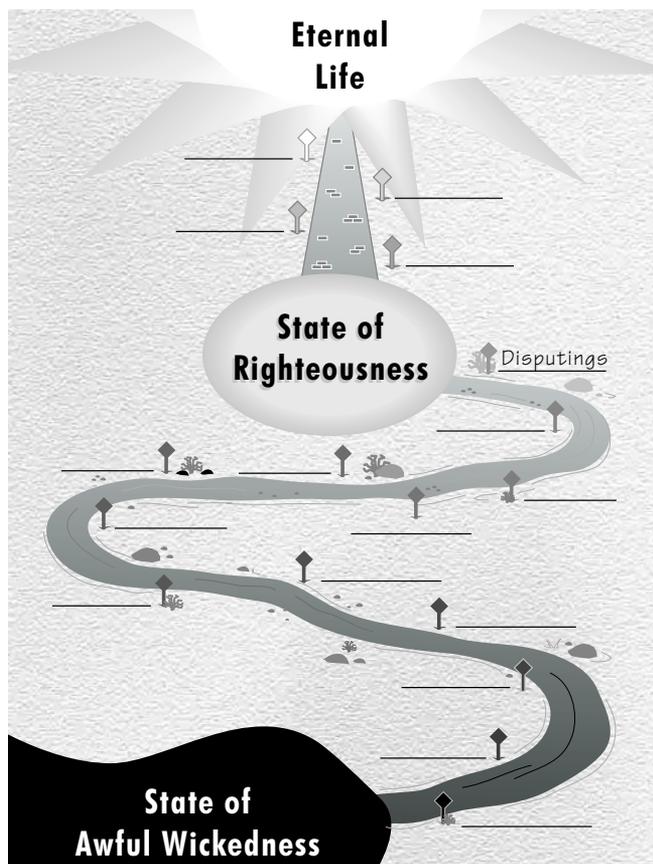
- |   |   |
|---|---|
| <b>Devoured</b> (v. 2)—Eaten                              | <b>Railing, revile</b> (v. 13)—Insult, denounce |
| <b>Wherewith to subsist upon</b> (v. 3)—Enough to survive | <b>Penitent</b> (v. 13)—Repentant               |
| <b>Hinder</b> (v. 5)—Stop, prevent                        | <b>Contrary</b> (v. 24)—Against                 |
| <b>Disputings</b> (v. 10)—Arguments, contentions          | <b>Kindreds</b> (v. 27)—Family members          |
| <b>Distinguished</b> (v. 12)—Separated, recognized        | <b>Set at defiance</b> (v. 30)—Disobey, defy    |
| <b>Ignorant</b> (v. 12)—Unlearned, uneducated             |   |

**Studying the Scriptures** 

Do activity A or B as you study 3 Nephi 6.

**A Make a Road Map**

1. In your notebook, draw a road map that starts in the “State of Righteousness” and ends in the “State of Awful Wickedness.” Carefully study 3 Nephi 6:9–18, and insert points on the map that represent the “places” the people went through on their way down to a state of awful wickedness. Give each point a name that describes what the Nephites did that demonstrated their movement away from righteousness and note the verse where you found it.
2. Add another road to your map that leads to eternal life. As with the other road, label points that represent what a few people did in 3 Nephi 6 to remain righteous even when almost everyone else was traveling toward wickedness.



## B Serious Consequences

1. In your own words, summarize what Mormon noted was especially wrong about the wickedness of the people in 3 Nephi 6:17–18.
2. What does Mosiah 2:36–39 say are some consequences of such attitudes and behaviors?



*Why is it sometimes difficult for the wealthy to remain faithful amidst their prosperity? After the Nephites and Lamanites had won their freedom in a great war with the Gadianton robbers, nothing but their sins kept them from continual prosperity (see 3 Nephi 6:4–5). Some wanted more than freedom from war and want. They desired freedom*

*from the laws of man and the commandments of God. Elder Neal A. Maxwell, a member of the Quorum of the Twelve Apostles, taught: “We are free to obey or not to obey God’s commandments, but we are not free to alter the content of those commandments. Neither can we avoid the consequences of breaking those commandments. Choosing should always include wanting the consequences of what we want” (Wherefore, Ye Must Press Forward [1977], 11). As you read what happened to those people in 3 Nephi 7, think about whether they were really happy with the consequences of their wicked desires.*

## Understanding the Scriptures

### 3 Nephi 7

**Regulations** (v. 6)—Laws

**Sow to her wallowing in the mire** (v. 8)—A pig to its rolling in the mud

**Dissenters** (v. 12)—People who rebel against those who are in power

**Impeded** (v. 13)—Hindered, slowed down

**Trespass** (v. 14)—Do wrong, sin

**Suffice** (v. 17)—Be enough

**Signify** (v. 21)—Show, indicate

**Infirmities** (v. 22)—Weaknesses

**Wrought upon** (v. 22)—Blessed, influenced by

## Studying the Scriptures

Do activity A or B as you study 3 Nephi 7.

### A Find the Facts

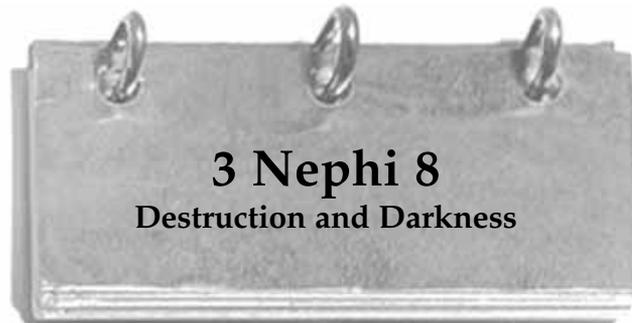
Finish the following sentences in your own words with what you learn in 3 Nephi 7. Write each sentence in your notebook.

1. After the chief judge was murdered . . . (see vv. 1–8)
2. Jacob . . . (see vv. 9–14)
3. Nephi’s faith was so great . . . (see vv. 15–20)
4. People who were converted . . . (see vv. 21–26)

### B Why Does the Lord Show Miracles to the Wicked?

In 3 Nephi 7:14 we see that it has been thirty-one years since the birth of Christ. Soon the prophesied destructions at the death of Jesus Christ would come upon these people (see 3 Nephi 8:5).

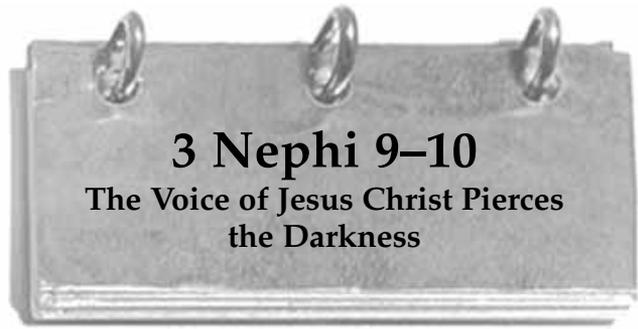
1. Review 3 Nephi 7:15–22 and list all the evidences of God’s power found in these verses and the different ways people reacted to them.
2. Read Ezekiel 33:6–11 (in the Old Testament) and explain why you think the Lord showed the Nephites such great power.
3. What counsel have our living prophets given to prepare people for the destructions prophesied for the Second Coming of the Savior?



*At the Second Coming of Jesus Christ, the wicked will be destroyed and the righteous will be caught up to meet the Savior. Have you ever pondered on what that will be like? In 3 Nephi 8 is a description of the destructions that took place among the Nephites at the time Jesus was crucified in Jerusalem. As you read, notice who was destroyed and why. Also note that events occurred just as Samuel the Lamanite had prophesied (see Helaman 14:20–27).*



- Suppose you were one of the Lord's prophets. Write a message to all people concerning what they must do to avoid the promised destructions of the last days if the people will not repent.



*The people who survived the disasters described in 3 Nephi 8 heard the voice of Jesus Christ in the darkness. His message is recorded in 3 Nephi 9. It was quiet for a time, and then they heard His voice again. His second message is recorded in 3 Nephi 10. Pay close attention to what the Savior said about the destructions in the land and what those who were spared needed to do.*

## Understanding the Scriptures



### 3 Nephi 8

<b>Just</b> (v. 1)—Righteous, honest	<b>Desolate</b> (v. 14)—Empty
<b>Reckoning</b> (v. 2)—Counting, calculating	<b>Rent in twain</b> (v. 18)—Split in two
<b>Earnestness</b> (v. 3)—Eagerness	<b>Fallen</b> (v. 20)—Died
<b>Tempest</b> (vv. 6, 12, 17)—Destructive storm	<b>Vapor</b> (v. 20)—Cloud
<b>Divide asunder</b> (v. 6)—Break apart	

### 3 Nephi 8:25—Rejecting the Prophets

Many of those who were spared from the destructions described in 3 Nephi 8 recognized that if the majority of the people had not rejected the prophets they would not have been destroyed.

## Understanding the Scriptures



### 3 Nephi 9

<b>Wo</b> (v. 2)—Sorrow, grief	<b>Shedding of blood</b> (v. 19)—Sacrificing of animals under the law of Moses
<b>Come any more unto me against them</b> (vv. 5, 7–9, 11)—Cry unto me for justice	<b>Broken heart</b> (v. 20)—Humble heart, teachable
<b>Stead</b> (v. 7)—Place	<b>Contrite spirit</b> (v. 20)—Repentant, teachable
<b>Alpha and Omega</b> (v. 18)—The first and last letters of the Greek alphabet, representing His power over all things from beginning to end	

### 3 Nephi 9:13—"That I May Heal You"

It was remarkable that anyone survived the destructions. Those who remained were righteous enough to be spared but much more was still required of them. They were commanded to "return" and "repent" and "be converted, that I may heal you." President Harold B. Lee said: "The greatest miracles I see today are not necessarily the healing of sick bodies, but the greatest miracles I see are the healing of sick souls" (in Conference Report, Apr. 1973, 178; or *Ensign*, July 1973, 123).

### 3 Nephi 9:16—"I Came Unto My Own, and My Own Received Me Not"

Jesus began His ministry among His ancient covenant people, the house of Israel—to the Jews in particular. They had the words of the prophets and the law of Moses and they witnessed the Savior's many miracles, all of which testified of Him. However, because of their faithless condition, the majority of them rejected Him and His teachings. (See also John 1:11; D&C 6:21.)

## Studying the Scriptures



Do activity A or B as you study 3 Nephi 8.

### A Compare Two Events

- What were the people looking for with "great earnestness" (v. 3) and why?
- Summarize what Doctrine and Covenants 133:38–45 says about how the righteous will feel as the time of the Savior's Second Coming approaches.
- Compare 3 Nephi 8:4–22 and Joseph Smith—Matthew 1:28–33 and list the similarities you see between the coming of the Savior to the Nephites and what is prophesied to precede His Second Coming.

### B A Letter to Yourself

- Why were the people "mourning," "howling," and "weeping" in 3 Nephi 8:23?
- From 3 Nephi 8:24–25, what did they wish they, as a people, had done to avoid that great tragedy?

### 3 Nephi 10

- Cease lamenting and howling** (v. 2)—Stop crying and mourning
- Nourished** (v. 4)—Strengthened and blessed
- Dispersed** (v. 9)—Went away
- Rend** (v. 9)—Break apart
- Tumultuous** (v. 9)—Loud
- Cleave** (v. 10)—Join
- Remnant of their seed** (vv. 16–17)—Part of their descendants
- Ascension** (v. 18)—Rising



As a mother hen cares for her chicks, the Savior provides protective care for those who follow Him by continually warning them of danger and gathering them to safety.

### Studying the Scriptures

Do two of the following activities (A–C) as you study 3 Nephi 9–10.

#### **A Identify a Repeated Idea**

- As you review 3 Nephi 9:5, 7–9, 11; 10:12, look for what the Savior clearly identified as the reason some people were destroyed and others were spared.
- What did Mormon want us to understand in 3 Nephi 10:14–16?
- According to Doctrine and Covenants 1:14, how will the Savior’s Second Coming be similar to His appearance in the Book of Mormon?

#### **B “Come unto Me”**

- Make two columns in your notebook. On one side list what Jesus told the “more righteous” to do in 3 Nephi 9:12–22. On the other side, list what Jesus promised them in those verses.
- What does this teach you about Jesus Christ that gives you faith to do what He asks and trust that He can fulfill His promises?

#### **C Recognizing the Savior’s Love**

- Compare the devil’s response to the destructions in the land in 3 Nephi 9:2 with the way the Savior responded in 3 Nephi 9:13–14; 10:4–6.

- Read 2 Nephi 2:18, 27; 26:24–25 and explain why the responses of the devil and Jesus were so different.
- Write about a time when the Savior “gathered” or “nourished” you as He promised to do for His people in 3 Nephi 10:4–6.



For 600 years, Nephite and Lamanite prophets had talked, written, and prophesied of the coming of Jesus Christ. They knew that He would not come to them during His mortal life, but that He would appear to the children of Lehi after His Resurrection (see 2 Nephi 26:9; Alma 16:20). Believers put their whole faith and hope in Him and His saving mission. In 3 Nephi 11 you will read the glorious fulfillment of those prophecies. The record of the Savior’s visit to the Americas continues through 3 Nephi 28. As you read these chapters, ponder what it must have been like for those who were present when the Savior appeared. Consider carefully what Jesus chose to say and do in the short time He spent with them and what that teaches us about what He considered essential.

## Understanding the Scriptures



### 3 Nephi 11

**Cast their eyes** (vv. 3, 8)—Looked

**Frame** (v. 3)—Body

**Durst** (v. 8)—Dared

**Wist** (v. 8)—Knew

**Suffered** (v. 11)—Obeyed

**Ascension** (v. 12)—Rising

**With one accord** (v. 16)—Together

**Hosanna!** (v. 17)—Grant me salvation!

**On this wise** (vv. 22–23)—In this way

**Disputations** (vv. 22, 28)—Arguments, contentions

**Immerse** (v. 26)—Completely cover

**Inherit** (vv. 33, 38)—Fully receive by lawful right

**Gates of hell** (vv. 39–40)—Power of the devil

**Prevail** (v. 39)—Gain the victory, win

### 3 Nephi 11:14–15—The Wounds of the Savior

Elder Jeffrey R. Holland, a member of the Quorum of the Twelve Apostles, declared:

“Even though the power of the Resurrection could have—and undoubtedly one day will have—completely restored and made new the wounds from the crucifixion, nevertheless Christ chose to retain those wounds for a purpose, including for his appearance in the last days when he will show those marks and reveal that he was wounded ‘in the house of [his] friends’ [Zechariah 13:6; see also D&C 45:52].

“The wounds in his hands, feet, and side are signs that in mortality painful things happen even to the pure and the perfect, signs that tribulation is *not* evidence that God does not love us. It is a significant and hopeful fact that it is the *wounded* Christ who comes to our rescue. He who bears the scars of sacrifice, the lesions of love, the emblems of humility and forgiveness is the Captain of our Soul. That evidence of pain in mortality is undoubtedly intended to give courage to others who are also hurt and wounded by life, perhaps even in the house of their friends” (*Christ and the New Covenant* [1997], 258–59).



### 3 Nephi 11:1–8—How Does God Speak to Man?

President Joseph F. Smith, then a counselor in the First Presidency, said: “The Holy Spirit of God has spoken to me—not through the

ear, not through the eye, but to my spirit, to my living and eternal part,—and has revealed unto me that Jesus is the Christ, the Son of the living God” (*Teachings of the Presidents of the Church: Joseph F. Smith* [1998], 7).

### 3 Nephi 11:27, 32–36—The Oneness of the Father, the Son, and the Holy Ghost

In 3 Nephi 11 is another testimony of the doctrine that the members of the Godhead are separate individuals yet completely unified in their efforts “to bring to pass the immortality and eternal life of man” (Moses 1:39). They can speak for each other and testify of each other because of their unity in purpose and doctrine. The people heard the voice of the Father, they saw and heard Jesus Christ, and they were taught concerning the different, but united, roles of these two individuals and the Holy Ghost. (See also John 17:20–23 and D&C 130:22 regarding the unity, yet separateness, of members of the Godhead.)

## Studying the Scriptures



Do two of the following activities (A–E) as you study 3 Nephi 11.

### A Write a Talk

Suppose you are assigned to speak in sacrament meeting on the subject “Learning to Listen to God.”

1. Write a talk using 3 Nephi 11:1–8 to explain how we can better prepare ourselves to hear the word of God. Consider discussing questions similar to the following: How did the voice come? How is it described? What did the people do to hear it? Why didn’t they hear it the first time?
2. Read also Doctrine and Covenants 136:32–33 and use the study helps in your scriptures to find more passages that might help a person hear and understand God’s voice through the Holy Ghost. Explain these passages in your talk (see D&C 1:38; 18:34–36 for additional help).

### B Consider What it Really Means

1. Of all the ways Jesus could have introduced Himself, why do you think He said what He did in 3 Nephi 11:10–11? What can we learn about the Savior from His introduction?
2. Read Doctrine and Covenants 19:16–20 and explain what was involved in drinking the “bitter cup.”

### C Being a Witness

1. Review 3 Nephi 11:14–16 and explain what Jesus wanted the people to know and what the people did to obtain that witness.
2. Write a few sentences explaining why you think Jesus let the people see and touch Him one by one.
3. How can *you* know that Jesus was resurrected, without actually seeing and feeling His wounds?

### D List the Baptism Doctrines

List at least four important truths we learn about baptism from what Jesus said and did in 3 Nephi 11:18–40.

## E Scripture Mastery—3 Nephi 11:29

- Write two questions about contention that can be answered from reading 3 Nephi 11:28–30. Include the answers.
- Read Proverbs 15:1 and summarize what it says about one way to avoid contention. Then suggest two more ways you think a person can avoid contention in family relationships.

Elder Lynn G. Robbins, a member of the Seventy, said:

“Anger is a yielding to Satan’s influence by surrendering our self-control. . . .

“Understanding the connection between agency and anger is the first step in eliminating anger from our lives. We can choose not to become angry” (in Conference Report, Apr. 1998, 106; or *Ensign*, May 1998, 80–81).



*The Sermon on the Mount, found in Matthew 5–7 in the New Testament, might be considered the best single source to find the foundation of Jesus Christ’s teachings during His mortal ministry. It is not surprising that Jesus taught nearly the same sermon to the Nephites when He visited them. Notice how His sermon to the children of Lehi clarifies and gives additional understanding to what we read in the New Testament. That sermon at the temple is recorded in 3 Nephi 12–14. It teaches us what the Savior expects of those who desire to be His disciples.*

## Understanding the Scriptures

### 3 Nephi 12

**Give heed** (v. 1)—Obey

**Poor in spirit** (v. 3)—Humble

**Meek** (v. 5)—Humble, patient

**Reville** (v. 11)—Talk abusively about

**Savor** (v. 13)—Flavor, influence

**The law or the prophets** (v. 17)—The law of Moses and the teachings of the prophets in the Old Testament

**One jot nor one tittle** (v. 18)—The smallest letter and mark in the Hebrew alphabet

**Raca** (v. 22)—An insulting name (it refers to a person being empty headed)

**Council** (v. 22)—Judges

**Aught** (v. 23)—Anything

**Be reconciled** (v. 24)—Make peace

**Adversary** (v. 25)—Enemy

**Uttermost senine** (v. 26)—Full amount (senine is Nephite money)

**Lust after** (v. 28)—Have unclean thoughts about, covet

**Take up your cross** (v. 30)—Do something very difficult to fulfil your discipleship

**Fornication** (v. 32)—Sexual sin

**Forswear thyself** (v. 33)—Break your promise, promise falsely

**Swear** (vv. 34, 36)—Make oaths or promises

**Despitely** (v. 44)—In a mean or hateful way

## Studying the Scriptures

Do two of the following activities (A–C) as you study 3 Nephi 12.

### A How to Be Blessed

- Find and underline the word *blessed* each time it occurs in 3 Nephi 12:1–11. This section of Jesus’ sermon is often called “the beatitudes,” after the Latin word for “blessed,” meaning “to be fortunate or happy” (see Matthew 5:3, footnote a).
- In your notebook, make a chart similar to the following example and fill it in with information you learn from 3 Nephi 12:1–12 and from your own thoughts and feelings.

What Jesus Said Would Make Us “Blessed”	The Blessings Jesus Said Will Come	Why a Person Would Be Fortunate or Happy
Giving heed to the words of the twelve disciples Jesus chose (v. 1)	Be baptized with water, fire, and the Holy Ghost (v. 1)	Because baptism is essential for the remission of sins

### B Explain the Comparisons

In 3 Nephi 12:13–16 Jesus compared His followers to salt and light. Some people might think that He should have said they were like gold if He really wanted them to feel valuable. Discuss this teaching with your parents or teacher and do the following:

- List all of the reasons you can think of why salt is more useful than gold.
- Explain why a light is an appropriate symbol for a true disciple of Jesus Christ.

### C The True Meaning of the Law



Jesus told the Nephites He did not come to destroy the law but to fulfill it (see 3 Nephi 12:17). One of the ways He did that was to help people understand the full meaning of the laws and commandments He had previously given to the children of Israel. The following are a list of laws He helped them to better

understand in 3 Nephi 12:20–48. For each, explain the full meaning of the law in Christ’s gospel, as He outlined it in this chapter.

1. “Thou shalt not kill” (v. 21).
2. “Thou shalt not commit adultery” (v. 27).
3. “Thou shalt not forswear thyself” (v. 33).
4. “An eye for an eye, and a tooth for a tooth” (v. 38).
5. “Love thy neighbor” (v. 43).



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In 3 Nephi 13, the Savior continued teaching about a higher level of righteousness and addressed the problem of hypocrisy. A hypocrite is a person who says one thing and does another. For example, a person who publicly denounces watching inappropriate videos, but watches them privately. Notice that the Savior teaches that we are to do the right thing for the right reason in both our public and private behavior.

## Understanding the Scriptures



### 3 Nephi 13

**Alms** (vv. 1–4)—Good deeds, donations

**Hypocrites** (vv. 2, 5, 16)—People who say one thing and do another

**Closet** (v. 6)—A private place in your house

**Vain repetitions** (v. 7)—The same words repeated over and over without any thought or feeling

**Heathen** (v. 7)—People who do not accept the gospel

**Hallowed** (v. 9)—Holy, sacred

**Countenance** (v. 16)—Appearance, face

**Single** (v. 22)—Focused on righteousness, not distracted

**Mammon** (v. 24)—Riches, worldliness

**Raiment** (vv. 25, 28)—Clothing

**Sow** (v. 26)—Plant

**Reap** (v. 26)—Harvest

**Cubit** (v. 27)—A unit of measurement (about 18 inches or 46 centimeters)

**Stature** (v. 27)—Height

**Toil** (v. 28)—Work

**Spin** (v. 28)—Make cloth

**Arrayed** (v. 29)—Beautifully dressed

**Sufficient is the day unto the evil thereof** (v. 34)—Each day has enough trouble of its own

### 3 Nephi 13:25–34—Do Not Worry about What You Eat, Drink, or Wear

Many people have misunderstood the Savior’s counsel to “take no thought for your life” in Matthew 6:25–34. Some have thought it meant they were not to worry about having a job and supporting themselves. The Nephite version of this sermon helps us to understand that this counsel was specifically given to the Twelve Apostles and to the twelve Nephite disciples, who were to forsake their worldly pursuits and devote all their energies to their calling. All Church members, however, could apply these principles to themselves by focusing more on spiritual matters and less on worldly cares.

## Studying the Scriptures



Do one of the following activities (A–C) as you study 3 Nephi 13.

### A Give a Modern Example

Review 3 Nephi 13:1–24 and list the four examples Jesus gave of doing the right thing for the wrong reason. After each example, give a modern example of how a person could do those things for the right reasons.

### B More Meaningful Prayer



Write about ways you would use 3 Nephi 13:5–15 to teach a short lesson on prayer to a class of young children. Include all of the ideas you would want to share from these verses and how they apply to the members of the class.

### C Think of an Application

Describe at least two situations common to people your age that involve making many decisions. In what ways might the Savior’s counsel in 3 Nephi 13:19–20, 33 help to make righteous decisions.

## 3 Nephi 14

### The Sermon at the Temple, Part 3

*Have you known someone who seemed to feel that membership in the Church was important but that keeping all of the commandments was really not required or expected? In 3 Nephi 14, which is similar to Matthew 7, Jesus Christ gave specific counsel to those who claim to be His followers but do not keep His commandments.*

### Understanding the Scriptures

#### 3 Nephi 14

**Measure ye mete** (v. 2)—Standard you measure or judge by

**Mote** (vv. 3–5)—Small sliver or speck

**Beam** (vv. 3–5)—Large piece of wood

**Swine** (v. 6)—Pigs

**Rend** (v. 6)—Tear

**The law and the prophets** (v. 12)—The meaning of the law of Moses and the teachings of the Old Testament prophets

**Strait** (vv. 13–14)—Narrow, strict

**Ravening** (v. 15)—Symbolic statement about people who are predators, who exploit and victimize others to satisfy their own desires

**Profess** (v. 23)—Say

**Work iniquity** (v. 23)—Do wicked things

### Studying the Scriptures

Do one of the following activities (A–C) as you study 3 Nephi 14.

#### A How Would You Respond?

Jesus' commandment in 3 Nephi 14:1–5 (or Matthew 7:1–5) is often misunderstood and even misused. For example, imagine that a friend invited you to participate in an activity that you knew was against the Lord's standards. Your friend quotes Matthew 7:1–5 and says that if you disapprove then you are judging him and others, and that is not what a Christian should do. Write what you think the Savior would have you say. In his inspired translation of the King James Bible, the Prophet Joseph Smith clarified the Savior's teaching, that we must "judge not unrighteously, that ye be not judged; but judge righteous judgment" (JST, Matthew 7:2; 3 Nephi 14:15–20 and Moroni 7:14–19 might also be of help).

#### B Prayers and Answers

1. What do you learn about Heavenly Father from Jesus Christ's teachings in 3 Nephi 14:7–11?
2. Based on what these verses teach, what would Heavenly Father do if you asked for bread or a fish? Would He give you something harmful? What would your parents do?
3. Write about a time when you were thankful Heavenly Father did not give you what you thought you wanted. Explain why and how that experience might help you in future prayers and requests.
4. From what you learn in 3 Nephi 18:20; Doctrine and Covenants 50:28–29; 88:64–65, summarize how our Heavenly Father answers our requests.

#### C Write Your Own Questions

Write at least three important and meaningful questions people often have that can be answered in 3 Nephi 14:13–27. Give the answers from scriptures.

## 3 Nephi 15–16

### The Law of Moses and "Other Sheep"

*Until the visit of Jesus Christ, the righteous children of Israel living in the Americas lived the law of Moses. In 3 Nephi 15, Jesus taught the people that the the law of Moses had been fulfilled in Him. In chapters 15–16, Jesus explained that His visiting them was a fulfillment of a prophecy He had made in mortality (see John 10:16). His explanation included additional prophecies about the house of Israel.*



## Understanding the Scriptures



### 3 Nephi 15

**Cast his eyes round about** (v. 1)—Looked around

**Perceived** (v. 2)—Knew without anyone saying anything

**Fold** (vv. 17, 21)—Organized flock

**Manifest** (v. 23)—Make known

### 3 Nephi 15:2–7—The Fulfillment of the Law of Moses

When Jesus declared that the law of Moses was “fulfilled” and “hath an end,” He was not indicating that the principles and doctrines had ended, but rather that the ceremonies and sacrifices that pointed to His Atonement were ended (see Alma 34:13–14). You have already learned how some of the principles of the law given to Moses were actually expanded in the law of the gospel (see 3 Nephi 12:21–48; see also 3 Nephi 24; 25; D&C 59:5–14). In other words, the way the gospel was practiced under the law of Moses came to an end, but not the basic commandments, principles, and doctrines of the gospel, which exist forever.

### 3 Nephi 16

**Notwithstanding** (v. 8)—Even though

**Smitten, and . . . afflicted** (v. 9)—Hurt and troubled by others

**A hiss and a byword** (v. 9)—Spoken about in evil ways

**Deceits** (v. 10)—Dishonest practices

**Mischiefs** (v. 10)—Wickedness

**Priestcrafts** (v. 10)—Preaching for money and the praise of others (see 2 Nephi 26:29)

**Whoredoms** (v. 10)—Immoral sexual behavior

**Watchmen** (v. 18)—In ancient times watchmen stood on a tower watching for enemies or messengers (in this case it would be looking for the good news that Zion had been established)



**Made bare his holy arm** (v. 20)—Shown His power

### 3 Nephi 16:4–15—The Gentiles

The word *gentiles* means “nations.” It refers to those not of the house of Israel or who do not believe in the God of Israel. As the term is used in the Book of Mormon, it also refers to those who come from gentile nations, which are all the nations outside the land of Israel, even if they are descendants of Israel by blood (see 1 Nephi 13:13–19; see also Bible Dictionary, “Gentile,” p. 679).

## Studying the Scriptures



Do two of the following activities (A–D) as you study 3 Nephi 15–16.

### A What about the Law of Moses?

1. Read Mosiah 13:27–30 and Alma 25:15–16 and the “Understanding the Scriptures” section for 3 Nephi 15:2–7 and summarize what they teach about the law of Moses.

2. Summarize what Jesus said about the law of Moses in 3 Nephi 15:2–10.

3. Explain what you think Jesus meant in the first sentence of 3 Nephi 15:9.

### B Be a Missionary

Suppose someone who is not a member of the Church asks you what John 10:16 means.

1. Using what you learn from 3 Nephi 15–16, write what you would say to that person.
2. What would you say if you were asked, “How can I know that what the Book of Mormon says is true?”

### C What Is the Lesson?

1. According to 3 Nephi 15:11–16:5, why didn’t Jesus’ disciples in Jerusalem know who the “other sheep” were?
2. What did the Lord command to ensure that this knowledge would not be lost?
3. Suggest two lessons we can learn from this incident.

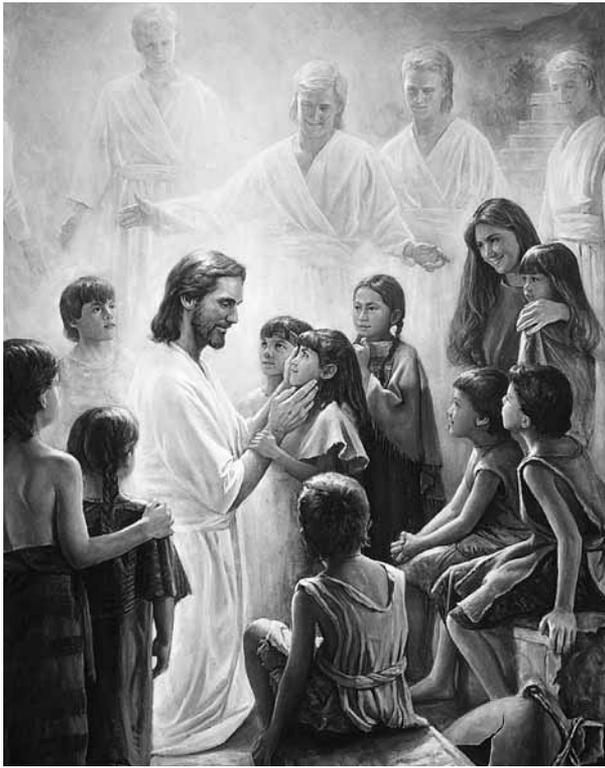
### D Prophecies to Be Fulfilled

When the Book of Mormon speaks of Gentiles it is referring to anyone who is not of the house of Israel or who is not from the land of Israel. Even though most members of the Church today are members of the house of Israel by lineage, to the Book of Mormon people we would be considered Gentiles.

1. What did the Lord promise to offer the Gentiles (us) in 3 Nephi 16:1–7? Has this prophecy been fulfilled? If so, in what ways?
2. What did He say would happen if the Gentiles accepted the offer and what would happen if they refused? (see vv. 8–15). What evidence do you see of any of this happening today?
3. What did the Lord promise the descendants of Lehi? (see v. 16).

## 3 Nephi 17 “My Joy Is Full”

*Most of the people who lived where Jesus taught during His mortal ministry did not believe that He was the promised Messiah. All of those who saw the Savior in the land Bountiful believed in Him, worshiped Him, and listened to His teachings because they were the righteous remnant who survived the destruction at the time of His Crucifixion (see 3 Nephi 10:9–14). In 3 Nephi 17, their first day with Him was coming to a close. Try to imagine being there as you read this chapter.*



## C Learning about the Nature of Jesus Christ

Compare what Jesus did in 3 Nephi 17:14 with what happened in verses 15–24 and answer the following questions:

1. Why was Jesus troubled in verse 14?
2. Why was He weeping in verses 21–23?
3. What do those events teach us about Jesus?
4. How can knowing the way Jesus feels about us help sinners to repent?



*To be in the presence of Jesus Christ was a wonderful and spiritual experience for the people in the land Bountiful. It is easy to understand why they did not want Him to go (see 3 Nephi 17:5). Before He left them, however, He taught them how they could always have His Spirit to be with them. What the Savior taught in 3 Nephi 18 about receiving His Spirit applies as much to us today as it did to the people in the Book of Mormon.*

## Understanding the Scriptures

### 3 Nephi 17

**Tarry** (v. 5)—Stay, remain

**Bowels** (vv. 6–7)—Inner feelings

**Compassion** (vv. 6–7)—Feelings of sympathy, love, and kindness

**Lame** (vv. 7, 9)—Crippled

**Halt** (v. 7)—Move with difficulty or pain

**Maimed** (v. 7)—Injured in some way

**Sufficient** (v. 8)—Enough

**Dumb** (v. 9)—Cannot speak

**Whole** (v. 10)—Well, healthy

**Conceive** (v. 17)—Consider, imagine

**Bade them** (v. 19)—Told them to

**Minister** (v. 24)—Teach, bless, serve

## Studying the Scriptures

Do one of the following activities (A–C) as you study 3 Nephi 17.

### A A Pattern for Learning

1. What did Jesus ask the Nephites to do in 3 Nephi 17:1–3 to help them better understand His teachings?
2. Make a list of what you can do to apply those same principles for learning to your own gospel study.

### B If You Were There

As you consider all that happened in 3 Nephi 17, write about the specific events you would have enjoyed seeing or participating in and explain why.

## Understanding the Scriptures

### 3 Nephi 18

**Doth witness** (vv. 10–11)—Testifies in a specific way

**Lest** (vv. 15, 18)—For fear that

**Sift you as wheat** (v. 18)—Have you in his power

**Partake of my flesh and blood** (vv. 28–30)—Partake of the sacrament

**Minister** (vv. 28, 30, 32)—Serve, bless

**Damnation** (v. 29)—Stopping of spiritual progression

**Full purpose of heart** (v. 32)—A personal resolve to be obedient

**Condemnation** (v. 33)—Punishment

### 3 Nephi 18:6–14—The Blessings of the Sacrament

Elder Jeffrey R. Holland taught: “Every ordinance of the gospel focuses in one way or another on the atonement of the Lord Jesus Christ, and surely that is why this particular ordinance with all its symbolism and imagery comes to us more readily and more repeatedly than any other in our life. It comes in what has been called ‘the most sacred, the most holy, of all the meetings of the Church’ (Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [Salt Lake City: Bookcraft, 1954–56], 2:340)” (in Conference Report, Sept.–Oct. 1995, 88–89; or *Ensign*, Nov. 1995, 67–68).

Elder Melvin J. Ballard, who was a member of the Quorum of the Twelve Apostles, said:

“Who is there among us that does not wound his spirit by word, thought, or deed, from Sabbath to Sabbath? We do things for which we are sorry and desire to be forgiven. . . . If there is a feeling in our souls that we would like to be forgiven, then the method to obtain forgiveness is not through rebaptism; . . . but it is to repent of our sins, to go to those against whom we have sinned or transgressed and obtain their forgiveness and then repair to the sacrament table where, if we have sincerely repented and put ourselves in proper condition, we shall be forgiven, and spiritual healing will come to our souls. . . .

“I am a witness that there is a spirit attending the administration of the sacrament that warms the soul from head to foot; you feel the wounds of the spirit being healed, and the load being lifted. Comfort and happiness come to the soul that is worthy and truly desirous of partaking of this spiritual food” (*Melvin J. Ballard: Crusader for Righteousness* [1966], 132–33).



### 3 Nephi 18:28–29—When Are We Worthy to Partake of the Sacrament?

Elder John H. Groberg, a member of the Seventy, taught: “If we desire to improve (which is to repent) and are not under priesthood restriction, then, in my opinion, we are worthy. If, however, we have no desire to improve, if we have no intention of following the guidance of the Spirit, we must ask: Are we worthy to partake, or are we making a mockery of the very purpose of the sacrament?” (in Conference Report, Apr. 1989, 50; or *Ensign*, May 1989, 38).

## Studying the Scriptures

Do activity A and activity B or C as you study 3 Nephi 18.

### A Deepen Your Understanding

1. Write five important truths we can learn about the sacrament from what Jesus taught in 3 Nephi 18:1–14, 28–32.
2. Compare what Jesus said about the sacrament in 3 Nephi 18:12–13 to what He said about baptism in 3 Nephi 11:38–40. What does that reveal about the importance of the sacrament?
3. Having read 3 Nephi 18:1–14, 28–32 and the quotations about the sacrament from the “Understanding the Scriptures” section, write a plan for what you intend to do to make the sacrament a more meaningful part of your life.

### B What Is the Question?

Write five questions about prayer that could be answered from 3 Nephi 18:15–23. After each question, write your answer, along with the verse the answer came from.

### C How Is It Done?

In 3 Nephi 12:14–16, Jesus told His followers they were to be the “light of this people” and to let their light shine before others. That principle applies equally to us today. According to 3 Nephi 18:22–25, what is the light we are to hold up? How do we hold up this light?



*After the events in 3 Nephi 18, Jesus Christ left the people and ascended into heaven. Chapter 19 tells what the people did throughout the night and the next day, when Jesus returned. At the end of this chapter is Jesus’ testimony about the strength of their faith. As you read, look for what they did that demonstrated their faith, and consider how you might follow their example.*

## Understanding the Scriptures

### 3 Nephi 19

**Disperse** (v. 1)—Separate  
**Noised abroad** (vv. 2–3)—Talked about everywhere  
**Varying** (v. 8)—Different  
**Ceasing** (vv. 24, 30)—Stopping

**They did not multiply many words** (v. 24)—They prayed as directed by the Holy Ghost  
**Countenance** (v. 25)—Appearance, face

### 3 Nephi 19:11–13—Weren’t These People Already Baptized?

President Joseph Fielding Smith, then President of the Quorum of the Twelve Apostles, taught:

“Although they had been baptized previously for the remission of their sins. . . . The Savior commanded Nephi and the people to be baptized again, because he had organized anew the Church under the gospel. Before that it had been organized under the law [of Moses].

“For the same reason Joseph Smith and those who had been baptized prior to April 6, 1830, were again baptized on the day of the organization of the Church” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:336).

## Studying the Scriptures

Do activity B and activity A or C as you study 3 Nephi 19.

### A Receiving the Holy Ghost

After we are baptized, the person who confirms us will bless us to “receive the Holy Ghost.” In other words, the power of the priesthood can confer or bestow the gift of the Holy Ghost, but it is up to us to receive it.

1. What did the disciples do in 3 Nephi 19:8–14 that led them to the experience of receiving the Holy Ghost?
2. How can you follow the example of those disciples to feel the Holy Ghost in your life more often? As you answer, consider also what you learned in 3 Nephi 18.

### B Prayers of Jesus



1. List what Jesus said in His prayers about those who believe in Him (see 3 Nephi 19:19–23, 27–29).
2. What most impresses you about what Jesus prayed for?
3. What difference might it make in your life on a daily basis to know that this was the Savior’s prayer for you?

### C Examples of Faith

In 3 Nephi 19:35, Jesus said that the disciples had demonstrated “great faith.” Write what you think are two significant examples of faith in 3 Nephi 19.



*In 3 Nephi 20–22 are prophecies about the house of Israel and the Gentiles and how the Lord will fulfill the covenants He has made with His children. Descendants of those with whom the Lord has made covenants are called the “children of the covenant” and are entitled to certain blessings associated with those covenants if they are faithful. Ultimately, however, the covenant of the Lord is that all of the children of Heavenly Father will have the opportunity to become a part of the covenant family and receive salvation and exaltation. The teachings in these three chapters are a testimony from Jesus*

*Christ Himself that He will, in time, fulfill every part of this great covenant for both the house of Israel and the Gentiles—in other words, for the entire family of God.*

## Understanding the Scriptures

### 3 Nephi 20

**Remnant** (vv. 10, 13, 16)—Remaining part

**Inheritance** (vv. 14, 29, 33, 46)—Possession (usually it refers to something passed on from a parent or other ancestor)

**Treadeth down** (v. 16)—Walks on

**Sheaves** (v. 18)—Stalks of grain bundled together

**The floor** (v. 18)—Threshing floor

**I will make thy horn iron and thy hoofs brass** (v. 19)—I will make you very strong in the last days

**Consecrate their gain** (v. 19)—Make their wealth sacred by dedicating it

**Kindreds** (vv. 25, 27)—Families

**Scourge** (v. 28)—A whip (symbolic of trials and trouble)

**Made bare his holy arm** (v. 35)—Shown His power

**Uncircumcised** (v. 36)—Those who have not made covenants with the Lord

**Naught** (v. 38)—Nothing of value

**Bear the vessels of the Lord** (v. 41)—Do the Lord’s work, carry that which is sacred

**Rearward** (v. 42)—Protection

**Extolled** (v. 43)—Praised

**Visage** (v. 44)—Appearance, image

**Marred** (v. 44)—Damaged, spoiled, blemished

### 3 Nephi 21

**Dispersion, dispersed** (vv. 1, 26–27)—Scattering, scattered

**Wrought** (v. 5)—Done

**Behooveth** (v. 6)—Becomes necessary for

**Soothsayers** (v. 16)—People who claim to tell the future or work other miracles but are not from God

**Groves** (v. 18)—Places where people worshiped idols in Old Testament times

**Priestcrafts** (v. 19)—Preaching for money and praise (see 2 Nephi 26:29)

**Vengeance** (v. 21)—Fierce justice, punishment

### 3 Nephi 21:6—Gentiles Become Numbered with the House of Israel

President Joseph Fielding Smith taught: “Every person who embraces the gospel becomes of the house of Israel. In other words, they become members of the chosen lineage, or Abraham’s children through Isaac and Jacob unto whom the promises were made” (*Doctrines of Salvation*, 3:246; see also 2 Nephi 30:1–2).

### 3 Nephi 21:22–25 (see also 3 Nephi 20:22)—The New Jerusalem

#### New Jerusalem



The city of New Jerusalem will be built in Jackson County, Missouri, and will be called the city of Zion (see D&C 45:64–68; 57:1–3; Moses 7:62).

### 3 Nephi 22

**Barren** (v. 1)—A woman who has no children

**Travail** (v. 1)—The labor pains of giving birth

**Desolate** (vv. 1, 3)—Lonely, left alone, empty, abandoned

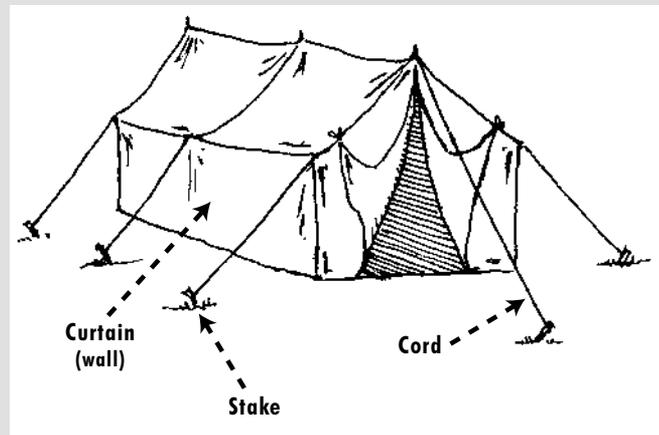
**Reproach** (v. 4)—Shame and disgrace of previous sins

**Sapphires, agates, carbuncles** (vv. 11–12)—Valuable gems and stones

**Smith** (v. 16)—Blacksmith (one who shapes metal into useable objects)

### 3 Nephi 22:2—Curtains, Cords, and Stakes

Isaiah compared the house of Israel to a tent. The longer the cords and curtains, and the stronger the stakes, the bigger the tent can be.



## Studying the Scriptures



Do two of the following activities (A–D) as you study 3 Nephi 20–22.

### A The Gathering of Israel

The gathering of Israel is not just for other people in other places; it involves us and our day. Study 3 Nephi 20:13, 18–19, 29–33; 21:1, 20–28; 22:13–14, 17 and list what the Lord said about why He would gather Israel and what would happen when He did.

### B Blessings from the Lord

1. According to 3 Nephi 20:25–26, what is one of the ways the Lord has blessed, and continues to bless, the “children of the covenant”?
2. According to 3 Nephi 20:27, in what ways has the Lord blessed the gentile nations?
3. How have these two blessings helped you in your life? (See the introduction to 3 Nephi 20–22 and the “Understanding the Scriptures” section for help, if needed.)

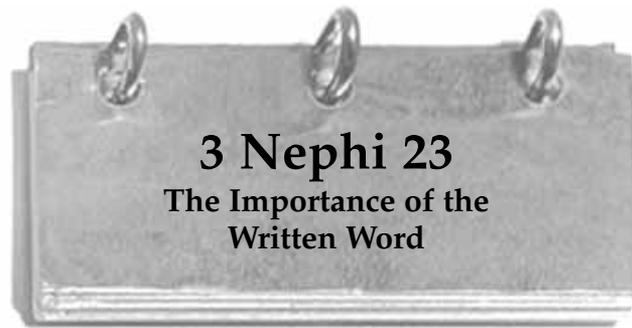
### C A Message for the Gentile Nations

1. In your own words, explain what the Lord said in 3 Nephi 21:14–21 about what will happen if the gentile nations do not repent? Use some modern examples of what was said.
2. What did the Lord say in 3 Nephi 21:22–25 about Gentiles who do repent and are gathered to the New Jerusalem?

## D Liken the Words of Isaiah

In 3 Nephi 22, the Savior quoted Isaiah 54, which is a poetic testimony of the Lord’s love for His people as He fulfills His covenant to gather them together and into the presence of God.

1. Throughout the scriptures, the Lord has often compared His covenant relationship with His Church to a marriage relationship. He is the Husband, and the Church is the wife. Consider some qualities of the Lord’s being a good husband to His Church, such as being a righteous example and providing love, material needs, comfort, and protection for His family. For each of these responsibilities, find at least one phrase from 3 Nephi 22 that shows how the Lord is the perfect “husband” to the Church.
2. How might the message of 3 Nephi 22 comfort a new convert? How might we use what the Lord said in 3 Nephi 22 to help us care for new converts?



*Have you ever had a thought or experience that you wanted to remember? Did you write it down so you would remember it clearly? Have you noticed that if you do not keep a record of those experiences and thoughts that the memory of them fades and even changes? Look for how the Savior taught this principle to the Nephites in 3 Nephi 23.*

## Understanding the Scriptures



### 3 Nephi 23

**Diligently** (v. 1)—With steady and earnest effort

**As touching** (v. 2)—About

**Hearken** (v. 5)—Listen and obey

**Expounded** (vv. 6, 14)—

Taught, explained the meaning of



## Studying the Scriptures



Do activity A or B as you study 3 Nephi 23.

### A Be Specific

1. Identify two words that Jesus used to describe how we should read the prophecies of Isaiah. You may want to underline them in your scriptures.
2. Write about three methods a person could use to read the scriptures in the way Jesus described.

### B How Does It Apply to You?

Review 3 Nephi 23:6–13 and describe what Jesus asked Nephi to do, and then write how you think this message applies to you.



## 3 Nephi 24–25 The Prophecies of Malachi

*Malachi was an Old Testament prophet who taught around 430 B.C., almost two hundred years after Lehi left Jerusalem. In 3 Nephi 24–25, the Savior quoted from what is now Malachi 3–4 so the Nephites would have those important teachings. These chapters also have a special message for us in the latter days.*

## Understanding the Scriptures



### 3 Nephi 24

**Abide** (v. 2)—Live through, bear

**Refiner** (vv. 2–3)—Person who melts rock to get the pure metal out (This symbol is used to teach that people will be cleansed of their impurities and sins at Christ’s Second Coming.)

**Fuller** (v. 2)—A person who makes cloth white

**Purify, purge** (v. 3)—Make clean

**Sorcerers** (v. 5)—People who practice Satan-led magic and corrupt behavior

**Oppress the hireling** (v. 5)—Cheat or take advantage of employees

**Consumed** (v. 6)—Destroyed

**Devourer** (v. 11)—Destroyer

**Stout** (v. 13)—Bold, strong

**Vain** (v. 14)—Of no value or benefit

**Set up** (v. 15)—Successful

**Tempt God** (v. 15)—Provoke the Lord by disobeying His commandments

**Feared** (v. 16)—Revered, loved, and obeyed

### 3 Nephi 24:3–4—The Sons of Levi

Under the law of Moses, the members of the tribe of Levi held the priesthood and administered the ordinances of the law for the people. Today we call the priesthood they held the “Aaronic Priesthood” (see D&C 13:1; 84:31–32; 128:24).

### 3 Nephi 24:10–12—The Blessings of Tithing



Speaking of the spiritual and temporal blessings of tithing, President Heber J. Grant said: “Prosperity comes to those who observe the law of tithing. When I say prosperity I am not thinking of it in terms of

dollars and cents alone. . . . What I count as real prosperity . . . is the growth in a knowledge of God, and in a testimony, and in the power to live the gospel and to inspire our families to do the same. That is prosperity of the truest kind” (*Gospel Standards* [1941], 58).

### 3 Nephi 25

**Stubble** (v. 1)—The dry stalks of the grain that are left in the field after the grain has been harvested

**Root nor branch** (v. 1)—Parents, grandparents (ancestors), nor children (descendants)

**Statutes** (v. 4)—Laws

**Great and dreadful day of the Lord** (v. 5)—The Second Coming of Jesus Christ

### 3 Nephi 25:5–6—The Lord Will Send Elijah



In fulfillment of this promise of the Lord through Malachi, Elijah returned to the earth in 1836 in the Kirtland Temple and committed keys of the priesthood making it possible to perform savings ordinances for those who have died (see D&C 110:13–16). He restored what is sometimes referred to as the sealing power of the priesthood. It is this power whereby families are sealed together for eternity.

## Studying the Scriptures

Do activity A and activity B or C as you study 3 Nephi 24–25.

### A Who Will and Who Won't Survive the Second Coming?

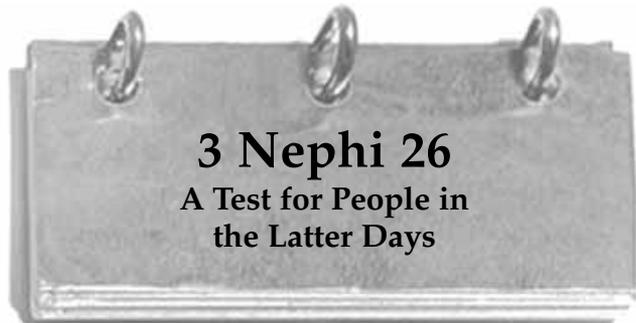
Make two columns in your notebook. In one column, write the words and phrases from 3 Nephi 24–25 that describe who *will not* “abide the day” and what will happen to them. In the other column write what these two chapters say about who *will* “abide the day,” what will happen to them, and what they will do.

### B The Blessings of Tithing

1. What did the Lord say in 3 Nephi 24:8–9 about those who do not pay their tithing?
2. From verses 10–12, write what the Lord said about those who do pay their tithing.
3. Compare Doctrine and Covenants 64:23 to 3 Nephi 25:1 and write what the Lord promised faithful tithe payers. In addition to tithing, what else might we sacrifice to the Lord in preparation for His Second Coming?

### C How Has It Influenced You?

Write about the most significant ways you think the fulfillment of 3 Nephi 25:5–6 has influenced your life.



*Jesus' second visit to the Nephites, which began in 3 Nephi 19, concludes in chapter 26. You will notice that Mormon explained in this chapter that Jesus said and did much more among the people than what is recorded in the Book of Mormon. He also said, however, that we could someday have additional records of what was said and done. As you read, look for why we do not have those records and what we must do to have them.*

## Understanding the Scriptures

### 3 Nephi 26

**Fervent** (v. 3)—Extreme

**Try** (vv. 9, 11)—Test

**Manifest** (v. 9)—Known, revealed

**Condemnation** (v. 10)—Punishment, having progress stopped, censured

**Forbade** (v. 11)—Commanded him not to

**Utter** (vv. 14, 16)—Speak

**All things in common among them** (v. 19)—Shared all they had with others

### 3 Nephi 26:9–11—The “Greater Things” Withheld

President Joseph Fielding Smith, then President of the Quorum of the Twelve Apostles, said: “When we ourselves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith . . . , then the Lord is ready to bring forth the other record and give it to us, but we are not ready now to receive it. Why? Because we have not lived up to the requirements . . . in the reading of the record which had been given to us and in following its counsels” (in Conference Report, Sept.–Oct. 1961, 20).



## Studying the Scriptures

Do activity A as you study 3 Nephi 26.

### A Greater and Lesser Things

1. Review 3 Nephi 26:6–12 and write what we learn is in the Book of Mormon.
2. Read also Alma 12:9–11, Doctrine and Covenants 84:54–58, and the “Understanding the Scriptures” section above, and write about what we must do individually and what the Church must do as a whole to receive “greater things” from the Lord.
3. List some of the “greater things” that happened among the Nephites after Jesus departed (see 3 Nephi 26:15–21).



*During His first two visits to the Americas, Jesus Christ personally taught His gospel and directed the establishment of His Church among the Nephites. He chose and ordained leaders to carry on His work. They continued to teach His gospel and administer saving priesthood ordinances. As*

recorded in 3 Nephi 27, after an unspecified period of time the Savior made a third visit to His Nephite disciples. That visit teaches us that Jesus Christ, as the head of His Church, is not far away and gives direction to His Church leaders. The Lord continues to direct His Church through His appointed servants. President Gordon B. Hinckley, then a counselor in the First Presidency, testified: "Let it be understood by all that Jesus Christ stands at the head of this church, which bears His sacred name. He is watching over it. He is guiding it. Standing at the right hand of His Father, He directs this work" (in *Conference Report*, Apr. 1994, 75; or *Ensign*, May 1994, 59). As you read, notice what Jesus taught about His gospel in this chapter.

## Understanding the Scriptures

### 3 Nephi 27

**Disputations** (v. 3)—Arguments, disagreements

**Hewn** (vv. 11–12, 17)—Cut

**Draw** (vv. 14–15)—Bring, attract

**Sanctified** (v. 20)—Made clean and holy, purified

**Son of perdition** (v. 32)—One who experiences the second death (spiritual)

### 3 Nephi 27:3–8—The Name of the Church

Jesus made it clear in 3 Nephi 27 that His Church would be called in His name. As the Lord restored His gospel in our day, He revealed that His Church should again be called by His name (see D&C 115:3–4). With all of the different churches claiming to be Christian at the time of Joseph Smith, few were called after the name of Jesus Christ.

## Studying the Scriptures

Do activity B and activity A or C as you study 3 Nephi 27.

### A "In My Name"

1. You may want to highlight in 3 Nephi 27:1–10 any phrase having to do with the name of Christ (such as, "in the name of Jesus," "the name of Christ," "by this name," "in his name," or "in my name"). Read also Mosiah 3:17; 5:7–13 and write a paragraph that explains why everything we do or say in the Church must be done "in the name of Jesus Christ."
2. Read the paragraph of the Bible Dictionary entry for "prayer" on page 753 that begins, "There are many passages . . ." Write a paragraph explaining what it means to pray "in the name of Jesus Christ."

### B What Is the "Good News"?

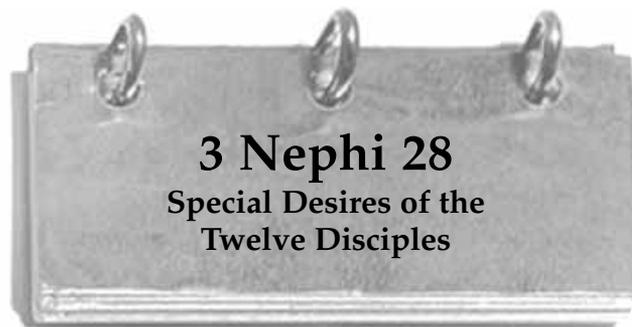
The word *gospel* literally means "good news" or "glad tidings."

1. Read carefully 3 Nephi 27:9–21 and underline the word *gospel* each time it appears.
2. What specifically does Jesus say constitutes His gospel?
3. Summarize in a paragraph how these verses about the gospel of Jesus Christ relate to the third and fourth articles of faith.

4. How is the gospel "good news" to you?
5. In your personal life, what does it mean to "live the gospel"?

## C Scripture Mastery—3 Nephi 27:27

1. What special assignment did the twelve Nephite disciples receive from the Savior in 3 Nephi 27:24–27?
2. What did Jesus say they would need to do or be in order to succeed in their task?
3. Write a paragraph describing how you are trying to become more like Christ. Include specifically what you have done and what you would like to do better.



*If you could ask for something that you desired from the Savior, what would it be? The twelve Nephite disciples were given this opportunity. Notice what they requested. Would your request be similar to or different from theirs?*



## Understanding the Scriptures

### 3 Nephi 28

**The age of a man** (v. 2)—The number of years a man usually lives

**The twinkling of an eye** (v. 8)—In an instant

**Mortality** (vv. 8, 36)—Having a physical body that can die

**Immortality** (vv. 8, 36)—Having a resurrected body that can never die

**Flesh** (v. 9)—Physical or mortal body

**Tarry** (v. 12)—Remain on earth

**Uniting** (v. 18)—Converting

**Rent in twain** (v. 19)—Broken apart

**Sufficient** (v. 20)—Deep enough

**Suckling** (v. 22)—Baby

### 3 Nephi 28:13–17, 36–40—Transfiguration and Translation

Mormon said that three of the twelve Nephite disciples were “transfigured.” This refers to a temporary change that a person must experience in order to stand in the presence of God and not be destroyed (see D&C 67:11; Moses 1:11). Transfiguration should not be confused with translation of the body, though both possibly affect the body in similar ways. Transfiguration is a momentary change, whereas translation is a long-term change in the body that ends only when one passes from mortality to immortality, or is resurrected (see 3 Nephi 28:8). Among those who have at some time been translated are Enoch and the city of Zion (Moses 7:18–23, 27), Elijah, the Apostle John (D&C 7), and the three Nephite disciples (3 Nephi 28:4–11, 15–40).

### Studying the Scriptures

Do activities A and B as you study 3 Nephi 28.

#### **A** What Do You Desire?

1. Write what nine of the twelve Nephite disciples desired in 3 Nephi 28 and list the blessings the Lord promised them.
2. Write what the other three disciples desired in 3 Nephi 28 and list the blessings the Lord promised them.
3. If you were given the choice between what was given the nine or the three, which would you choose? Why?

#### **B** Write a Quiz

Using what you learned about translated beings in general and the three Nephites in particular, write a “true or false” quiz. The quiz should include at least five statements. After each statement, write the correct answer and the verse in which you learned it.



*Instead of continuing to tell what happened after Jesus Christ's visits to the Nephites, Mormon finished 3 Nephi with his own testimony, counsel, and warnings to future readers. Remember, as you read chapters 29–30, that Mormon was writing directly to people of our day.*

### Understanding the Scriptures

#### 3 Nephi 29

**Vain** (v. 3)—Of no worth or value

**Spurn at, spurneth at** (vv. 4–5, 8)—Disregard, reject, treat lightly

#### 3 Nephi 30

**Whoredoms** (v. 2)—Sexual sins

**Abominations** (v. 2)—Serious sins; thoughts and acts that are offensive to God

**Hiss . . . nor make game of** (v. 8)—Mock or make fun of

**Execute** (v. 9)—Perform

**Idolatries** (v. 2)—Worshiping false gods

**Remission** (v. 2)—Forgiveness, release from guilt

### Studying the Scriptures

Do activities A and B as you study 3 Nephi 29–30.

#### **A** Make a List

1. Read what Mormon said in 3 Nephi 29:1–4, 8–9 and list what we should know or do because this record has been brought forth to the world. If there is a reason given in these verses for why we should know or do those things, write it next to that item on your list.
2. List the specific groups of people Mormon gave warnings to in 3 Nephi 29:5–7; 30:2. If there is a consequence to the warning mentioned, write it next to that item on the list.
3. From the counsel and warnings he gave in 3 Nephi 29–30, list what Mormon was inspired to know about our day.

#### **B** Who Is Talking?

Carefully read 3 Nephi 30:1–2. Whose words are recorded in verse 2? Why do you think Mormon was commanded to write them?

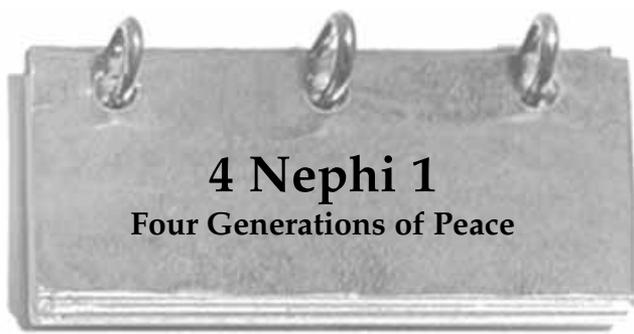
# Fourth Nephi: The Book of Nephi



## About 4 Nephi

Until the 1879 edition of the Book of Mormon, this book was titled simply “The Book of Nephi, which is the son of Nephi, one of the disciples of Jesus Christ.” Elder Orson Pratt, who was a member of the Quorum of the Twelve Apostles, recommended the addition of the heading “Fourth Nephi,” which was approved by the First Presidency.

The first part of 4 Nephi has sometimes been called “The Golden Era.” For 170 years the people were unified and lived in peace without contentions, and they had “all things common among them” (4 Nephi 1:3). How were they able to establish such a blessed and prosperous period? Later, the people began to be divided again and did “all manner of iniquity” (v. 34). After such a blessed period of peace, why would the people choose such a course?



*After the wicked had been destroyed and the remaining people were taught and ministered to by the Savior and heavenly angels, the people lived in peace and righteousness for many*

*generations. Their life was similar to that experienced by the people of Enoch, who were called Zion (see Moses 7:18). Mormon wrote that “there could not be a happier people” (4 Nephi 1:16). As you read, look for what gospel principles they lived that brought such happiness.*

*Unfortunately, the people eventually became as wicked as in the days before Jesus Christ came. We should carefully consider and learn from the mistakes they made that resulted in that fall from great righteousness and happiness to wickedness and misery, which brought the eventual destruction of the Nephite nation.*

## Understanding the Scriptures



### 4 Nephi 1

- |  |   |
|--|---|
| <p><b>All things common</b> (v. 3)—Everyone recognized that all they had came from the Lord, and so they willingly shared what they had with others and for the building up of the kingdom of God.</p> <p><b>Wrought</b> (v. 5)—Done</p> <p><b>Stead</b> (vv. 9, 19)—Place</p> <p><b>Tumults</b> (v. 16)—Disturbances, rebellions</p> <p><b>Lasciviousness</b> (v. 16)—Lustfulness, sexual sins</p> <p><b>Apparel</b> (v. 24)—Clothing</p> | <p><b>Classes</b> (v. 26)—Social groups based on money or popularity</p> <p><b>Dwindle</b> (vv. 34, 38)—Fall gradually away</p> <p><b>Adorn</b> (v. 41)—Decorate</p> <p><b>Vain</b> (v. 43)—Selfish</p> <p><b>Traffic in all manner of traffic</b> (v. 46)—Buy and sell many things, trade</p> <p><b>Constrained</b> (v. 48)—Commanded</p> <p><b>Remnant</b> (v. 49)—Descendants, remainder</p> |
|--|---|

## Studying the Scriptures



Do two of the following activities (A–C) as you study 4 Nephi.

### A The Happiest People

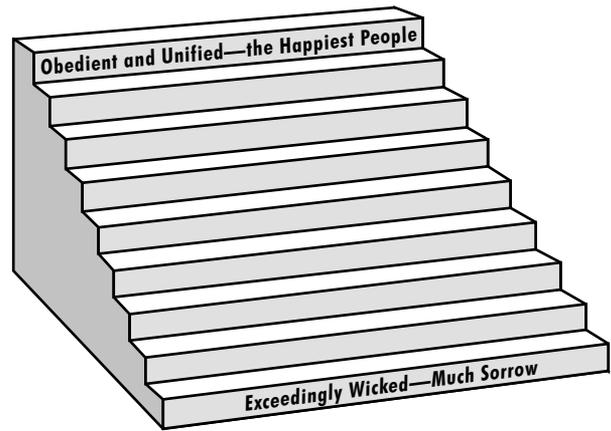
- In 4 Nephi 1:16, Mormon wrote there could not have been a happier people than the people described in 4 Nephi 1:1–22. List at least five principles found in these verses that you believe were most influential in leading them to this happiness.
- According to 4 Nephi 1:15, what was the single reason contention was eliminated? Explain why you think that quality of the people made the difference.

### B Conduct an Interview

Imagine that a group of young people from the time described in 4 Nephi 1:1–22 were available to be interviewed in our day. Write three questions you think young people from our day would want to ask them. Then write the answers you think they might give, based on what you read in 4 Nephi.

## C The Steps Leading Downward

1. Elder Spencer W. Kimball, then a member of the Quorum of the Twelve, taught: "Sin, like a journey, begins with the first step" (*The Miracle of Forgiveness* [1969], 214). In 4 Nephi, Nephite society lived in obedience to God's commandments for the first half of the chapter, but by the end they had become extremely wicked. In your notebook, draw a set of stairs leading downward. There should be from five to eight steps. On the top step, write what 4 Nephi seems to indicate was the first step the people took that led them down and list the verse in which you learned it. Continue labeling each step with what the rest of 4 Nephi teaches were the other steps downward, leading the people away from the kind of life the Lord would have them live.



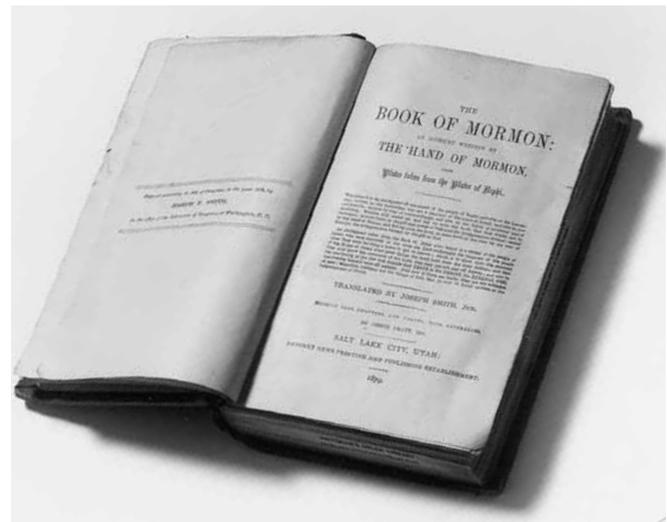
2. By the end of 4 Nephi, very few people in their society could have been considered righteous. Next to each step on your diagram, briefly write what you think the righteous people might have done to remain righteous when the rest of their society took that step downward.
3. How do you think it might have felt to have been among the few living true to the teachings of Jesus Christ by the end of 4 Nephi? What challenges do you think a righteous person would have faced then?

# The Book of Mormon



## The Author's Own Book

After compiling and writing all of the books we now call the Book of Mormon, the prophet Mormon wrote an account of his own day. This smaller book is also called "the book of Mormon," even though it is inside the larger book called the Book of Mormon. Mormon was killed sometime after he wrote what is found in Mormon 7. His son, Moroni, finished the record his father began (see Mormon 8–9).



## “More Good”

In an effort to correct an error in some people’s interpretation of the word *Mormon*, the Prophet Joseph Smith wrote a letter to the editor of the *Times and Seasons*, an early Church publication. In it he said:

“Through the medium of your paper I wish to correct an error. . . .

“The error I speak of is the definition of the word ‘Mormon.’ It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of the Lord, translated the Book of Mormon. . . .

“The word Mormon, means literally, more good” (*History of the Church*, 5:399–400).

Mormon = More Good

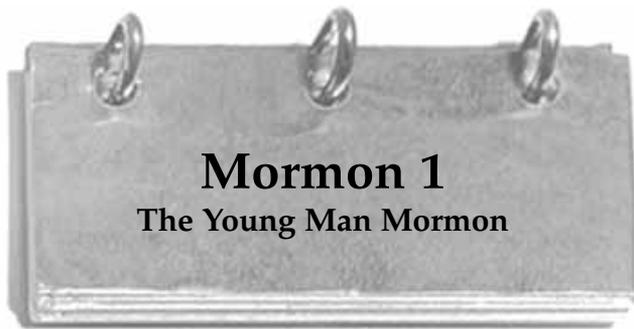
Speaking about people who are not members of the Church calling us “Mormons,” President Gordon B. Hinckley taught Church members a way to turn that name into a compliment. He said:

“And so, while I sometimes regret that people do not call this church by its proper name, I am happy that the nickname they use is one of great honor made so by a remarkable man and a book which gives an unmatched testimony concerning the Redeemer of the world.

“Anyone who comes to know the man Mormon through the reading and pondering of his words, anyone who reads this precious trove of history which was assembled and preserved in large measure by him, will come to know that *Mormon* is not a word of disrepute, but that it represents the greatest good—that good which is of God. It was the modern translator of this ancient record who declared that through reading it a man would come closer to God than through the reading of any other book.

“All of this places upon us of this church and this generation an incumbent and demanding responsibility to recognize that as we are spoken of as Mormons, we must so live that our example will enhance the perception that *Mormon* can mean in a very real way, more good” (in Conference Report, Oct. 1990, 70; or *Ensign*, Nov. 1990, 52–53).

As you read about Mormon in these few chapters, think about how you can follow his example and be or have “more good” in your life.



*Mormon was great even in his youth. Speaking to the young men of the Church, President Spencer W. Kimball said: “You*

*young boys need not wait to be great. You can be superior missionaries, strong young men, great companions, and happy, trusted Church leaders. You need not wait until tomorrow” (in Conference Report, Apr. 1976, 71; or Ensign, May 1976, 47). President Gordon B. Hinckley counseled young men and women to “believe in your capacity to learn and make something of your lives. Stand tall and go forward” (Teachings of Gordon B. Hinckley, 715).*



*As you read Mormon 1, note how old Mormon was and what was said about him at that age. Also think about what you read in the last part of 4 Nephi about the kind of society Mormon grew up in. His example of youthful righteousness in the midst of great wickedness is as powerful a lesson as any he preached.*

## Understanding the Scriptures



### Mormon 1

**Sober** (vv. 2, 15)—Able to think seriously about important matters, spiritually minded

**Observe** (v. 2)—Learn, understand

**Engravings, engrave** (vv. 3–4)—Writings, write on metal

**Withdrew their design** (v. 12)—Gave up their plan  
**Prevail** (v. 13)—Have the most influence  
**Endeavor** (v. 16)—Attempt, try  
**Sorceries** (v. 19)—Attempts to obtain false revelations from evil sources

## Studying the Scriptures



Do activity A as you study Mormon 1.

### A Consequences

The word *because* is important to notice in the scriptures. It often helps us identify actions and their consequences, either good or bad.

- Using what you read in Mormon 1:13–14, make a diagram similar to the following and identify the consequences the Nephites experienced and the actions that brought those consequences.

**Actions** → **“Because”** → **Consequences**

- Suppose a Nephite of Mormon’s day saw your diagram or read those verses, had the principles explained to him or her, and then responded by saying, “So?” Write a response to such a person to help them understand how significant those consequences are. Include specific examples of how your life is different because you have experienced the blessings of which Mormon spoke.



We read in Mormon 1 about the spiritual consequences of the Nephites’ wickedness. In Mormon 2 we learn about some of their transgressions and the consequences that followed. Sometimes, having bad things happen to us can humble us and lead us to look closer at our lives and make needed changes. As you read Mormon 2, notice how the Nephites of Mormon’s day responded to the defeats, tragedies, and sorrows that resulted from their actions. What can you learn from their example? What can you learn from the example of Mormon in this chapter?

## Understanding the Scriptures

### Mormon 2

- |   |  |
|---|--|
| <b>Stature</b> (v. 1)—Height  | <b>Contrite spirits</b> (v. 14)—An inner desire to repent and do God’s will                |
| <b>Carnage</b> (v. 8)—Injured and dead bodies, slaughter                        | <b>Hewn down</b> (v. 15)—Killed in battle  |
| <b>Complete revolution</b> (v. 8)—Continual pattern, coverage                   | <b>Abominations</b> (vv. 18, 27)—Serious sins; thoughts and acts that are offensive to God |
| <b>Mourning and a lamentation</b> (vv. 11–12)—Much sadness, crying, deep sorrow | <b>Vigor</b> (v. 24)—Great effort, strength  |
| <b>Vain</b> (v. 13)—Without purpose   | <b>Calamity</b> (v. 27)—Tragedy, disaster  |
| <b>Broken hearts</b> (v. 14)—Humility, godly sorrow                             |  |

### Mormon 2:11–14—“Sorrowing of the Damned” or “Sorrowing . . . unto Repentance”

President Spencer W. Kimball taught that “very frequently people think they have repented and are worthy of forgiveness when all they have done is to express sorrow or regret at the unfortunate

happening” (*Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 87). Mormon’s description in Mormon 2:11–14 helps us understand that only sorrow “unto repentance” leads to the kind of changes that make us clean and replace sorrow with happiness. This deeper “godly sorrow” (see 2 Corinthians 7:10) is a realization that our wicked actions are, in reality, rebellion against God (see Mormon 2:15) and that we have contributed to the suffering of others—including the Savior (see Mosiah 14:5; D&C 19:16–19). “Sorrowing . . . unto repentance” means that we desire to change.



### Mormon 2:15—“The Day of Grace Had Passed”

President Joseph Fielding Smith, then President of the Quorum of the Twelve Apostles, explained that “it is possible for people to get so far in the dark through rebellion and wickedness that the spirit of repentance leaves them. . . and they get beyond the power of repentance” (*Doctrines of Salvation*, 2:194; see also Helaman 13:38).

We can learn much about Mormon’s character by how he continued to help his people after he realized that this “day of grace had passed.”

## Studying the Scriptures

Do activity A as you study Mormon 2.

### A Reasons for Sorrow

- According to Mormon 2:10–15, why were the Nephites sorrowing? After each reason you list, note the verse or verses in which you found it.
- According to Mormon 2:10–15, 18–19, 25–27, why did Mormon sorrow? After each reason you list, note the verse or verses in which you found it.
- What was the difference between the sorrow of the Nephites and the sorrow of Mormon?
- Explain how each of the following scripture passages relate to the Nephites’ sorrow, to Mormon’s sorrow, or to both: Alma 41:10; 42:29; Moroni 10:22; Moses 7:28–40.

# Mormon 3

## Another Chance, Another Rejection



In Mormon 3 we learn much about God's mercy and Mormon's greatness when we consider that the Lord gave the wicked Nephites another opportunity to repent. The Lord also helped them in their battles against the Lamanites. To the Old Testament prophet Ezekiel, the Lord said, "Have I any pleasure at all that the wicked should die? . . . and not that he should return from his ways, and live?" (Ezekiel 18:23). Regardless of how much the Lord desires all people to repent, He will not force us, and the law of justice must be satisfied. As you read Mormon 3, carefully note what actions and attitudes separated the Nephites from the Lord. Unfortunately, many people today make those same mistakes. It seems that Mormon wanted us to learn from this sad tale of the Nephites' self-destruction, since he wrote specifically to our day in the last part of this chapter.

### Understanding the Scriptures

#### Mormon 3

- |   |     |   |
|---|-----|---|
| <b>In vain</b> (v. 3)—Of no use                     | ••• | <b>Idle</b> (v. 16)—Not participating   |
| <b>Epistle</b> (v. 4)—Letter                        | ••• | <b>Manifest</b> (vv. 16, 20)—Make known |
| <b>Utterly</b> (v. 11)—Completely                   | ••• | <b>Commence</b> (v. 17)—Begin           |
| <b>Thrice</b> (v. 13)—Three times                   | ••• |   |
| <b>Vengeance</b> (v. 15)—Fierce justice, punishment | ••• |   |

### Studying the Scriptures

Do activity A as you study Mormon 3.

#### A A Voice from the Dust

As you read the last pages of the Book of Mormon, there are places where it will seem that Mormon and Moroni knew our day as well as they knew their own. Speaking directly to us in Mormon 3:17, Mormon said, "Therefore . . ." or in other words, "Because of the things you now know, I will tell you this . . ."

1. List the truths Mormon testified of in Mormon 3:17–22.
2. Write how understanding these truths will help you prevent repeating the tragic mistakes of the Nephites.

# Mormon 4

## "It Is by the Wicked That the Wicked Are Punished"

In Mormon 3 we read that Mormon refused to be the commander of the Nephite armies because of their hardened hearts and delight in shedding blood continually. Mormon continued, however, to watch and make a record of his people. As you read Mormon 4, look for any changes in the Nephites' attitudes or success in battle.

### Understanding the Scriptures

#### Mormon 4

- |   |     |   |
|---|-----|---|
| <b>Smitten</b> (v. 4)—Defeated                | ••• | <b>Persisted</b> (v. 10)—Continued steadily   |
| <b>Repulsed</b> (v. 8)—Denied their objective | ••• | <b>Carnage</b> (v. 11)—Dead bodies, slaughter |

### Studying the Scriptures

Do activity A or B as you study Mormon 4.

#### A Write a Quiz

Write a short quiz that covers what you think are the three to five most important ideas or events in Mormon 4. You may write it as a "true or false" quiz or as questions with short answers. Include an answer key that lists the verse or verses in which each answer is found.

#### B Refused to Repent

In Mormon 4:10–18, mark those verses you feel describe what happened to the Nephites because they refused to repent. Write how you think the Nephites felt during that time and why.

## Mormon 5

### The Purpose of Mormon's Record

Mormon's account of events during his days has been full of sorrow and despair, and unfortunately, because of their wickedness, life did not improve for the Nephites. Mormon took time in Mormon 5 to explain what he thought people in the latter days should learn from this tragic account.



## Understanding the Scriptures



### Mormon 5

**Afflictions** (v. 1)—Troubles, suffering

**Maintain** (v. 4)—Keep, hold, guard, protect

**Harrow up** (v. 8)—Torment

**Naught** (v. 9)—Nothing

**Abridgment** (v. 9)—Shortened version

**Calamity** (v. 11)—Tragedy, disaster

**Intent** (v. 14)—Purpose

**Seed** (v. 15)—Descendants

**Loathsome** (v. 15)—Hated, disgusting, repulsive

**Chaff** (vv. 16, 18)—The light outer shell of a kernel of grain

**Vessel** (v. 18)—Boat

## Studying the Scriptures



Do activity A or B as you study Mormon 5.

### A Purposes of the Book of Mormon

1. In Mormon 5:14–15, Mormon gave reasons why the Book of Mormon would come forth in our day. List those purposes in your notebook.
2. To your list, add the purposes found in 1 Nephi 13:40; 2 Nephi 3:12; Doctrine and Covenants 3:19–20; 10:48–52, 62–63; 20:11–12.

### B “Dear Gentiles . . .”

Mormon knew that the gentile nations in the latter days would have his words. He specifically wrote to them a large portion of Mormon 5:9–24. Summarize Mormon's message for the Gentiles by writing in your own words a letter that is addressed “To the Gentiles in the last days.” As you write, notice that Mormon wrote *about* the Gentiles as well as *to* the Gentiles.

## Mormon 6

### “The Destruction of My People”



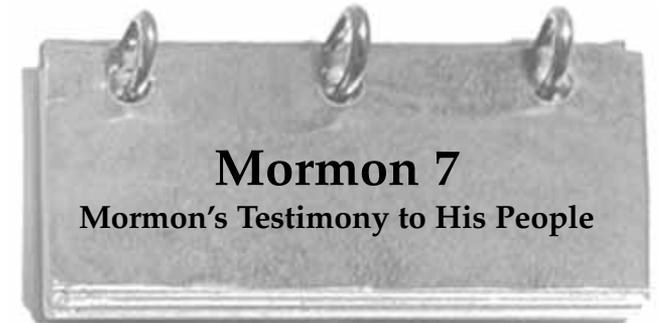
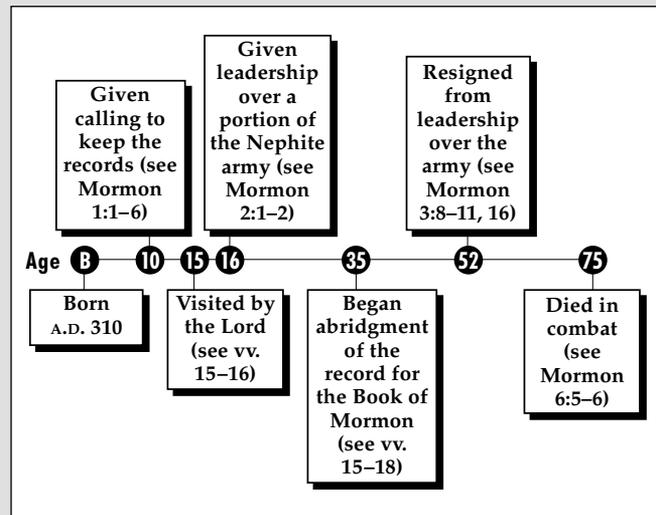
Over sixty years had passed between the writings in Mormon 1 and 6. Mormon had led the Nephite armies for over fifty years. As you have read, however, the Nephites refused to make the changes in their lives that would have allowed them to receive the Lord's help and save them from destruction. Mormon 6 gives an account of the last battles fought by the Nephite nation—a nation begun over nine hundred years earlier, a nation with special promises from the Lord, and a nation with the privilege of having been visited by the resurrected Son of God. As you read of Mormon's sorrow, consider how his words are similar to those of Jesus Christ when He said, “O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matthew 23:37).

## Understanding the Scriptures

### Mormon 6

- Suffer** (v. 6)—Allow, permit  
**Molder** (v. 15)—Rot  
**Rent with anguish** (v. 16)—Torn apart with emotional pain
- .....
- Immortality** (v. 21)—A resurrected body that will live forever

### Mormon 6—A Time Line of Mormon's Life



We read in Mormon 6 of terrible and destructive battles in which Mormon himself was wounded. Mormon 7 is Mormon's message "unto the remnant of this people who are spared" (v. 1) in both his time and the latter days. Since Mormon's son, Moroni, wrote Mormon 8 and tells us of Mormon's death, this is the final testimony Mormon wrote in this book.

## Studying the Scriptures

Do activity A as you study Mormon 6.

### A Make a Comparison

As we read about the destruction of a people who turned from their righteousness to great wickedness, we must also realize that it is a story of a man who lived righteously for over sixty years in the midst of incredible wickedness. A closer look can help us more fully appreciate just how Christlike Mormon was, as well as give an example of how to make righteous decisions in our day.

1. Divide a page of your notebook into two columns. Title one side "The Nephites" and list under it everything you learn from the following references about the Nephites at the time of Mormon: Mormon 1:13-14, 16-17, 19; 2:10-15, 18, 26; 3:9-10, 13-14; 4:8, 10-12; 5:2, 15-18; 6:7.
2. Title the second column on the page "Mormon" and list under it everything you learn from the following references about Mormon: Mormon 1:1-2, 5, 15-17; 2:1-2, 9, 12-15, 19, 23-24, 27; 3:1-3, 11-14, 16-22; 5:1-2, 8-11, 13; 6:2-4, 6, 16-22. Try to understand what is implied about Mormon in some of the references to determine what they reveal about his character. For example, consider what he did compared with what he could have done in a situation. Or, consider his actions in light of the kind of people he lived among and led.
3. Write a paragraph on why Mormon can be considered one of the most Christlike men in the scriptures.



## Understanding the Scriptures

### Mormon 7

- This** (v. 9)—The Book of Mormon  
**That** (v. 9)—The Bible
- .....
- Wrought** (v. 9)—Done

## Studying the Scriptures

Do activities A and B as you study Mormon 7.

### A What and Why

In his final testimony to the descendants of the Nephites and Lamanites, Mormon wrote what he wanted them to know and do. On the top part of a page in your notebook, list from Mormon 7 what he wanted the people to know. On the lower part of the page, list what he wanted them to do. After each item on both lists, briefly explain why you think he wanted them to know or do that.

### B Mormon's Final Words

Mormon 1–7 are the last words Mormon wrote on the plates. Write a paragraph on how you feel about Mormon and what he wrote.



*The writings of Mormon's son, Moroni, begin in Mormon 8. He wrote that his father was killed in battle and that he, Moroni, was left alone. In the rest of the chapter, Moroni wrote about the coming forth of the Book of Mormon in the latter days by the power of God. His father had commanded him to write part of it (see Mormon 8:1), and the rest he recorded from visions the Savior had shown him concerning the latter days (see vv. 34–41).*

*Moroni realized that no one in his day would read the record and that he was writing to our day. Noting that Moroni and other Book of Mormon prophets had seen our day, President Ezra Taft Benson counseled: "If they saw our day and chose those things which would be of greatest worth to us, is not that how we should study the Book of Mormon? We should constantly ask ourselves, 'Why did the Lord inspire Mormon (or Moroni or Alma) to include that in his record? What lesson can I learn from that to help me live in this day and age?'" (in Conference Report, Oct. 1986, 5; or Ensign, Nov. 1986, 6). Ask these questions as you read this chapter and as you continue to the end of the Book of Mormon.*



## Understanding the Scriptures

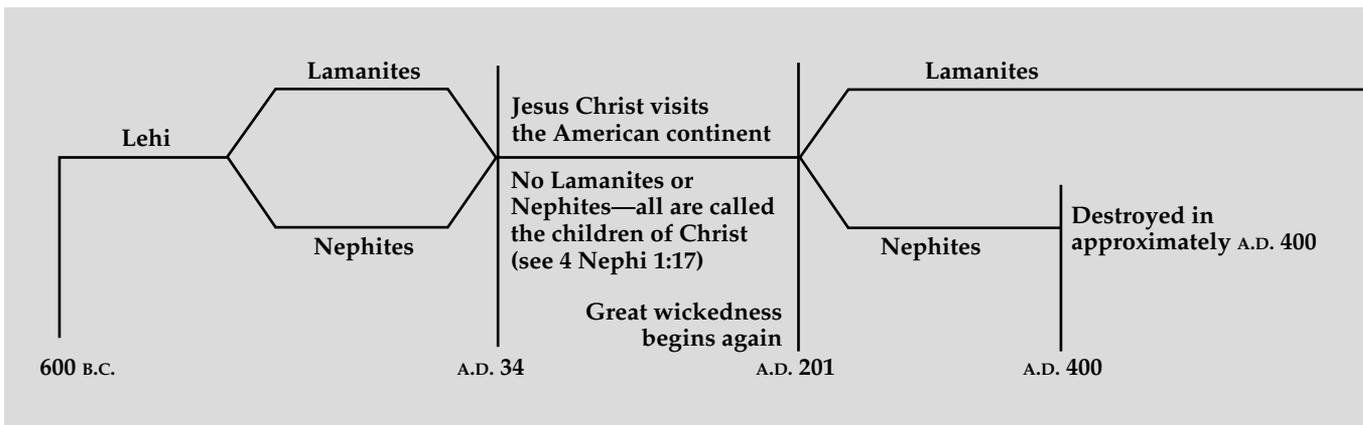
### Mormon 8

**Whither** (v. 4)—Where  
**The intent thereof** (v. 5)—The purpose of it  
**Kinsfolk** (v. 5)—Family  
**Dispersed** (v. 15)—Scattered  
**Rashly** (v. 19)—Quickly, without care, recklessly  
**Vengeance** (vv. 20, 40–41)—Fierce justice, punishment  
**Defiled** (v. 28)—Unclean, unholy, corrupt  
**Tempests** (v. 29)—Terrible storms  
**Vapors** (v. 29)—Clouds  
**Divers** (v. 30)—Many different  
**Gall of bitterness** (v. 31)—See the "Understanding the Scriptures" section for Alma 36:18 (p. 125)

**Bonds of iniquity** (v. 31)—Captive of sin  
**Perverse** (v. 33)—Corrupt, willingly disobedient  
**Stiffnecked** (v. 33)—Proud  
**Transfigured** (v. 33)—Changed, corrupted  
**Apparel** (vv. 36–37)—Clothing  
**Malice** (v. 36)—Anger, hatred  
**Adorning** (v. 37)—Excessive decoration  
**Canker** (v. 38)—To corrupt and destroy  
**Avengeth** (v. 41)—Takes revenge for

### Mormon 8:7—The Entire Destruction of the Nephites

After Jesus Christ visited them, no one was called a "Nephite" or a "Lamanite"; all of the people were united in Him. Later, the people began to separate themselves into groups again and call themselves Lamanites or Nephites, according to their beliefs and traditions, not necessarily because of whom they descended from. Consequently, when we read that the Nephites were entirely destroyed, it means that all those who considered themselves followers of the Nephite tradition were destroyed. There could have been descendants of Nephi, Sam, Jacob, and Joseph among the Lamanites who were not destroyed as a people.



## Studying the Scriptures

Do two of the following activities (A–C) as you study Mormon 8.

### A Reading Advice

Based on what Moroni wrote in Mormon 8:12, 17–19, 21, 23, 34–35, make a list of “Instructions and Advice for Readers of the Book of Mormon.”

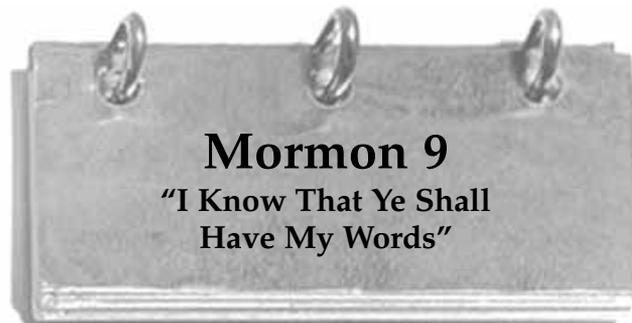
### B Describe the Day

1. In Mormon 8:26–32, Moroni described the day in which the Book of Mormon would come forth to the world. List at least ten conditions Moroni said would exist during that time.
2. What most impresses you about Moroni’s prophecy concerning our day?

### C Respond to Moroni



1. In Mormon 8:34–35, Moroni testified that he saw our day. Based on what you read in verses 36–41, what seemed to concern him the most?
2. Find and list all of the questions Moroni asked in Mormon 8:36–41. Then write an answer that you think most represents the attitudes of the world today.
3. Briefly write a letter as if you were writing back to Moroni. Explain to him what you are personally doing about the concerns he expressed in Mormon 8:36–41.



*As you read in Mormon 8, Moroni saw our day and knew when his prophecies would be fulfilled. In Mormon 9, he took what he thought was one last opportunity to speak to the more unbelieving people of our day (see Moroni 1:1). Those who believe, however, may learn much from what he taught and the way he taught it.*

## Understanding the Scriptures

### Mormon 9

**Visitation** (v. 2)—The time of the Second Coming of Jesus Christ

**Racked** (v. 3)—Tormented, suffering

**Unquenchable** (v. 5)—Cannot be put out

**Variableness, vary** (vv. 9–10)—Change

**Temporal** (v. 13)—Physical, mortal

**Ceased** (vv. 15, 19–20)—Stopped, ended

**Wrought** (vv. 16–19)—Done

**His disciples who should tarry** (v. 22)—The three Nephite disciples who were translated and continued their ministry on the earth

**Confirm** (v. 25)—Prove

**Despise** (vv. 26–27)—Hate

**Probation** (v. 28)—Testing in this mortal life

**Consume it on your lusts** (v. 28)—Satisfy your physical or earthly desires

**Altered** (vv. 32–33)—Changed

## Studying the Scriptures



Do activity A or B as you study Mormon 9.

### A Counsel for Specific People

Moroni spoke to at least four groups of people in Mormon 9. Summarize his message for:

1. Those “who do not believe in Christ” (vv. 1–6).
2. Those “who deny the revelations of God” (vv. 7–14).
3. Those who do not believe God can work miracles (vv. 15–25).
4. Those who “despise the works of the Lord” (vv. 26–31).

### B Doctrines of God’s Plan

There is no single passage of scripture in which God’s plan of salvation is explained in detail and which shows a relation of all the elements of the plan to each other. The doctrines of the plan are scattered throughout the scriptures where those who diligently study can find and apply them. The effort required makes the learning more meaningful and memorable. Mormon 9 contains several important doctrines relating to “the great plan of happiness.” In Mormon 9, find what you think are five important doctrines relating to the plan. Write them in your notebook, along with a brief explanation of the importance of this doctrine to the plan as a whole.

# The Book of Ether



## Who Was Ether?

Ether was the last prophet and record keeper of the Jaredites (see Ether 15:33–34). His account of the rise and fall of the Jaredite nation was recorded on twenty-four plates that were found by King Limhi’s people (see Mosiah 8:7–11). Eventually, King Mosiah translated the account and it brought him and his people much

sorrow (see Mosiah 28:18). While Moroni wandered about the land he abridged the Jaredite record and included it with the other Book of Mormon records because his father, Mormon, had said that “all people should know the things which are written in this account” (Mosiah 28:19).

## Who Were the Jaredites?

The events related in the book of Ether begin at the time of the Tower of Babel (about 2200 B.C.) when the Lord confounded the languages. The Lord blessed Jared and his brother and their families to escape the confusion of languages and led them to the American continent. They became known as the Jaredites. There they prospered and received the Lord’s blessings as His chosen people. However, the story of the Jaredites ended in much the same way as did the Nephite nation some 2,600 years later. Pride, secret combinations, and rejecting the words of the prophets caused both nations to turn from God and to be completely destroyed.

## What Can I Learn from This Account?

The book of Ether contains many accounts of wars, rebellions, and destructions among the Jaredite people. However, amid this great wickedness there are moving accounts of people who exercised faith in Jesus Christ and received many powerful miracles from the Lord. Many important doctrines are also taught within its pages. As a member of the Church living in the latter days, you too may often find yourself surrounded by evil influences. The lessons from the book of Ether will help you remain strong and pure. Carefully read this ancient record and consider why it was preserved. Ask yourself what you can learn from such faithful men as the brother of Jared, Emer, Ether, and others.

# Ether 1

## The Jaredites at the Tower of Babel



Has there been a time when you needed special help from the Lord—when you needed blessings or strength beyond your own? Two families living at the time of the Tower of Babel needed special help from the Lord. As you read Ether 1, look for the special blessing they sought and see how they qualified for it.

### Understanding the Scriptures

#### Ether 1

**Transpired** (vv. 3–4)—  
Happened

**Swore in his wrath** (v. 33)—  
Promised in His anger

**Confounded** (vv. 33–37)—  
Confused

**Go at the head of** (v. 42)—  
Lead

### Studying the Scriptures

Do activities A and B as you study Ether 1.

#### A Write a Summary

Ether 1:2 refers to “the twenty and four plates.” Review the illustration “The Main Sources for the Book of Mormon Plates” (p. 12) and the following scriptures and write a summary of what you learn about this record: Mosiah 8:9; 21:27; 22:14; 28:11; Alma 37:21–32.

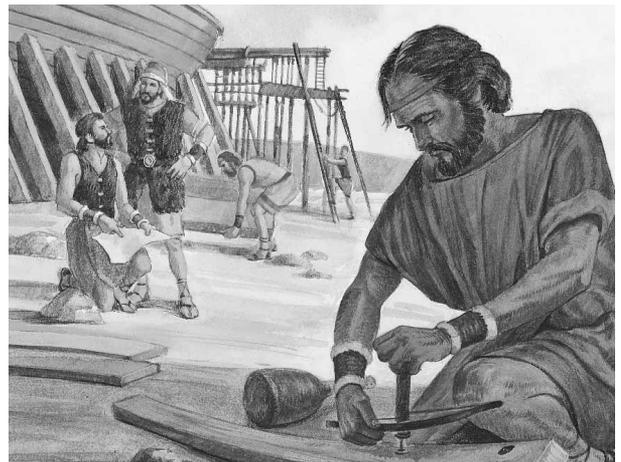
#### B Solving Problems with the Lord’s Help

Copy the following chart in your notebook. Read Ether 1:33–43 and answer each question using what you learn from the verses listed.

What was the problem?	What action did they take?	How did the Lord bless them?
vv. 33–34	v. 35	v. 35
v. 36	v. 37	v. 37
v. 38	vv. 39–40	vv. 41–43

# Ether 2

## The Jaredites Build Barges



The Jaredites traveled across many waters as they were led toward the promised land (see Ether 2:6–7). The Lord knew their journey across the sea would be difficult and gave them specific instructions on how to build boats that would help them travel safely. As you read Ether 2, compare their journey to the promised land to your life as you progress toward the celestial kingdom. Elder Gordon B. Hinckley, then a member of the Quorum of the Twelve Apostles, taught that our journey in life will also be difficult:

“I meet so many people who constantly complain about the burden of their responsibilities. Of course the pressures are great. There is much, too much, to do. . . . Turn your thinking around. The gospel is good news. Man is that he might have joy. Be happy! Let that happiness shine through your faces and speak through your testimonies. . . .”

"I enjoy these words of Jenkins Lloyd Jones. . . .

"Anyone who imagines that bliss is normal is going to waste a lot of time running around shouting that he's been robbed.

"Most putts don't drop. Most beef is tough. Most children grow up to be just people. Most successful marriages require a high degree of mutual toleration. Most jobs are more often dull than otherwise.

"Life is like an old-time rail journey—delays, sidetracks, smoke, dust, cinders, and jolts, interspersed only occasionally by beautiful vistas and thrilling bursts of speed.

"The trick is to thank the Lord for letting you have the ride' (Deseret News, 12 June 1973)" (Four Imperatives for Religious Educators [address to religious educators, 15 Sept. 1978], 4).

## Understanding the Scriptures

### Ether 2

**Snares** (v. 2)—Traps

**By interpretation, is** (v. 3)—Which means

**Quarter** (v. 5)—Area

**Barges** (vv. 6, 16, 18)—Boats

**Suffer** (vv. 7, 22)—Allow

**Preserved** (v. 7)—Saved, protected

**Chastened** (v. 14)—Scolded, corrected

**Peaked** (v. 17)—Pointed

**Dashed** (v. 23)—Smashed

### Ether 2:13—"Moriancumer"



"While residing in Kirtland Elder Reynolds Cahoon had a son born to him. One day when President Joseph Smith was passing his door he called the Prophet in and asked him to bless and name the baby. Joseph did so and gave the boy the name of Mahonri Moriancumer. When he had finished the blessing he laid the child on the bed, and turning to Elder Cahoon he said, the name I have given your son is the name of the brother of Jared; the Lord has just shown (or revealed) it to me" ("Questions and Answers," *Improvement Era*, July 1905, 705).

## Studying the Scriptures

Do two of the following activities (A–C) as you study Ether 2.

### A Respond to a Question

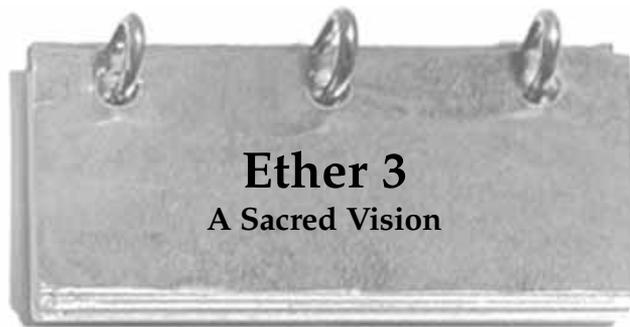
Imagine that a friend who is not a member of the Church asked you what was meant by the term "land of promise" (Ether 2:9). Use Ether 2:8–12 and write what you would say to help your friend understand one of the meanings of this phrase, as it relates to the land referred to in these verses.

### B Write a "Thus We See" Statement

After reading Ether 2:13–16, think of a lesson this account teaches and write a "thus we see" statement that summarizes what the Lord wants us to learn from this experience.

### C Draw a Picture

1. Review Ether 2:16–25 and draw a picture of how you think the Jaredite barges looked. Your drawing should illustrate how the barges worked and why their design was successful.
2. Using Ether 2:1–7; 6:1–4 make a list of what the Jaredites took with them on their barges.



After you die, what character trait do you want people to associate with you when they think of your life? The brother of Jared was known for his faith. In fact, because of his faith he saw the premortal Jesus Christ. Elder Jeffrey R. Holland, a member of the Quorum of the Twelve Apostles, explained that when Christ said, "Never have I showed myself unto man whom I have created" (Ether 3:15) He "was saying to the

brother of Jared, 'Never have I showed myself unto man in this manner, without my volition, driven solely by the faith of the beholder.' As a rule, prophets are invited into the presence of the Lord. . . . Obviously the Lord himself was linking unprecedented faith with this unprecedented vision" (Christ and the New Covenant, 23). As you study Ether 3, look for what else you can learn about the power of faith from the brother of Jared.

## Understanding the Scriptures

### Ether 3

**Molten** (vv. 1, 3)—Heat and melt

**Encompassed** (v. 2)—Surrounded, covered

**Raging** (v. 3)—Extremely stormy

**Veil** (vv. 6, 19–20)—Concealing curtain or barrier

**Smite** (v. 8)—Strike

**Two stones** (vv. 23, 28)—Urim and Thummim

## Studying the Scriptures

Do activities A and B as you study Ether 3.

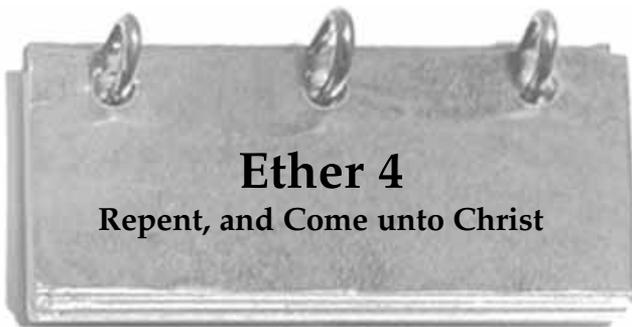
### A Read for the Answers

Answer the following questions as you study Ether 3:1–8:

1. Why did the brother of Jared make transparent stones?
2. Why did the brother of Jared think the Lord might be angry?
3. What was the brother of Jared praying for?

### B What Did You Learn?

In Ether 3, the brother of Jared learned much about Jesus Christ, "the light, and the life, and the truth of the world" (Ether 4:12). Review Ether 3 and list at least ten truths you learn about the Savior.



You may recall that a portion of the gold plates the Prophet Joseph Smith received was sealed. Have you ever wondered what is contained in that portion of the sacred record? In Ether 4, Moroni gave some explanation regarding the contents of this record. As you read, look for answers to the following

questions: Why don't we have the record of the brother of Jared to study? What must occur before his record will be opened? What will be required of each of us?



## Understanding the Scriptures

### Ether 4

**Made manifest** (vv. 2, 4, 14, 16)—Revealed

**Dwindled** (v. 3)—Fallen gradually away

**Interpreters** (v. 5)—Urim and Thummim

**Accursed** (v. 8)—Damned, tormented

**Rend** (v. 15)—Tear open

**Commenced** (v. 17)—Begun

## Studying the Scriptures

Do activity A and activity B or C as you study Ether 4.

### A Explain What He Would Say

From what you learn in Ether 4:1–6, write how you think Moroni might answer the following questions:

1. Why did you need to hide the record and interpreters?
2. What must happen before the records are revealed?
3. What is something you read on the record?

### B Write a Definition

Read Ether 4:11–12 and write a definition of the word *good* as it is used in those verses.

### C Write a Sentence Summary

Using each of the following words from Ether 4:13–19, write two or three sentences that express the main idea of this passage: *Gentiles, show, rend, unfolded, commenced, lifted*.



# Ether 5

## A Promise of Three Witnesses

Ether 5 is a message from Moroni to the future translator of the Book of Mormon—the Prophet Joseph Smith. Imagine how the Prophet Joseph Smith felt when he learned in this chapter that three other witnesses would see the gold plates. What else about Moroni’s message do you think would have been of special interest to him?

### Understanding the Scriptures

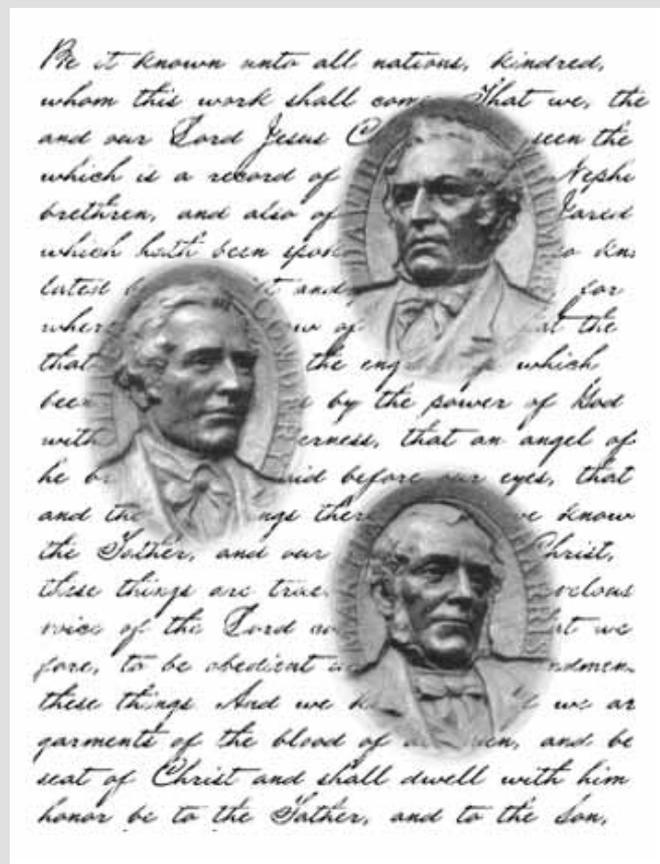


#### Ether 5

**Privileged** (v. 2)—Favored, blessed, chosen

**Of a surety** (v. 3)—Without any doubt

**Established** (v. 4)—Proven, declared true



### Studying the Scriptures



Do activity A and B as you study Ether 5.

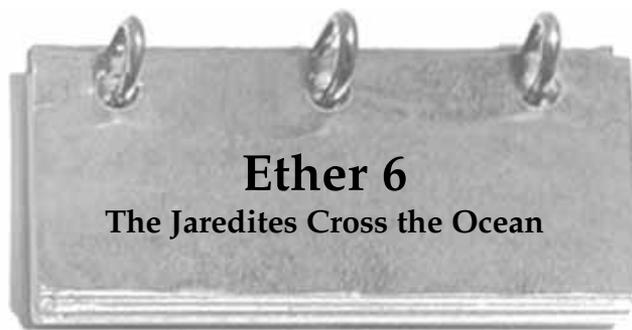
#### A Write Your Testimony

Read Ether 5:3 and notice the word *surety*.

1. Read “The Testimony of Three Witnesses” in the front of the Book of Mormon. What happened that enabled them to “know of a surety” that the Nephite record was true?
2. Write an experience you have had with the Book of Mormon to help you know it is true.

#### B Explain Why

After reading Ether 5:4–6, explain why you think the Lord would require and call witnesses to testify of the truthfulness of the Book of Mormon.



# Ether 6

## The Jaredites Cross the Ocean

What a dangerous and frightening ride the Jaredites must have had crossing the ocean! Notice how the Lord helped and comforted them. Some time after their arrival in the promised land, the people desired something of the brother of Jared that worried him greatly. As you read, think about why they would ask for what they did, knowing their leader felt as he did.

### Understanding the Scriptures



#### Ether 6

**Subsist** (v. 4)—Survive

**Commending** (v. 4)—Committing, entrusting

**Tempests** (v. 6)—Violent storms

**Tight** (v. 7)—Waterproof

**Encompassed** (v. 7)—Surrounded, covered

**Mar** (v. 10)—Harm, injure

**Grievous** (v. 23)—Very disturbing

**Constrain** (v. 25)—Force, compel

### Studying the Scriptures



Do activities A and B as you study Ether 6.

#### A Write a Journal Entry

Read Ether 6:1–11 and imagine being a passenger on one of the Jaredite barges.

1. Write a journal entry that you think might be typical for one day. Consider including information about the condition of the

barges, the traveling conditions, frightening moments, and happy times.

2. Compare the difficulties they faced to the difficulties you face during your life's journey. Write about what gives you "light" in your life, and how your life is blessed because of it.



### B Make a Statement to the Press

Imagine television reporters had interviewed Jared and his family concerning the people's desire to have a king. From what you learn in Ether 6:22–30, write a response you think the following people might have given to the questions:

- Brother of Jared: "Why are you against having a king?"
- Jared: "What is your feeling about the idea of a king?"
- Pagag: "What is your response to your nomination as king?"
- Orihah: "Why did you accept the nomination as king?"

## Ether 7

### The Sons of Orihah

The brother of Jared's counsel against having a king was inspired, as shown in the conflict and lust for power brought about by the reign of kings. The descendants of Orihah fought each other for control of the kingdom. This wickedness in high places led to wickedness among the people. As you read Ether 7, notice what finally brought the people to repentance.

### Understanding the Scriptures



#### Ether 7

**Execute** (vv. 1, 11, 24–25, 27)—Bring about  
**Molten** (v. 9)—Melt ore  
**Revile** (v. 24)—Speak abusively

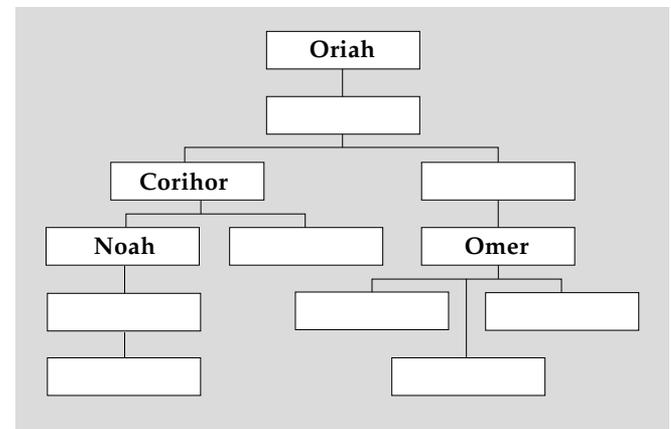
### Studying the Scriptures



Do activity A as you study Ether 7.

#### A Who's Who?

Carefully study Ether 7:1–8:7 and copy the following genealogy chart in your notebook.



1. Fill in the blank parts of the chart.
2. Circle the names of those who served as king.
3. Write the letter "R" by those who were righteous and the letter "W" by those who were wicked.

4. Answer the following questions about your chart:
- How does this show that the brother of Jared's prophecy in Ether 6:23 was fulfilled?
  - Which person in this family most impressed you? Why?



Problems continued as the Jaredite leaders fought among themselves for power and wealth. But in Ether 8 the problems became worse. Watch for the introduction of an evil that eventually helped destroy the entire Jaredite nation. Moroni ended the chapter with a stern warning to all future readers. How does his warning apply to you?

## Understanding the Scriptures

### Ether 8

<b>Expert</b> (v. 8)—Clever	<b>Oaths</b> (vv. 15–16, 20)—Promises
<b>Devise</b> (v. 8)—Create, develop	<b>Abominable</b> (v. 18)—Terrible, destructive
<b>Fair</b> (v. 9)—Beautiful	<b>Vengeance</b> (vv. 22, 24)—Punishment
<b>Swear unto</b> (vv. 13–14)—Promise	<b>Beguiled</b> (v. 25)—Deceived
<b>Divulge</b> (v. 14)—Tell	

### Ether 8:9–22—Secret Combinations

A secret combination is a group of wicked people who secretly join together to lie, cheat, steal, murder, or do whatever is necessary to gain riches, wealth, or power (see Helaman 7:21; 8:26–28). The first secret combination was between Satan and Cain, who killed his brother Abel (see Moses 5:28–32). Secret combinations led to the destruction of people in the days of Noah and of the entire Jaredite and Nephite societies (see Ether 8:21).

## Studying the Scriptures

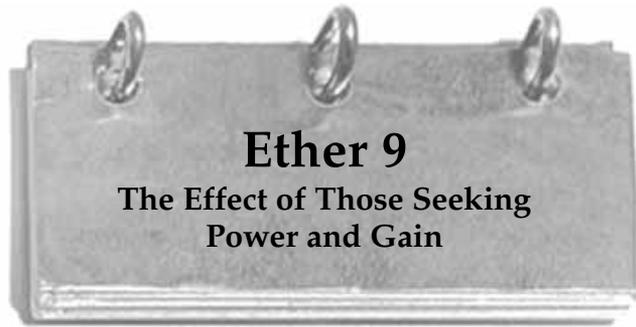
Do activity A as you study Ether 8.

### A A Voice of Warning

Write the warnings you would give in the following situations:

- You are an undercover police officer and discover Akish's plan (see Ether 8:4–12). Write a report to warn your leader of this secret plan.

- You have been assigned by the prophet to give a talk, using Ether 8:20–26 as your text. Write a paragraph describing the warning you think today's Church members need.



Ether 9 reveals both the best and the worst of the Jaredite society. In it you will read about wicked kings and righteous kings, sons who were faithful and sons who rebelled against their fathers. As you read, look for how people and kings changed when wickedness increased.

## Understanding the Scriptures

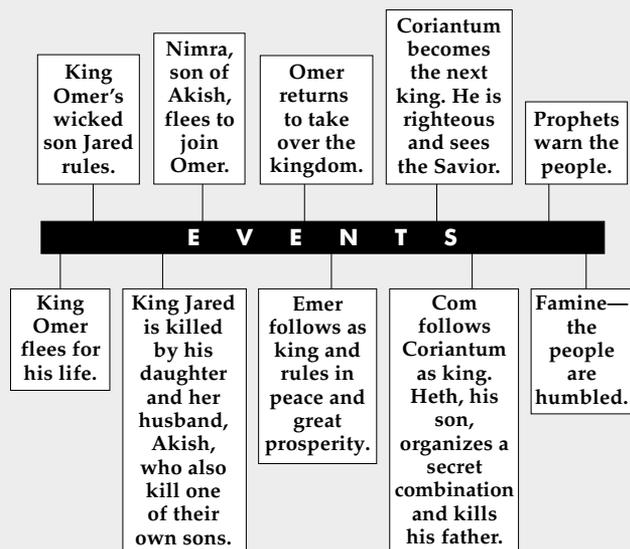
### Ether 9

<b>Thence</b> (v. 3)—That place	<b>Dearth</b> (v. 30)—Famine or drought
<b>Gain</b> (v. 11)—Riches	<b>Hedge up</b> (v. 33)—Block
<b>Cureloms and cumoms</b> (v. 19)—It is uncertain what kind of animals these were.	<b>Devour</b> (v. 34)—Eat up greedily
<b>Embrace</b> (v. 26)—Accept	<b>Revive</b> (v. 35)—Gain strength

### Ether 9—Who's Who in Ether 9?

Below is a time line to help you understand the many characters and events in Ether 9.

## Wickedness Cannot Bring Happiness



## Studying the Scriptures

Do activity A as you study Ether 9.

### **A** Prepare a Report

Using Ether 9:1–9, write what Nimrah might have said in his report to Omer about what was happening in the kingdom.



*The Jaredites did not seem to learn from their past experiences. They repeated the same sins over and over again. As you read Ether 10, consider what prosperity had to do with the Jaredites' problems. What is the lesson Moroni wanted us to understand from his account of the many Jaredite kings?*

## Understanding the Scriptures

### *Ether 10*

**Grievous** (v. 5)—Difficult  
**Be borne** (v. 5)—Endure, bear  
**Afflict** (v. 7)—Mistreat, burden, cause hardship or evil  
**Traffic** (v. 22)—Trade

## Studying the Scriptures

Do activity B and activity A or C as you study Ether 10.

### **A** Write an Introduction

Review Ether 10:1–8 and write a brief paragraph introducing Shez and his son Riplakish. Remember that an introduction should highlight what the people did and what contributions they made as leaders.

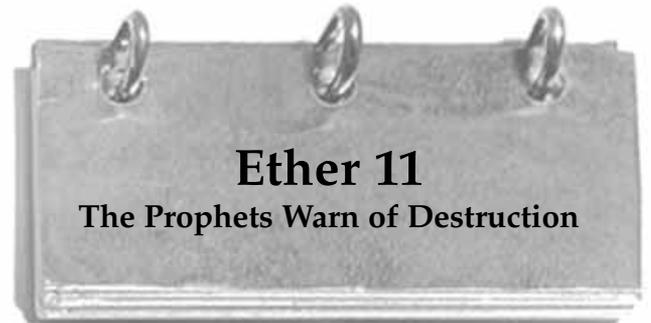
### **B** Make a Judgment

1. In your notebook, list the twelve Jaredite leaders in Ether 10:9–34.
2. By each name, write down whether the leader kept the commandments or did not keep the commandments, or that you are not sure.

## **C** Explain a Phrase

Moroni wrote in Ether 10:28 that there “never could be a people more blessed than were they.”

1. Who was he speaking of?
2. What do you think Moroni’s purpose was in making this statement?



*God’s prophets are called to preach repentance. Those who follow the prophets find that He keeps His word and they receive the blessings He has promised. Those who do not follow the prophets are cut off from those blessings (see D&C 1:14). The prophets had warned the Jaredites many times to repent. In our day, as in the past, their warning cry to the wicked is to repent and come to the Lord. If they do not, destruction awaits them. As you read about how the Jaredites destroyed their society, think about what lessons you can learn from their mistakes.*

## Understanding the Scriptures

### *Ether 11*

**Calamity** (v. 6)—Distress, misery  
**Pestilences** (v. 7)—Contagious diseases  
**Utterly** (v. 12)—Completely

## Studying the Scriptures

Do activity A or B as you study Ether 11.

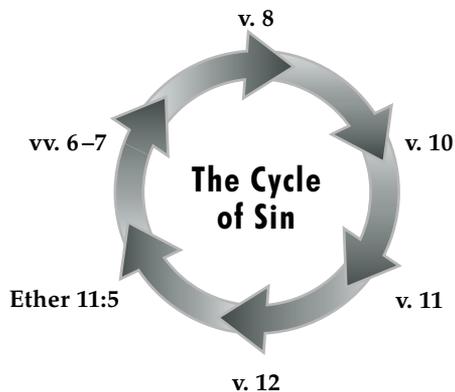
### **A** Write an Explanation

Review Ether 11:1–5, 13–23 and answer the following questions:

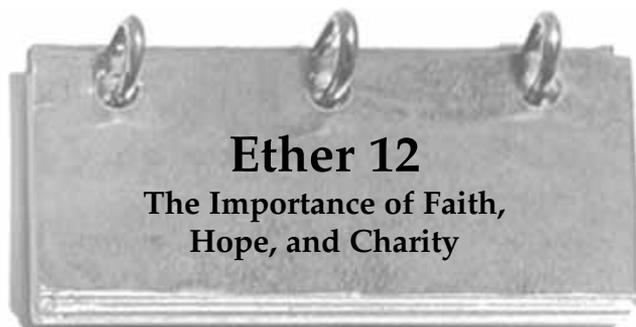
1. Why did the Jaredites reject the prophets and seek to kill them?
2. In what ways do you think people can reject the prophet today?
3. Why do you think it is important to follow the prophet’s counsel?

## B Explain the Diagram

Consider the following diagram as you study Ether 11:5–12.



1. Identify the key events for each reference provided.
2. Explain how the graphic represents what was happening in the Jaredite nation.



*What is faith in the Lord Jesus Christ? In what ways can it improve your life? How can increasing your faith give you power to bless the lives of others? What are some examples of how faith is power? How does God help us gain faith? How can increasing your faith in God give you power to bless the lives of others? Moroni provided answers to these and other important questions as he taught from his experience about faith, hope, and charity.*

## Understanding the Scriptures

### Ether 12

**Restrained** (v. 2)—Stopped, held back

**Abounding in** (v. 4)—Doing many

**Be partakers of** (vv. 8–9)—Receive

**Wrought** (vv. 14–16, 18)—Worked

**Charity** (vv. 28, 34–37)—The pure love of Christ

**Record** (v. 41)—Testimony

## Studying the Scriptures

Do two of the following activities (A–C) as you study Ether 12.

### A Scripture Mastery—Ether 12:6

Imagine you received a letter from a friend investigating the Church who doubts the Prophet Joseph Smith's account of the First Vision and asks for proof that the account is true. Using Ether 12:4–9, write a letter with your response.

### B Make a List

Read Ether 12:10–22.

1. List examples of miracles or wonders Moroni cited to teach about faith.
2. Select one of those miracles and write where you can find the record of it in the scriptures.
3. In your own words, summarize the main idea Moroni taught with those examples.



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### C Scripture Mastery—Ether 12:27

Imagine you have been asked to teach a lesson on Ether 12:27–29. Write an example that shows how this scripture applies to a modern experience.



## Ether 13

### The New Jerusalem

The tenth article of faith states that we believe “that Zion (the New Jerusalem) will be built upon the American continent.” Have you ever wondered what this means, where Zion will be built, when it will be built, or who will build it? This prophecy has great importance to the events before the Savior’s Second Coming. As you read Ether 13, look for what it teaches about the New Jerusalem.



### Understanding the Scriptures

#### Ether 13

**Receded** (v. 2)—Withdrawn, retreated, decreased

**The remnant** (v. 6)—Those who are left, remainder

**Confounded** (v. 8)—Confused, perplexed, frustrated

**Cavity** (v. 13)—Hole, cave

**Restrain** (v. 31)—Hold back, prevent, stop

### Studying the Scriptures

Do activity A or B as you study Ether 13.

#### A Write an Encyclopedia Article

You have been asked to write an article for a children’s encyclopedia. Your topic is the city of New Jerusalem. Use Ether 13:1–12 to help you write an article that is fifty words long and written so an eleven-year-old child could understand.

#### B Write a Series of Journal Entries



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Read Ether 13:13–22 and write four short journal entries as if you were sharing the same hiding place as Ether. Your journal entries should cover the span of Ether’s hiding.



## Ether 14

### A Time of Great War and Destruction

Could the Jaredites have become any more brutal and wicked than they were? As you read Ether 14, think about why Moroni recorded the extreme wickedness of the Jaredites. Why is that such an important lesson from the Book of Mormon?

### Understanding the Scriptures

#### Ether 14

**Cleave** (v. 2)—Hold tightly to

**Lay siege to** (v. 5)—Attack continuously, surround

**Strewed** (v. 22)—Scattered

### Studying the Scriptures

Do activities A and B as you study Ether 14.

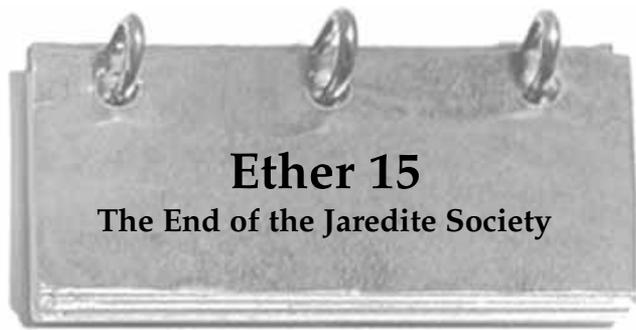
#### A Identify the Characters

Ether 14:1–17 mentions four Jaredite leaders, in addition to Coriantumr.

1. List the names of these four men.
2. Explain what happened to each of these leaders and to Coriantumr.

#### B Send a News Report

You are a battlefield reporter responsible for sending news reports to those not involved in the war. Review Ether 14:18–31 and write three brief reports to your editor that help your readers understand what is happening in the Jaredite civil war.



## Ether 15

### The End of the Jaredite Society

*The end had come for the Jaredites. Did any survive? What happened to the prophet Ether? As you read Moroni's description of the destruction of the Jaredites, remember that the Nephites brought about their own destruction in a similar way. What might Moroni have remembered as he wrote about the Jaredites? Think about the lessons we must learn from these once great nations.*



## Understanding the Scriptures



### Ether 15

**Every whit** (v. 3)—Every detail, all of them

**Lamentation** (v. 16)—Weeping, mourning

**Rend** (vv. 16–17)—Pierce

## Studying the Scriptures



Do two of the following activities (A–C) as you study Ether 15.

### A Write a Letter

Review Ether 15:1–12 and write a letter you think Coriantumr might have written to his family.

### B Explain Why

Carefully read Ether 15:19 and write a paragraph that explains why the situation recorded in Ether 15:13–22 was so awful for the Jaredites.

### C What Is the Lesson?

After reading Ether 15:19, write what you think the lesson is that Moroni wanted us to learn from the Jaredite people (see also Omni 1:20–22).

# The Book of Moroni



Like the exclamation point at the end of a sentence, Moroni’s testimony is a fitting conclusion to the Book of Mormon. The Lord gave Moroni a remarkable vision of our day. Speaking to us, Moroni testified, “Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing” (Mormon 8:35). Given his prophetic perspective, it is important to know more about Moroni and his message.

## Who Was Moroni?

Elder Mark E. Petersen, a member of the Quorum of the Twelve Apostles, explained that Moroni “lived in America some fifteen hundred years ago and was a prophet of God at that time. He and his father, Mormon, were historians of the people who formerly inhabited this land. They wrote the history of their nation, engraving it upon plates of gold to resist the ravages of time, for that record was to have significant importance in latter days” (in Conference Report, Oct. 1983, 41; or *Ensign*, Nov. 1983, 29).

Moroni hid up the sacred record in the Hill Cumorah in about A.D. 421. There the plates remained until 22 September 1827, when Moroni, as an angel under assignment by the Lord, delivered the plates to the Prophet Joseph Smith for translation (see Joseph Smith—History 1:59).

## Why Should I Read the Book of Moroni?

Moroni concluded his book with an invitation for all to “come unto Christ” (Moroni 10:32). Within these chapters you will find Moroni’s teachings concerning how to do that. To the honest truth seeker he explained the way to judge between good and evil (see Moroni 7:13–19) and how one can know that the Book of Mormon is true (see Moroni 10:4–5). He included important details to help

identify the signs and practices of Jesus Christ’s true Church (see Moroni 1–6; 8:10–12; 10:8–18). Moroni testified that it is only through Jesus Christ that we can be sanctified and perfected. This profound message is an appropriate conclusion to the message of the Book of Mormon, which is to convince all that “Jesus is the Christ, the Eternal God” (title page of the Book of Mormon).



*Imagine being alone. You have no home, your friends and family have been killed, and their murderers now seek your life. This was Moroni’s situation as he finished his father’s record. Although he thought he did not have much time to write, he was careful to add what he thought would be valuable to future generations. As you read Moroni 1–3, look for important doctrines and ordinances of the gospel and principles of Church government.*

## Understanding the Scriptures



### Moroni 1

**An end of abridging** (v. 1)—Completion of a shortened version

**Contrary to** (v. 4)—Different from, opposite to

### Moroni 2

**Disciples** (v. 1)—The twelve Church leaders among the Nephites

### Moroni 3

**Ordain** (vv. 1, 3–4)—Give priesthood authority to

## Studying the Scriptures



Do two of the following activities (A–C) as you study Moroni 1–3.

### A Write a Thank-You Note

Review Moroni 1 and write a thank-you note to Moroni that specifically recognizes the challenges he faced and your appreciation for his work.

## B Explain it to a Nonmember



Suppose a nonmember friend visited your sacrament meeting and saw a person confirmed a member of the Church. Using Moroni 2, write what you would say to your friend about this ordinance and the power by which the gift of the Holy Ghost is given.

## C Make an Outline

Your bishop or branch president has asked you to teach a young man about the Aaronic Priesthood by using Moroni 3. Write an outline of what you would teach.



*Elder David B. Haight, a member of the Quorum of the Twelve Apostles, said: "Our most valuable worship experience in the sacrament meeting is the sacred ordinance of the sacrament, for it provides the opportunity to focus our minds and hearts upon the Savior and His sacrifice" (in Conference Report, Sept.–Oct. 1989, 75; or Ensign, Nov. 1989, 61). It is fitting that Moroni felt impressed to include the sacrament prayers in his record.*

sacrament? These are sacred responsibilities. The bread and water are emblems of our Savior's flesh and blood; they represent His atoning sacrifice.



"Think of that for a moment. The sacrament that you administer each week is in remembrance of the Atonement of Jesus Christ. The wondrous gift of the Atonement overcomes physical death unconditionally, and it is infinite because it is for all who have lived or will ever live in mortality. Through the Atonement, we are all redeemed from the Fall of Adam and will be resurrected.

"However, for the full blessings of the Atonement to take effect in our lives and allow us to return to live with our Heavenly Father, we must repent of our sins and be faithful in obeying the commandments of God. Thus, the redemptive blessings of repentance and forgiveness are an important part of the Atonement, but they are conditional upon our faithfulness in obeying the commandments and the ordinances of God.

"Oh, how the Lord blesses worthy bearers of the Aaronic Priesthood who bless and pass the sacrament to faithful members of the Church in His memory! And how He blesses those who partake of the sacrament worthily!" (in Conference Report, Apr. 1996, 50; or *Ensign*, May 1996, 35–36).

## Understanding the Scriptures



### Moroni 4

Administering (v. 1)—  
Preparing and serving  
officially

Sanctify (v. 3)—Make holy,  
purify

### Moroni 5

#### Moroni 5:1—The Sacrament

Speaking to the young men of the Church, Elder Robert D. Hales, a member of the Quorum of the Twelve Apostles, said:

"You young deacons, teachers, and priests: Are you worthy to officiate in the preparation, passing, and blessing of the

## Studying the Scriptures



Do activity A as you study Moroni 4–5.

### A Remember the Covenant

When we partake of the sacrament we renew the covenants we made at baptism. Carefully read the sacrament prayers in Moroni 4:3 and 5:2, and then answer the following questions:

1. What promises do you make to God when you partake of the sacrament?
2. What are the blessings the Lord promises those who keep their covenants?
3. What is one goal you can set to help you keep the covenants you renew during the sacrament?



## Moroni 6 The Church Should Meet Together Often

Have you ever felt that you could not do anything very important in the Church because you are young? Moroni gave some basic instructions to both young and old about their membership in the Church. As you read Moroni 6, ask yourself the following questions: What am I doing to help nourish my family and friends with “the good word of God”? What can I do to help make Church meetings more spiritually uplifting?

### Understanding the Scriptures

#### Moroni 6

**Fruit meet** (v. 1)—Works that show

**Contrite** (v. 2)—Repentant

**Wrought upon** (v. 4)—Changed

**Nourished** (v. 4)—Fed

**Merits** (v. 4)—Atonement and character, attributes, qualities

**Blotted out** (v. 7)—Removed, erased

**Real intent** (v. 8)—Full purpose of heart

**Exhort** (v. 9)—Encourage, urge

**Supplicate** (v. 9)—Humbly ask for blessings

### Studying the Scriptures

Do activity A or B as you study Moroni 6.

#### **A** Explain It to a Friend

Your friend has written you a letter explaining that she wants to join the Church. Read Moroni 6:1–4 and write a letter to her explaining:

1. The requirements for baptism.
2. What the Lord expects from her after she is baptized.
3. The help she will get from other members after she is baptized.

#### **B** Interview a Church Leader

Interview a leader in your ward or branch or a family member and write his or her explanations of the following phrases from Moroni 6:5–9:

1. “Speak one with another concerning the welfare of their souls” (v. 5)

2. “Strict to observe that there should be no iniquity among them” (v. 7)
3. “Condemn them before the elders” (v. 7)
4. “They were forgiven” (v. 8)
5. “Meetings were conducted . . . after the manner of the workings of the Spirit” (v. 9)



## Moroni 7 The Spirit of Christ Is Given to Everyone

How carefully would you listen if the prophet spoke in your ward or branch? The prophet Mormon spoke to his people in one of their places of worship, and Moroni included much of that message in Moroni 7. Look for what Mormon taught about prayer, about how to know the difference between good and evil, and about what makes miracles possible. Ponder what Mormon said about charity and why it is necessary for eternal life.



The

Atonement was Christ’s greatest act of charity.

### Understanding the Scriptures

#### Moroni 7

**Grudgingly** (v. 8)—Unwillingly, reluctantly

**Enticeth** (vv. 12–13)—Persuades, tempts

**Beseech** (v. 19)—Beg, plead

**Manifest** (v. 22)—Known

**Divers** (v. 24)—Many different

**Advocateth** (v. 28)—Speaks in favor of

**Residue** (v. 32)—Remainder

**Expedient** (v. 33)—Necessary

**Suffereth long** (v. 45)—Is patient without complaining

**Seeketh not her own** (v. 45)—Puts God and others first

### Moroni 7:6–9—Are Your Motives Pure?

Elder Dallin H. Oaks, a member of the Quorum of the Twelve Apostles, taught:

“We must not only *do* what is right. We must act for the right reasons. The modern term is *good motive*. The scriptures often signify this appropriate mental attitude with the words *full purpose of heart* or *real intent*.”

“The scriptures make clear that God understands our motives and will judge our actions accordingly. If we do not act for the right reasons, our acts will not be counted for righteousness” (*Pure in Heart* [1988], 15).

### Moroni 7:45–47—What Is Charity?

Elder C. Max Caldwell, who was a member of the Seventy, said: “Charity is not just a precept or a principle, nor is it just a word to describe actions or attitudes. Rather, it is an internal condition that must be developed and experienced in order to be understood. We are possessors of charity when it is a part of our nature. People who have charity have a love for the Savior, have received of his love, and love others as he does” (in Conference Report, Oct. 1992, 40; or *Ensign*, Nov. 1992, 30).

## Studying the Scriptures

Do activity D and two of the other activities (A–C) as you study Moroni 7.

### A Complete the Sentence

Using Moroni 7:1–11, complete the following unfinished sentences:

1. Mormon considered the people to be faithful Church members because . . .
2. Prayers that are not sincere are not profitable because . . .

### B Scripture Mastery—Moroni 7:16–17

President Ezra Taft Benson said: “Let us use [Mormon’s] standard to judge what we read, the music we hear, the entertainment we watch, the thoughts we think. Let us be more Christlike” (in Conference Report, Apr. 1986, 100; or *Ensign*, May 1986, 78). Read Moroni 7:12–19 and list how you can tell if something is good or evil.

### C Faith, Hope, and Charity

Mark the words *faith*, *hope*, and *charity* each time they appear in Moroni 7:21–48; Ether 12:3–36; and Moroni 10:20–23. Write briefly what you learned about faith, hope, and charity.

### D Scripture Mastery—Moroni 7:45

Outline a 3–5 minute talk on the subject of charity, and include ways we may become like the Savior in our ordinary, daily lives. Use Moroni 7:45–48, Elder Caldwell’s statement in the “Understanding the Scriptures” section, and examples of how one could demonstrate the pure love of Christ.



## Moroni 8 Baptism and Little Children

*Do you know why children are not baptized until they are eight years old? Mormon explained the reason in a letter to his son, Moroni. Moroni included that important instruction in his sacred record. Ponder Mormon’s teachings and look for how they testify of the power of the Atonement of Jesus Christ.*

## Understanding the Scriptures

### Moroni 8

**Epistle** (vv. 1, 6)—Letter

**Disputations** (vv. 4–5)—Arguments, contentions

**Gross** (v. 6)—Serious, glaring

**Whole** (v. 8)—Healthy

**Solemn mockery** (vv. 9, 23)—Serious act of disrespect

**Partial** (vv. 12, 18)—Unfair, biased

**Respecter to persons** (v. 12)—One who does not treat every person fairly

**In the gall of bitterness**

(v. 14)—See the “Understanding the Scriptures” section for Alma 36:18 (p. 125)

**Setteth at naught** (v. 20)—Declares powerless, considers as worthless

### Moroni 8:8—“Law of Circumcision Is Done Away in Me”

See Bible Dictionary, “circumcision” (p. 646).

### Moroni 8:8–24—Baptism of Children



In 1830 the Prophet Joseph Smith learned that “little children are redeemed from the foundation of the world” through Christ. They “cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me” (D&C 29:46–47). A year later, in 1831, the Lord revealed to the Prophet that children are considered accountable at the age of eight years (see D&C 68:25–27).

## Studying the Scriptures

Do activities A and B as you study Moroni 8.

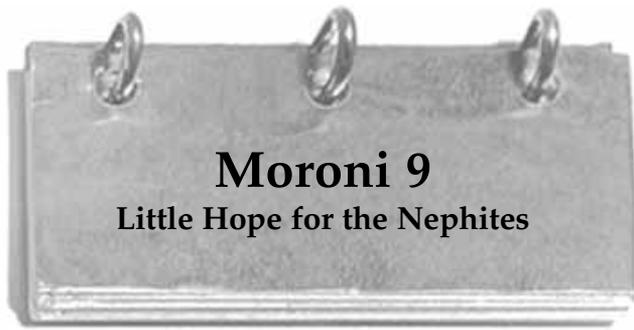
### A What Could You Say?

Your neighbors are not members of the Church. Their newborn baby died suddenly. Review Moroni 8:5–22 and write a letter of comfort based on Mormon’s teachings. Include Mormon’s explanation as to why little children do not need to be baptized.

### B Relate the Scripture to a Story

Read Moroni 8:25–26 and list the principles that are illustrated in the following story:

Thomas was baptized last night. He is nineteen years old and first heard about the Church from a friend at college. After the missionaries taught him, he gave up drinking coffee, tea, and beer. He enjoys coming to Church and has made new friends. His old friends say he has changed—that he is a bit more shy and thoughtful, more mature, but not any fun anymore. Thomas is looking forward to his life in the Church. He is hoping to go on a mission as soon as he has been a member of the Church a year, so he can help others find what he found.



Shortly after arriving in the promised land, Lehi prophesied to his people that “after they have received so great blessings from the hand of the Lord,” if they “reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them” (2 Nephi 1:10). He said that God would “take away from them the lands of their possessions, and he will cause them to be scattered and smitten” and that there would be “bloodsheds, and great visitations among them” (vv. 11–12). As you read Mormon’s letter to his son, Moroni, look for reasons why Lehi’s prophecy was about to be fulfilled. What lessons from Moroni 9 can help you resist the wickedness in the world today?

## Understanding the Scriptures

### Moroni 9

**Grievous** (v. 1)—Difficult to describe, painful to the soul

**Striving** (v. 4)—Working, struggling

**Tabernacle of clay** (v. 6)—Mortal body

**Abomination** (vv. 9, 13, 15)—Serious wickedness, evil

**Civil** (v. 12)—Obedient, courteous

**Betwixt** (v. 17)—Between

**Depravity** (v. 18)—Corruption

**Perversion** (v. 19)—Evil, corruption

**Grieve** (v. 25)—Sorrow, mourn

### Mormon 9:9—Why Is the Law of Chastity So Important?

Elder Richard G. Scott, a member of the Quorum of the Twelve Apostles, taught: “Sexual immorality creates a barrier to the influence of the Holy Spirit with all its uplifting, enlightening, and empowering capabilities. It causes powerful physical and emotional stimulation. In time, that creates an unquenchable appetite that drives the offender to ever more serious sin. It engenders selfishness and can produce aggressive acts such as brutality, abortion, sexual abuse, and violent crime. Such stimulation can lead to acts of homosexuality, and they are evil and absolutely wrong” (in Conference Report, Oct. 1994, 50–51; or *Ensign*, Nov. 1994, 38).

## Studying the Scriptures

Do activities A and B as you study Moroni 9.

### A Provide Evidence

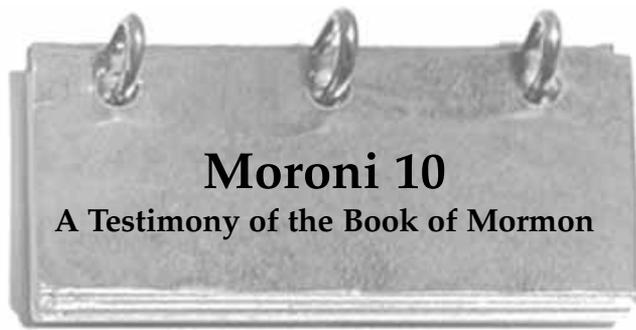
In Moroni 9:4, Mormon feared that the Spirit of the Lord had left the Nephites.

1. Review Moroni 9:1–20 and write ten phrases that show Mormon’s observation was correct.
2. Read verses 21–26 and write a paragraph that you believe summarizes Mormon’s feelings.
3. Respond to the question Mormon asked his son in verses 13–14.
4. Describe what you think being “past feeling” (v. 20) means. What evidences of this condition do you see today?



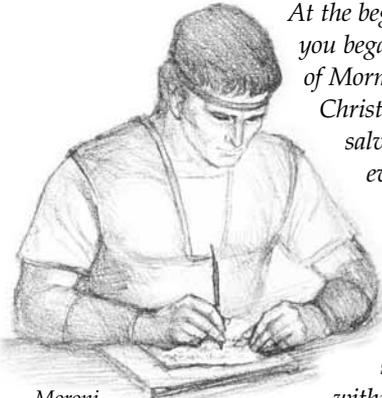
### B Give Your Opinion

Read Moroni 9:9 and explain why you believe chastity and virtue are “dear and precious above all things.”



# Moroni 10

## A Testimony of the Book of Mormon



Moroni

*At the beginning of the school year you began a daily study of the Book of Mormon, which testifies of Jesus Christ and of the plan of salvation. Now it is time to evaluate your feelings and testimony of the Book of Mormon. Your testimony should be stronger than it was because you have applied many of the saving principles taught within this book.*

*Your reading of the final chapter of the Book of Mormon should not be the last time you read and study this sacred book. Make the study of this book a lifetime pursuit that will help you “come unto Christ, and be perfected in him” (Moroni 10:32).*

### Understanding the Scriptures



#### Moroni 10

**Exhortation, exhort** (vv. 2–4)—Encouragement, urging  
**Hiss** (v. 28)—Spread, sound, pierce  
**Severally** (v. 17)—Individually  
**Confounded** (v. 31)—Separated  
**Despair** (v. 22)—Hopelessness

### Studying the Scriptures



Do activity A and one of the other activities (B–D) as you study Moroni 10.



#### Scripture Mastery—Moroni 10:4–5



1. Read Moroni 10:3–7 and list what we should do to “know the truth of all things.”
2. Write a journal entry that includes (1) your testimony of the Book of Mormon, (2) how following the counsel outlined in those verses has helped your testimony grow, and (3) how your testimony has changed as you have studied the Book of Mormon this year in seminary.

#### B Identify the Gifts of the Spirit

In Moroni 10:8–19 you will find examples of the gifts of the Spirit.

1. In your notebook, identify the gifts Moroni mentioned.
2. Why do you think these gifts of God are given to people?
3. Explain how having these gifts can help you, your family, and others serve.

#### C Finish the Sentence

Using what you learn in Moroni 10:24–29, complete the following sentences:

1. Wo unto those who die in their sins, because . . .
2. Everyone will know the truth when . . .
3. It is possible to know the truth because of . . .

#### D Recall an Experience

Think about your experiences in seminary this year and answer the following questions about Moroni 10:32–34:

1. Verse 32: What is one experience that has helped you “come unto Christ” and “deny yourself of all ungodliness”?



2. Verse 33: What is one lesson you can recall from this year’s study that helped you desire to become “holy, without spot”?
3. Verse 34: What other Book of Mormon prophet taught the same doctrine as Moroni did in this verse? (see Jacob 6:13).

# Possible Book of Mormon Sites (in Relation to Each Other)

